HISTORY OF PEOPLE OF POONCH

(Tarikh-i-Aqwam-i-Poonch)

A. R. Khan

About the Book

Mohammad Deen Fouq is one of the distinguished writers and Historians of Kashmir, who was born in February 1877 A.D. The author has created name, fame and record for his excellence in documenting Tareikh-i-Aqwam-i-Kashmir, which is research oriented document. Besides he has also compiled many books on different subjects. Among them present volume i.e; Tareikh-i-Aqwam-i-Poonch is of great importance. The author had adopted alphabetic system to record every race and tribe . First of all, the present ruler dynasty (Dogra) particulars have been recorded, because as ruler of Poonch, he holds a distinguished position. Afterwards, Sadaats and Qureshe's particulars are recorded. Therefore, Moughal and Rajput races are mentioned. Such races, whose particulars were received very late, are recorded as "Annexure" in an unsystematic order.

ISBN: 978-93-84220-03-7

₹ 3595 /-

History of People of Poonch

(Tarikh-i-Aqwam-i-Poonch)

Translated by

A.R. Khan

Published By

City Book Centre

Budshah Chowk Srinagar Kashmir

© *Publisher:*

Sheikh Javeed Ahmad
For CITY BOOK CENTRE
Booksellers, Publishers & Distributors
Budshah Chowk, Srinagar, Kashmir-190001
e-mail: citybookcentre38@rediffmail.com
citybookcentre38@yahoo.com
Tel: +91-194-2470158

Title	:	**History of People of Poonch (Tarikh-i-Aqwam-i-Poonch)**
Author	:	**Mohammad Deen Fouq**
Translated by	:	**A. R. Khan**
ISBN	:	**978-93-84220-03-7**
Edition	:	**2016**

Supervised & Designed by :

Sheikh Javeed Ahmad

Computer Execution, Graphics and Typography:

Batoola Masoodi

All rights reserved with the Publisher, including the right to translate or to reproduce this book or parts thereof except for brief quotations in critical article or reviews.

Publisher's Profile

Nature has bestowed different shades & colours to our state. It is rightly called as "Paradise on Earth". The state had the distinction to produce Legends, who had changed the history of state in different fields. Among them a legendary figure who established the Publishing Industry in the state in the era of Ignorance was Sheikh Abdul Gaffar. Being the son of noble and literate family from Narwara area of Srinagar, established his firm under the banner of M/s Hafiz Book depot. at chattabal. He was an intellectual who could think beyond his times. He introduced the books period of ignorance when people were mostle illeterates.

He was the first person to introduce to masses the work of Syed Ali Hamdani(RA) in a shape of book i.e; "Awrad-i-Fateha". The award was & still is most read book in the state.

Late Sheikh Abdul Gaffar had four sons namely :

1. Sheikh Ghulam Qadir @ Lala Sahib, a pious religious person.
2. Sheikh Noor Mohammad, a graduate of the era.
3. Sheikh Ghulam Mohammad &
4. Sheikh Mohammad Usman.

After the death of Sheikh Abdul Gaffar his legacy was carried on by his son Sheikh Ghulam Mohammad who was a graduate. He re-established the firm under new name of M/s Sheikh Ghulam Mohammad & Sons at Maharaj Gunj Srinagar. The area of Maharaj Gunj was at that time a hub of business. Sheikh ghulam Mohammad published books on different subjects e.g.; History, Political Science, Islamic Studies, Philosophy, Urdu, Arabic, literature, Science etc.

He was a successful businessman who established his business beyond the mountains of the valley. He brought books from India, Pakistan and Arabian Peninsula. He provided a platform to new and budding writers of the state.

His enterprise M/s sheikh Ghulam Mohammad & sons achieved a great success. To enhance and expand his business further Sheikh Ghulam Mohammad had to move to the new premises. He established his firm at Maisuma Budshah Chowk Srinagar under the banner of M/s Sheikh Ghulam Mohammad & Sons Tajiran-i-Kutub. The firm became a household name, where every body be a Student, a Research Scholar, an Author or an academician can be seen from dusk to dawn looking for the books of their interest. Sheikh Ghulam Mohammad was famous among masses as "Sheikh Sahib". Sheikh Sahib provided books free of cost to the needy students. The firm became a boon for the students who used to visit it and borrow books from there.

In a tragic event during 1960 the firm was gutted in a fire accident. But sheikh Sahib put it back on track in a very short period of time.

Sheikh Sahib encouraged others as well to establish their own book shops. He was appointed as a President of Booksellers & Publishers Association of Kashmir. He held this post for a very long period till his death.

In another tragic event during 1992 the whole area of Maisuma Budshah Chowk was gutted down in a fire accident. In this accident M/s Haji Sheikh Ghulam Mohammad & Sons a multi storey building was also gutted down. As a result books worth millions was destroyed and large number of rare manuscripts of immense value were lost.

But Sheikh Sahib was not deterred by these events. He once again put all his capabilities to work and started his firm at the very same place, which is still doing a tremendous job. This firm is still very popular among the masses. After Sheikh Sahib's death on 23rd Feb. 1999 his younger son Sheikh Mohammad Fayaz is carrying on the business.

Sheikh sahib had five sons, who carried his legacy. Sheikh sahib was a role model for many persons. He provided good education to his Children and encouraged them to carry on this noble profession. During 1965 he established another new firm under the name of **M/s City Book Centre**. Under this name many important titles on different subjects were published. To encourage his children Sheikh sahib handed the keys of this firm ie; **M/s City Book Centre** to his son Sheikh Javeed Ahmed, who is managing the firm successfully and achieved excellence in Publishing domain. **M/s City Book Centre** is a mission to keep alive the legacy of Sheikh Ghulam Mohammad Sahib to keep the torch of knowledge illuminating.

From last fifty years we tried our best to keep the legacy of Sheikh sahib alive. So far we have published many important works. Some of these are Tariekh-i-Hassan, Shajrah Sadaat Tareikh-i-Kashmir, Tareikh-i-Budshahi, Tareikh-i-Aqwaam-i-Kashmir,Tareikh-i-Aqwaaam-i-Poonch, Kalaam Sheikh-ul-Aalam,Mohsin-i-Kashmir,Tareikh-i-Baltistan,Tareikh-i-Jammu, Muhammad Rasool Allah se nae Pehchaan, etc, etc.

Among these books some were of immense importance, which were in Persian language. We got them translated in to Urdu and into English to keep pace with modern times.

The success we achieved so far is due to the proper guidance and prayers of Sheikh Sahib. Our mission is dissemination of knowledge, a war against ignorance and to keep this noble profession alive.

We request our readers and customers to kindly pinpoint any mistake we may have had committed knowingly or un-knowingly, so that we can rectify. Your good suggestions are always most welcome.

Sheikh Javeed Ahmad

Contents

S. No.	Contents	Page No.	S. No.	Contents	Page No.
1.	Introduction Tarikh Aqwam Poonch		14.	Letters from some Minhas Rajputs	
2.	Reasons of delay for publication of Tarikh Aqwam Poonch		15.	Letters from some Maldeyals	
3.	Unending chain of genealogical orders, change of castes		16.	A letter from an Afghan of Poonch	
4.	Forged Agrarian field maps and fictitious Sadaat and Qureshi's etc.		17.	An interesting letter from a Moughal	
5.	Prophet's[saw] command about change of pedigree and castes		18.	Is Magray Race Moughal or Kistree breed i,e; Rajputs	
6.	Ancient Genealogists and Minstrels		19.	Need of a strong social Reformer in Poonch	
7.	Relation of Guess work and knowledge of History		20.	Superior officers of Poonch Government	
8.	Purpose of History and its uses		21.	Chowdry Neyaz Ahmad Session Judge & District Magistrate	
9.	Compilation of castes and Sub-castes in Tarikh Aqwam Poonch		22.	Raja Mohammad Sarwar Khan, Chief Revenue officer	
10.	Acknowledgement of writers and reference of some books		23.	Khan Bhadur Sardar Mohammad Ashraf Khan M.B.E.Ex Governor Poonch	
11.	Amazing but interesting letters from some Poonch people		24.	**Chapter-1st** The present Ruling Dynasty of Poonch, & its political and Historical conditions	1
12.	One Moughal Jogi's letter			The First Sikh Governor of Poonch	2
13.	A letter from a Rival of Darashikwa's dynasty			Raja Shams Khan Maldayl's Revolt	2

	Brief Genealogical order of Dogra Dynasty of Poonch	3		The case in the Court of Resident Lahore between sons of Raja Dhyan Singh and Maharaja Gulab Singh	15
	Origin of Dogra Dynasty	4		Sri Raja Moti Singh's period of Govt. from 1909-1945 Bikrmi	17
	Initial Services of Dogra Brothers with Maharaja Ranjit Singh	5		Darbaris of Raja Moti Singh	21
	Jammu Administration	5		Major Sir Raja Baldev Singh's period of Govt. 1945-1975 B	21
	The Title of Raja to Mian Kishwara Singh and announcement by Govt. of Jammu	5		Lieutenant Shri Raja Sukhdev Bhadur, 1977- 1984 Bikrmi	27
	Rise of Raja Dhyan Singh	6		The Present ruler of Poonch, Shri Raja Jagat Dev Singh	28
	"Farzand Khas-al-Khas" Raja Hira Singh's award	7		Rajkumar Major Padam Dev Singh	31
	Political authority of Sikh Empire under Dogra Dynasty	8		Rajkumar Chatar Dev Singh	32
	The first discord in Dogra dynasty and Murder of Raja Dhyan Singh	10	25.	**Chapter-2nd** Saadat	33
	Second Discord in Dogra Dynasty and Murder of Raja Sucheet Singh	11		Sadaat Qadriya Geelania Khankhaya	35
	Murder of Raja Hira Singh Pandit Jahla and Mian Sohan Singh	13		Sadaat Jaffriya Naqwi-al-Bukhari	41
	Progeny of Gulab Singh and Raja Dhyan Singh	14		Sadaat Area of Sobharn	44
	Conditions in Punjab after murder of Hira Singh	14		Sadaat Hamdania Hanfiya	44
	Gift of J&K Govt. to Gulab Singh and title of Maharaja.	15		Saadat Mushadi village Poth	45

	Sadaat Geelania Qadria Sohrenkote	45		Sadaat Gardaizia Humomohada near Ravlee	64
	Sadaat Bukhari village Sumhote	46		Sadaat Gardaiizia Gail near Rawlee	64
	Sadaat Qadria Qadirabadi	47		Sadaat Gardaizia Kakota Tehsil Havelli	65
	Sadaat Gardayzia Jaffariya	48		Sadaat Gardaizia Lone Hotar	65
	Sadaat Gardaizia	49		Sadaat Gardaizia of other villages of Baag	65
	Sadaat Gardaizia Soohada Sharief	51		Village wardyali	65
	Peer Mohammad Mehboob Ali Shah	53		Village Chenat	65
	Khawaja Peer Mohammad Feroz Shah	53		Thalla Tamrota	65
	Peer Mohammad Hamid ullah Shah Gardaizi	53		Kana Mohari near Baag	66
	Syed Mubarak Shah	54		Dheeree near Arwali	66
	Syed Faiz Ali Shah	54		Padar and Nutreyola	66
	Sadaat Gardaizia village Sir Syedan	54		Sadaat Gardaizia Lahrkote Muzafarbad	66
	Sadaat Gardaizia village Nudyula	56		Sadaat Gardaizia Kingota Syedan District Rawalpindi	66
	Sadaat Gardaizia Hul Surang and Chamankote	56		Sadaat Trmeezee village Kancheree	67
	Sadaat Gardaizia Holad	57	26.	**Chapter-3rd** Quresh	68
	Village Kiytee Kalan	59		Khokar Qutub Shahi	69
	Sadaat Gardaizia village Dhandi Keyat	61		Daniyal Alwi Qureshi	71
	Sadaat Gardaizia Saropadar	61		Qureshi Siddiqi	72
	Sadaat Gardaizia Tayeen	62		Qureshi Hashmi	74
	Sadaat Gardaizia Baadyar	62		Dynasty of Qazi Fakir Mohammad S.P	74
	Sadaat Gardaizia Sarich	63		Qureshi Farooqi dynasty Kalalee and palan Chowdrian	76

	Dynasty of Qaziyan Khilana or Kisr dynasty	77		Chohan Rajput	108
	Qureshi Dulal	81		Chohans of Aadaie and Sahdee Chohan	108
27.	**Chapter-4th** Afghan Race	83		Raju Chohan's Progeny	109
	Afridi Malik Deen Khail	83		Ruplal	110
	Kakay Zaie	85		Meyani Basti	112
	Kakayzaie community Poonch Dynasty of Sardar Fateh Mohammad Khan Retired Tehsildar	88		Choyee	112
	Kakayzai community Kotlee Mungralal	89		Dedwar maldeyalan	112
	Yousuf Zaie	91		Chatra	112
28.	**Chapter-5th** Rajput Race	93		Mung dhangadoon	112
	Bhatti Rajput	93		Pind Khurd District Mirpur Jammu	112
	Bani's	94		Mukhyala District Jhelum	112
	Janjova Origin of Janjova race in Punjab	98		Salharia Rajput	112
	Where in Poonch is Janjova Race settled?	100		Salharia tribals of poonch	113
	Pathana Teer Tehsil Mendhr	101		Mr. Abdul Hameed Khan (B.Sc; I.F.S.)	115
	Jaraal	101		Minhas Rajput-Basis of Nomenclature	116
	Dynasty of Mirza Jaral Soharankote	103		Minhas Muslims of Poonch	118
	Dynasty of Mirza Jeral, branch Sokhyal Wahdah	104		Dynasty of Sayeen Ghulam Murtaza Minhas	120
	Mirza Jeral Mundhole Mendhr Area	105		Munshi Ghulam Mohammad Khan Minhas Tahie	121
	Chib Rajputs	106		Poonch Area	122
	Chendail Rajput	107		Tehsil Kotlee Jammu	123

	Dynasty of Sardar Ghulam Hussain Khan Minhas	123		Bhagsar	152
	Dynasty of Sardar Shahada Khan Minhas	123		Mukhyala Nadil	152
	Minhas Dynasty Kali	124		Peel	153
	Malik Minhas	124		Dahak Bahdar	153
	Minyal Rajput	125		Bahdar	153
	Ghakad Race and its branches History of Ghakad race	127		Chod	153
	Oumal Ghakhad	130		Arja	153
	Humo Mohada	133		Rungla	153
	Ravlee	133		Seekote	154
	Banakha	133		Rangooli	154
	Baagyana	134		Chapadyan	154
	Khatyada	134		Ghodi Keer	154
	Nikr	134		Tahil	154
	Motarain Tehsil Sidhanti	134		Khak Community of Jugladee Tehsil Baag Progeny of Beer Khan	154
	Bagyal Dynasty of Ghakhad Race	135		Progeny of Sher Ali Khan	155
	Sidhal Ghakhad	137		Progeny of Karim ullah Khan	155
	Sikandaral Ghakhad	139		Progeny of Hansoo Khan bin Bulu Khan	155
	Sikhal Ghakhad	141		Progeny of Mouzam Khan	156
	Ferozal Ghakhad	144		Progeny of Mustroo	156
	Mugyal Ghakhad	146		Progeny of Hunsoo	157
	Hathyal branch of Ghakhads	147		Progeny of Gairat Khan	157
	Sogyal branch of Ghakhads	147		Progeny of Panoo Khan Khak	157
	Sarangyal branch of Ghakhads	147		Progeny of Jalu Khan Khak	158
	Khak Rajputs	148		Progeny of Maksood Khan	158
	Kotlee	151		Progeny of Fazl Khan	158
	Nazool	152		Progeny of Sher Baz	159

	Dynasty of Khak Kotaydee Lugo Khan	159		**Unit-II** Thakyal Rajputs	189
	Tezyal Rajputs	159		Thakyala Padava Area	189
	Sobedar Mohammad Khan O.B.E	160		Political position, population and income	189
29.	**Chapter-6th** Sheikh Tribals	162		Thekyal	191
	Sheikh Nabi Baksh Nizami	163		Famous people of Thekyal Rajput Race Villages of Tehsil Mendhr	196
	Mian umar Illahi Akhnoori	164		Thekyala Dhartee	196
	Sheikh community village Gundee Tehsil Mendhr	164		Mohadah	196
	Sheikh Feroz-din Bandichecheyan	165		Village Bunhala	197
	Gorkha Sheikh dynasty of Poonch	165		Village Meera	197
	Sheikh Abdul Aziz Jamwal	165		Jinrote	197
30.	**Chapter-7th** Moughal and Chogtay	166		Dabsee	197
	Dr. Haji Nawab Ali Khan Chogta, Frontier Province	167		Balakote	198
	Chogtay dynasties of Pathana Teer	172		Sundoot	198
	The famous Chogtas of Miscellaneous villages	173		Basoli	198
	Dynasty of Mirza Moughal Gohald	173		Kotan	199
	Moughal Dyasties of Poonch Khas	174		Gulhota	199
31.	**Chapter-8th** Miscellaneous Races of Poonch	176		Gohald	199
	Unit-I Aawan	177		Vihar Gulhoon	199
	Progeny of Haji Illahayar Khan	186		Adee	200

	Poth Soharn	200		Village Gla Janhalan	211
	Glota	200		Village Noorsa	212
	Villages of Tehsil Baag	200		Village Sehr	212
	Thub	200		Village Khadand	212
	Villages of Punjab & Fronitier	201		Village Kolala and Janda Bagla	212
	Thekyal Rajputs in China	201		Village Chenba Galee	213
	Unit-III Janhas Moughal Barlas	202		Village Gam Kotlee	213
	Moughal Janhal Barlas of Tehsil Kohata district Rawalpindi	205		Village Khaws	213
	Beevru dynasty	206		Village Pakonad	213
	Raja Farzand Ali Khan Zaildar	206		Moughal Janhals of Tehsil Mendhr	213
	Raja Nathu Khan	206		Village Tetapani	213
	Raja Peer Mohammad Khan	206		Village Mandole	213
	Late Raja Sher Jung Khan	207		Moughal Janhals of Tehsil kotlee Jammu	214
	Jamadar Budah Khan	207		Village Bundhore	214
	Raja Lal Khan Jantal	207		Village Bagah	214
	Raja Amir Khan (Khalol)	207		**Unit-IV** Dulle	215
	Raja Nathu Khan	208		Summary of Sudpara	215
	Raja Ali Akbar Khan	208		Some famous dynasties of Dolee Race	220
	Moughal Janhal Barlas of Poonch	208		The famous Dulee dynasty of Chendak	220
	Tehsil Sidhanti	208		Dynasty of Sardar Sher Khan Dolee	222
	Tehsil Mendhr	208		Dynasty of Sardaran Sayheda and Balnoie	223
	Tehsil Kotlee	209		Dolee tribal's of Paleer ousavoe Jian	224
	Some famous personalities of Moughal Janhal Race of Poonch	209		Slotee and Dera Duliyan	226
	Dynasty of Late Mirza Kaiyas Khan	209		Dhadana and Bhatta kis and Maidan	227

	Dynasty of Mundla Sardars	227		Sohala	242
	Dynasty of Sardar Kala Khan Dolee of Munkote	228		Rumlota	242
	Dole tribe of village Sarsar Tehsil Sidhantee	228		Galhota Tehsil Mendhar	242
	Dynasty of Sardar Iqbal Khan Dulee of Batl	229		Dhar Galhoon	243
	Duleez of Kashmir Area	229		Balakote	243
	Miscellaneous Celebrities of Dulee Race	230		Beerah Tehsil Mendhr	243
	Tateri Note	230		Village Pangnee	243
	Village Mundhole	230		Palani	243
	Village Kinah	230		Panjgirayeen Rajouri	244
	Village Dabdaj	231		Ramgadh Rajouri Area	244
	Village Sagra	231		Nadwanee Panjgirayeen	244
	Village Chajla	231		Dharee Dehada	244
	Village Baila Mandi	231		Galhotee	244
	Azmabad Mandi Area	231		Galhota	244
	Baydar Balnaie Mandi Area	232		Tayeen Nabah	244
	Village Khundyote, Tehsil Kotlee	232		Barmoch	244
	Village Janjoda Tehsil Kotlee	232		Jajote	244
	Unit-V Domaal	233		Ladoka	244
	Tehsil Mendhr (Poonch)	237		Nikka Manjadhi	245
	Tehsil Sidhanti Poonch	237		Bhatta Dhodiyan	245
	Tehsil Kotlee (Jammu)	237		Tapradah	245
	The Elites of Doomal Rajput Race	238		Kakodah (Rajouri)	245
	Dhatee Area of Padawa	238		Rajdhani (Rajouri)	245
	Karela Dakhlee Mujan	238		Galhotee	245
	Khundhar	240		Barotee Padawa	245
	Mujan	241		**Unit-VI** Dhond Qureshi Abassi	246
	Terkandi	241		Progeny of Sardar Jagu Khan Dhond	253

	Village Sudhada	253		Offspring's of Sardar Karm Khan	266
	Village Sahileyan Dhondan	255		Offspring's of Sardar Sher Ahmad Khan	266
	Offspring's of Sardar Mukral Khan	255		Late Sardar Feroz Khan	266
	Offspring's of Sardar Shadab Khan	256		Late Sardar Attar Khan	266
	Offspring's of Sardar Noordad Khan	256		Chemyati- Branch of Ali Bhadur Khan	267
	Offspring's of Sardar Syeda Khan	257		Branch of Sardar Dost Mohammad Khan	268
	Offspring's of Sardar Oohud Khan Dhond	257		Branch of Sardar Ali Gowhar Khan	269
	Chadala Branch, Sardar Darvaish Khan	257		Offspring's of Sardar Joga Khan Dhond	270
	Offspring's of Sardar Illa Khan and Jatha Khan	259		Offspring's of Late Sardar Moughal Khan	270
	Reyala Offspring of Sardar Jelu Khan	261		Village Sangad	272
	Village Sesar	261		Offsprings of Late Sardar Kamru Khan	272
	Offspring's of Late Sardar Syed Mohammad Khan	261		Offspring's of Late Sardar Sher Foo Khan	273
	Offspring's of Sardar Mohammad Amir Khan	263		Offsprings of Sardar Fateh Sher Khan	273
	Offspring's of Sardar Abdullah Khan	263		Elites among Dhond Abassi Qureshi of Village Bungoian	273
	Village Kohithali	263		Dynasty of Dhond Abassi Qureshi	275
	Offspring's of Sardar Raju Khan Dhond	264		Offspring's of Late Hayat Baksh Khan	277
	Chemyatee Branch Sardar Mohammad Sher Khan	264		Offspring's of Late Noor Baz Khan	277
	Offspring's of Late Sardar Fazl Khan	264		Offspring's of Samandar Ali Khan	277
	Offspring's of Late Sardar Fateh Ali Khan	265		Jaskemb Dhond	277
	Offspring's of Sardar Faiz Talb Khan	266		**Unit-VII** Maldeyal	281

	Tehsil Havelli	285		Dayrud	315
	Tehsil Sidhanti	285		Cheechee	316
	Tehsil Mendhr	285		Bhatti	317
	Tehsil Baag	286		Puswal	317
	Brief list of Elites of Maldeyal Race, Numberdars and Jagirdars	287		Bhimla or Bhoomla	317
	Unit-VIII Narma	291		Gorse	317
	Village Kuflgadh	298		Mehasi or Mesee	318
	Village Lodar	300		Kalis	318
	Village Mundree	301		Bajad	318
	Village Yehatee	301		Budhana	319
	Village Jud	301		Jagal or Jungle	319
	Village Pussee Da Jola	301		Kisana	319
	Village Nekee Keer	301		Bharwal	319
	Village Doomkote	301		Loor or Lohar	320
	Village Oapadah	301		Katarya	320
	Village Dhundhar	301		Aawana	320
	Village Chater	302		**Unit-XII** Hotael	321
	Village Padr	302	32.	**Chapter-9th** Kashmiri Muslims	324
	Village Padr Topee	302		**Unit-I** Kashmiri Muslims of Poonch Khas	325
	Village Mung Tehsil Sidhnatee	302		Poonch Mufti Dynasty	325
	Unit-IX Budhan	303		Dynasty of Sheikh Molvi Abdul Saboor	328
	Unit-X Seyal	306		Sadaat Indrabia	329
	Unit-XI Gujr	307		Dynasty of Khawaja Abdullah & Habib Joo	330
	Sangoo	312		Dynasty of Khawaja Saboor Joo Pukhta	334
	Kohalee or Kolee	313		Hakeem Malik Hakim Din Tabeeb Hazik	336
	Tass, Tak, or Tak Shak	314		Dynasty of Khawaja Ghulam Ahmad Bhat	337
	Khatana Gujjar	314		Dar	338

	Decision of District Judge Jhelum about recognition of Dar race as Rajputs	338		Mir Dynasty orf Ratnipora	360
	Decision of Senior Sub-Judge, that Kashmiri is not name of any race and Dar race is Rajput	340		Peer Shaiban of Village JAliyan Mandi	362
	Dynasty of Khawaja Gul Joo Dar	342		**Unit-III** Some Kashmiri's of Poonch Rural Areas	363
	Dynasty of Khawaja Aziz-u-deen Mir Munshi Govt. of Poonch	343		Lone Dynasty of Dareek. Tehsil Sidhanti	363
	Late Mian Nizam-u-deen, Prime-Minister	346		Waien Tribe of Nundrai Tehsil Baag	364
	Dynasty of Quresh Physicians	349		Mir Alias Waien dynasty, Damni area	364
	Unit-II Particulars of Mandi Area and Kashmiri Muslims of this Area	351		Baba Qureshi	366
	Interesting and Geographical conditions of Mandi	351		Dar Race, Phulyal, Brahmpora Sidhanti	368
	Mir Dynasty of Palera area of Mandi	352		Dar Tribe of villages Kala Mola and choor Adjacent to Arja	368
	Dynasty of Khawaja Qasim Mir Jaffari	354		**Unit-IV** Hindus and Sikhs of Poonch	370
	Dynasty of Khawaja Mohda Shah Kaanth Chatra	355		Dynasty of Galeria Rajputs	370
	Buchh Moughal Chakradah	356		Dynasty of Jamwal Rajputs	372
	Khawaja Rasool Mir, Jaffri Rais Mandi	357		Dynasties of Kashmiri Pandits	373
	Dar race of Donugam Mandi	359		Dynasty of Pandit Janki Nath Zutshi	373
	Khawaja Ghulam Mohammad Rather, Contractor, Mandi	359		Dynasty of Pandit Prakesh Ram Sopori	374

	Dynasty of Pandit Suraj Ram Misri	375		Thakur onkar Singh Rathore, Numberdar Khanaytar & Assessor	412
	Brahman Sudan Dynasty	377		Jamwal chhabeela Rajput	413
	Dynasty of Sasan Bhan tanee	378	33.	**Chapter-10th** Industrial Races of Poonch	414
	Brahman Bugyal	380		Villages chadala	423
	Sarsoot Brahman dynasty Batala Chek Katrowa	381		Tehsil palndri	424
	Dutt Mohiyal Dynasty Hul Surang	384		Budrote Mendhr	424
	Dewan Family Progeny of Dewan Ajodiya Nath Puri	387		Therah Topa Tehsil Mendhr	425
	Dynasty Bhalla Khatri	390		Khrl Gayalan Tehsil Baagh	425
	Dynasty of Harjaie Khatree	394		Dharotee Thekyal Fakeree Family	426
	Chendhoke Khatri Dynasty	395		Addendum to Tarikh Aqwam Poonch	426
	Punchenda Dynasty	396		Qureshi siddiqi	426
	Shri Mahant Sahib Gurdawara Aala Gadee Nagoli Sahib	398		Aawans of village sungola etc	427
	Sardar karm Singh secretary, Raja shaib, Poonch	401		Wundwar famous people of Aanan Sungloo	434
	Dynasty of Sardar Sadhu Singh Bazaz	403		Wund Dabn	434
	Dynasty of Giani Budh Singh Ji	403		Wund chhanb	435
	Dynasty of Sardar Basawa Singh	404		Wund Hemahnadi	436
	Bohra Race of Poonch	406		Wund Agra	437
	Kapoor dynasty of Bohra Race	409		Wund Kalson	438
	Puri dynasty of Bohra Race	410		Wund Nikr	438
	Rathore Rajput	412		Wund Banee	440

	Progeny Of Jamal Khan	440		Sadaat Mushadi Phagla Soharn Area	457
	Progeny Of Saith Khan	441		Sadaat Bakri Village Indroot	459
	Qutub Shahi Aawans Of Dhamni etc.	442		Sadaat Mushadi village Chhalad	460
	Sharief Khan's Progeny	442		Moulana Sheikh Chirag Hassan Hasrat	460
	Aawan Qutub Shahi	445		Khan Bhadur Shiekh Mohammad Abdullah	462
	Village Arjah Tehsil Baagh	445		Sadaat Jaffriya Gardayzia	469
	Villages Khadak,Ram Pata Padat, Garah, And Mung, Tehsil Sidhant, Saywar, Hornahmeera etc.	447		Saadat Gardayzia Soohawa Shareef	469
	Malook Shahi Branch	447		Sadaat Gardayzia Moharee Farman Shah Baagh	470
	Aawam dynasty Azambabad	449		Tareen Afghan Banakh and Ravlee	471
	Bhatti Rajputs	450		Sadaat Geelani Kabli	472
	Jeraal Rajputs	451		Sadaat Buhari Sidrnavi	473
	Janjova Rajput Phugwatee	452		Peer Mohammad Saifullah Shah	474
	Janjova Tehsil Baagh	453		Bugyal Branch Of Thekyal Race	475
	Khak Rajput Mukhyala Tehsil Baagh	453		Salwah	475
	Maldeyal Branch of Seeral	454		Sudhotee	476
	Maldeyal Branch Of Darvesal Etc.	455		Goursahaie	476
	Bamba dynasty of Banakh Tehsil Baagh Descendants of peer Mohammad Khan Alias Mureed Khan	456		Harnee	476
	Sardar Kala Khan Dulee Sodagar(Merchant) Palera Mandi	456		Thekyal Race Of Tehsil Muzaffarabad	476

	Sardar Shiekh Mohammad Akram Khan Contractor of Jarlal	478		Raja Bakar Mohammad Khan	497
	Haji Peer Syed Villayat Shah Bukhari	481		Raja Azmat Ullah Khan	497
	Sadaat Mushadee Zainyal	482		Raja Shah Baz Khan	497
	Minhas Village Chokiyan Tehsil Sidhantee	482		Raja Sarandaz Khan	498
	Qazi Nasar-u-Deen	483		Parvangee Hazoor az derah Srinagar	499
	Chowdry Rathore Rajput	484		Raja Afraseyab Khan	500
	Unit-I Tiile Of Chowdry And Dynasty of Rathore Rajput	487		Raja Ghulam Mohi-ud-deen Khan	501
	Amendment of Certain Historical Misconceptions	487		Raja Mohammad Inayat Ullah Khan	502
	Unit-II Rathore Dynasty's Sovereign Rulers Of Poonch	491		**Unit-IV** Elites and Jagirdars of Sidroon Branch	503
	Raja Siraj-ud-Deen Khan	491		Village Dahada Khas	503
	Raja Fateh Mohammad Khan	491		Village Palan Chowdriyan	503
	Raja Abdul Razak Khan	492		Village Padr	504
	Raja Rustum Khan, Sovereign Ruler of Rustum Nagar	492		Village Barnagbun	505
	Raja Mohammad Shabaz Khan	494		Village chanjal	505
	Raja Mohammad Shahbaz Khan	495		Village Jukan	505
	Raja Khan Bhadur Khan	495		Village Halan	505
	Raja Sher Baz Khan	495		Village Sheikh Solee	506
	Unit-III Rathore dynasty's Rajgan Sidhroon and Kohata	496		Village Bangreeni	506
	Geography of Sidroon and Historical Evidences	496		Malikr Solee	506
	Raja Mohammad Mouzam Khan	497		Village Kalalee	506

	Village Dahda payeen	506		Village Chakyaas	509
	Chhoie and Kar Sanadhada	506		Dara Dooleyan	509
	Village Saladah	507		**Unit-V** Branches of Chowdry dynasty and other related races	510
	Village sangal	507		Branch Shahpore Mandi Area	510
	Village Kohoori	507		Branch village Mundhar	510
	Village Kamgaran	507		Chowdary Rathore branch in Kashmir	511
	Village Charoon	507		Magray	511
	Bhahatakote	507		Sudhan	512
	Village Batee Dahda	508		Award Winner Soldiers of Sidhan race of Poonch area	520
	Village Chambar	508		Army commissioned officers of Poonch Area(Sidhan Race)	521
	Village Jehanaywala	508		Army commission officers Residents of Tehsil Kotlee, Jammu of Sidhan Race	523
	Village Budhal	508		Army commission officers, Residents of Tehsil Kohata, Rawalpandi, of Sidhan Race.	524
	Village Lohiyan	508		Sardar Khan Mohammad Khan Member Assembly, Jammu and Kashmir	527
	Gugdar	508		Sudan Saylaie dynasty	528
	Village Bastee Phulbun	508		Dahidyal dynasty Sudn	529
	Nikr SeenAbun	509		Zabdatul-al-hikma, Molvi, Gull Ahmad Khan Rafiq	530
	Village Bandee	509		Molvi Sarfaraz Khan	531

Introduction

Reasons of delay for publication of Tarikh Aqwam Poonch

In 1931 AD and before that it was announced that with Tarikh Awam Kashmir, the history of Poonch, shall be published as annexure. But this annexure could not be published with Tarikh Aqwam Kashmir due to certain reasons:

1. Because the volume of Tarikh Aqwam Kashmir including photographs, increased in size. And since size of the book was 20 x 30, therefore, if in small size Tarikh Aqwam Kashmir was appended, it was not possible to bound the book and for such big volume, this small size pattern was not desirable.

2. The second reason was that mention of Poonch, has been made in Raj Tarangini, Gulab Nama, Tabkat Akbari, Tarikh Farista etc. historical records besides, Kashmir Histories and Tarikh Tazkera bay Misl, alias Tazkera Rajgan Rajwar. But it is a fact that no authentic and credible history has been published till date. The main reason perhaps is that such literary and historical research is not possible without Govt. patronage.

3. Poonch race, which coming from different countries settled here. The majority of them, due to illiteracy were unaware about their earlier conditions. Therefore, with the understanding that the author being unaware about Poonch race, Poonch area and Poonch Khas, what could he know about Poonch or people of Poonch, whatever one liked was sending in black and white.

4. The undersigned received some artificial genealogical maps and unauthenticated particulars that it was difficult to bank upon them. For their research, I have to correspond with people of this race and other races for long period of time besides, studying other books.

5. Some people and some races were silent about my criticism of their replies. Some dilly-dallied in their replay and it took long period of time for their replies. During this time, the Zealous people pressurized very much. Therefore, the undersigned postponed Tarikh Aqwam Poonch, and concentrated my attention towards completion of Aqwam Kashmir, and after few years' continuous hard work relieved from publication of Tarikh Aqwam Kashmir during last days of June, 1934 AD.

Some races of Poonch, during that period, expressed impatience and restlessness about publication of Tarikh Aqwam Poonch. But till

genealogical maps and other particulars are not verified, it is very difficult to document this important work.

Unending chain of genealogical orders,change of castes

Since compilation of "Aqwam Poonch" started from November, 1934 AD, but during correspondence, the same stories, anecdotes, genealogical orders and maps started pouring in, which stand related to some Raja, Maharaja, Peer, Prophet or some great king. The general complaint of Hindus is that Muslims do not treat Hindustan as their homeland. This complaint may not perhaps be true but it is a fact, that by treating India as homeland, there is desire of some people or several races that their origin may be related to Arabs, so that they may easily be called Syeds or Qureshis. If this is not possible, their silsila be linked with Timur or Turkistan. In case, their homeland is to expressed as Hindustan, they may be related to Rajput ruling dynasties. English writers are also in favor of Hindus in this matter. Therefore, Sri Lapel Graffin in his famous book "Raisan Punjab" on page 529 records, "Every dynasty of Muslims feels proud, that his origin is related to Abass or Holy Prophet^{SAW} or one of close relatives of Prophet^{SAW}. Many dynasties relate their dynasties upto Naoh or Adam". Sri Lapel Graffin, while making mention of one famous dynasty of Lahore records, that, "upto Maharaja Sher Singh's period in official records, the most distinguished man of this dynasty was treated as Non Sayeed. But after his rise, he became famous as Bukhari Sayeed in 1840 AD." Sri Graffin about one race, which was Hindu earlier, and later, Muslim, records that "this race reveals origin as Arab. They state, that we have come from Arab; we were Muslims. One Hindu Joggi magnetized us towards Hinduism by his black art, and when one Muslim Peer exposed Joggi's black art, but killed him by his spiritual power, we kicked our idols and embraced Islam." On this, Sir Graffin Lapel writes, that "it seems a wonderful tradition. It has been discovered in order to prove that their origin is not Hindu."

The Editor of "Al-Quresh" Journal, Moulana Mohammad Ali Rounak, of Amritsar, when once, travelled Peshawar, he in his Travalogue complained that several Qureshi people changed their race for sake of land. Chowdary Ali Mohammad Khan Pensioner, Revenue officer, in his book, Rajput castes and Sub-castes, on page 5 records, " In western part of Punjab, where Muslims are in majority, Rajputs, are becoming Pathans and Qureshis". Then on page 16, writes, "As per research, many Rajputs, Joined Qureshi and Pathan races. In Kashmiri Muslims of Punjab, there

are also few castes and Sub-castes, who associate themselves with other castes for sake of employment in Army and Purchase of land.

Khan Shaib Moulana Abdul Maalik, Ex.Revenue Minister, Bahalvalpore state, recently Published a detailed history named "Shahan Gujar" about Gujars. He also complaining about people for changing castes, records, "for sake of pride and glory, the people desdtroyed their genealogical orders and thousands became Syeds and Qureshis within no time and the number of people who became Rajputs is countless". (Shahan Gujar, page 40) Again on page 127 of the same book, he records, that from enquiry it has been obvious that people of one Sub-caste, mention one geneological order in one district and other in other district.

In Kashmir, Jammu & Poonch, the act of transfer of land stands issued, even the list of Agriculture races has been published and Army services have been specified for particular races. Therefore, every race has the desire that their name may be included in that list, who possess agriculture rights and could achieve army employment easily. In this context, every race of Poonch, is determined to became Qureshi, Moughal and Rajputs. But it is very strange that in one village and one area, one portion of race expresses themselves as Rajputs and other as Non-Rajputs.

Forged Agrarian field maps and fictitious Sadaat and Qureshi's etc.

The author of Tarikh Shahan Gujr, Abu-al-Barkat, Moulana Abdul Maalik on page 382 records "In district Peshwar, the Mazar of one Wali, Hazarat Pinju Shah is a pilgrimage site. He was the leading light of Gujjar race. Many scholars and Rais, owed allegiance to him. Therefore, they call him Sayeed and framed his genealogical order."

In Tahkeekat Chesti which is an old and voluminous book of Lahore, on page 410-414, makes mention about Baggi Shah. The real name of Baggi Shah was Bagu. He was Gujar by race and resident of Achra. During Sikh period he was Ardali of colonol Babu Rai. In 1250 Hijra, he was desirous to be a saint. He became devotee of Nemanay Shah who was living in Gaddi Shahu. He prepared a forged field map relating with silsila Novshahia, Sadaats became patron of hundreds of ignorant people.

An event of 1903 AD is that the office of press and newspaper "Panja Foulad" was at Mohalla Dara Shikwa, adjacent to Lahore Railway station. In one portion of this building were three four agents of

Advocates. Among them, the intelligent and clever son of one agent, who was Munshi of lawyers for some time, married his sister with one of the Syeds, and named himself Peer Syed Shah Rasool Shahi and related his genealogical order with Sadaats, though he belonged to some other race. At present, he is alive, and is recording himself as Saint Successor of a great Takya and Mazar and is enjoying his days happily.

Prophet's[saw] command about change of pedigree and Castes

There are three types of people who change their pedigree. In one type are people, who have one or other caste or sub-caste for example Gakhad, Janjova, Khak, Qureshi, Moughal, Afghan and Shiekh etc. But instead of Agriculture or Govt. service, their occupation is industry or trade, for example, someone is Blacksmith, someone potter, someone carpenter, someone tailor or Washman etc. But when they relinquish industry, civil or Army services or contractors, and practically are not skilled workers. When they attend towards their caste they are alleged to have changed their castes. But if they concentrate towards their original castes, and they have much arguments in their favor and surely they don't deserve such allegations. One type is that, who changed their caste for Peeri Muradee, and prepare their own genealogical order, or his devotees make him "Siyadat Panah" for nothing. The third race, is which was born in the recent past i,e; who are born for sake of land and employment in Army.

But had changing of Pedigree and hiding of one's original caste and relating oneself with others blood any knowledge about commands of Holy Prophet[saw], the summary of which is recorded for the readers. Hazarat Sayed[RA] says, "That I have learnt from Holy Prophet, that a person who becomes son of any other person excapt his father, and is aware, that he is not his father, heaven is prohibited from him."

Hazarat Abu Hurairah[RA] narrates that, Prophet[SAW] has said, that you never avoid your father and grandfather. Thus one who avoids his father or grandfather, he is involved in infidelity likewise, at other place, the Prophet[SAW] cursed that man, who relates his genealogy to some other person. On this occasion, we have no option but to praise author of Tarikh Aal Zoorain, Moulana Mohammad Ibraheem Mahsher Ambalvi, who on page 35 of his History, accepted his mistake openly, recorded that, "before writing history, we had an idea that Raie race (Raien which commonly is

famous as Aranain), is breed of Arab-al-Baieda I.e. Aal Amleek and Doulat-al-Reyat. Now, after latest research, we accept our mistake with open heart."

Ancient Genealogists and Minstrels

It is obvious by particulars of Aqwam Poonch that their Pedigrees mostly depend upon professional singers and Minstrels. The genealogical orders and maps related by them were treated as historical and inspirational. It is also evident that tradition of Minstrels is very old. Since Rajputs of Rajputana were employing Minstrels and perhaps they still work there, who remember pedigrees of several generations orally. Taad Shaib, who is famous author of Taad Rajasthan and eulogist of Rajputs, in his book has sought help from Minstrels of Rajputana and their famous tales and stories. Adjacent to Poonch, Rajouri is a famous town, which is situated in Jammu province. The genealogists of ancient rulers were musical singers who were called Nasb Khawn and Baath. These people on marriage ceremonies were standing and reciting genealogy.

There is no doubt, that the race which has no history of its own, and the race which does not remember the achievements of their ancestors, they can seek help from genealogical orders and genealogists. But if genealogist is acquainted about history of that race, and is not reciting like parrot, could be useful to some extent, otherwise wrong Kursi Nama, during modern times, when printing press made knowledge very cheap and books are available in the caves of mountains and in place of conformation there was rule of research, could never be treated as authentic.

Till memories and unwritten legends though heard from a great elder by genealogists and Minstrels, are not sound and historical events do not certify them, may be interesting but no historian can be ready to award them historical status. Therefore in Tarikh Bab-ul-Aawan, there is mention about genealogists of artificial pedigrees and Minstrels at three places, in the following words.

On page 12, the hand written genealogical orders and pedigrees, fifty in number are under observation. But very less has been copied from pedigrees. They are not worth books, on page 82, it is recorded, "the pedigrees framed by Merasees when under control of nonsense people, why their statements shall not be absurd." Then on page 190, it is recorded, that there is no confidence upon Merasees satatements, because these people are often illiterates, and refer unwritten events without enquiry, and mostly twist original meaning to make it wrong.

About difficulties of genealogical orders and pedigrees the author of Shahan Gujr (page127) records "the pedigrees of races are incomplete wherever we received and compared there was big difference. We spend two three years in this activity as to which is complete and which is incomplete, and which is true and which is wrong. But this useless hardwork, effected health, we rejected it and followed second route of research. The undersigned is aware about Minstrels wrong statements, genealogical maps and pedigree differences through genealogical orders of some races of Poonch."

Relation of Guess work and knowledge of History

As per writer of Tarikh Nigaristan Kashmir, in the rules of history knowledge, guess work has an important role. If guess work is not followed, ancient history becomes extinct, whether it is Hazarat Adam^{AS} or Hazarat Naoh^{AS} or Hazarat Ibraheem^{AS}, or any prophet; no event is authentic without true legends. Therefore, on the same basis, Rajgan Kashmir making mention of (Dynasty Godhar second term) you have to depend upon guess work and records, "Tamr Nasik Walay recorded Jalook as Ashoka's grandson. But it seems that Jalook shall be son of Ashoka's son Karnal, because Raja Shiv Prasad (in his history) records Ashoka's second grandson Jalook was follower of Shiv in Kashmir. After Ashoka, his brother Dastarath, shall have awarded this country to his nephew". Nigaristan Kashmir, page104.

The author of "Shahan Gujar" might have faced difficulties. He has made use of guess work and legends. Therefore he writes, "We adopted details from dates, epitaphs and legends." For comparison of particulars as far as possible, right guess work has been followed (page 127). On page 159, in Sama Gujars Chapter, he has recorded, that Gujars of this Sub-caste settled in Sind sometime. Perhaps their ancestor shall have been Sama. "on page 512 of this book, History by V.A Smith, page 29, lines, have been recorded after guess work. By certain illusions, it is thought, that Iranians might have attacked Hindustan in 3rd century AD."

Allaka Mohammad Husain Khan, Ex. Rais Tadreseyat (Minister of Education) Afghanistan, in one of his letters (dated 27th January, 1926 AD) addressed to Malik Ghulam Akbar Khan, Retired Inspector Police Batala, which has published in a journal, Afghan Kaykayzaie Aligarh volume4 number 5 for Month of May, 1929 AD, its old national traditions and guess work can solve it. However as for undersigned, there is need of so much care, that legends are not beyond ones comprehension and

guesswork is according to history. It may not be fictitious. Wherever, the undersigned faced such difficulties, the same rule was followed.

Purpose of History and its uses

There is a famous Arabic saying قصص الاولین هوعظ الماخرین As a fact, this should be the objective of history writing. The achievements of ancestors are sermons and lessons for their progeny. If this purpose is not accomplished by history and history is only name of unauthentic traditions, long and detailed pedigrees & genealogical orders and exaggerated stories and superman tales, that is not history, but "Haft gunj" of nonsense and "Bahr-aljehan" of absurdity and foolishness. This maxim is absolutely correct, that the race which does not record its history is dead and can never expect to live an honorable life. The writer of "Tarikh Nigaristan Kashmir" on page 404 writes:

"Fortunate is the country, whose true history stands compiled. Lucky is the sovereign by whose hands this important service is accomplished".

In short the purpose of History is, that it may not allow big achievements of ancestors to forget and keep in mind, the conditions of respected elders, who are true followers of Allah. They following the footsteps of their elders shall achieve name and fame in the world, even remember the names of their ancestors to make them memorable.

There are very less people, who know, that who we were? Where from we came? In which condition we came? What changes took place? We were at the top and are now deep down in the earth. Now we want to move out of out, how can we move out of it? They have the only desire that they shall be referred as sons of Sultans, although they don't know that this period is following the rule of "Alim der Juld Khaw\ash". They are entitled to be called sons of Sultan only when they deserve it. When they achieve knowledge and due to good deeds can achieve success.

Compilation of castes and Sub-castes in Tarikh Aqwam Poonch

In a country or race, caste and pedigree is rated as superior than knowledge, morality and gentleness, if there are innovations that our elders were called Raja or Sardar, our ancestors had been Kings of Delhi, we have ruled India for countries, our position and our caste is superior,

therefore, we should be at the top, there is no surprise. Many people have made such statements before the undersigned.

There is no doubt that in Poonch, Dhoond race is at the top in terms of Education and development. The Sidan race is at second position in terms of majority and army services. In terms of Education, Trade, Agriculture, Employment, Majority in population, Dolee race occupies third position followed by, Maldeyals & Thekyal races.

If political rise of Poonch race is taken into consideration, Rathor's are leading in this domain who ruled Poonch independently for several years. Then Sangoo race who were rulers of Poonch, before Sikhs followed by Thekyal, Maldeyel, Dhoond and Sidan races, whose Rais, during "Aap Raji" period, were controlling few villages were becoming Rajas.

But the compilation which undersigned followed is as follows. First of all, the present ruler dynasty (Dogra) particulars have been recorded, because as ruler of Poonch, he holds a distinguished position. Afterwards, Sadaats and Qureshe's particulars are recorded. Therefore, in my book, Tarikh Aqwam Kashmir, I have also recorded these two parties first of all. From Poonch many people have informed in writing that their number stands after Sadaats and Qureshis. I came to this conclusion that at least majority of races are in Union that Sadaats and Qureshis are leading races. Therefore, after ruling dynasty I made room for them and though it proper to record other races of Poonch in an alphabetical order, for example, among Moughal and Rajput races on the basis of "R" is Rajput followed by M i,e; Moughal. Therefore, after Rajputs, mention is made about Moughals. By this system nobody can complain. Such races, whose particulars were received very late, are recorded as "Annexure" in an unsystematic order and particulars of some races, due to big volume of the book shall be recorded in the 2nd volume of Tarikh Aqwam Poonch, which Inshaullah, shall be published very soon.

Acknowledgement of writers and reference of some books

In compilation of Tarikh Aqwam Poonch, those friends who extended support through pen, the undersigned is obliged to them. My friends might have faced difficulties while replying my dispatches. But during compilation, the undersigned while making correspondence with representatives of other races and other people, the expenditure as postage

charges besides time consumption is only four hundred rupees and some dispatches were more than eight to ten pages in writing. The representatives of some races have informed about particulars of their races. But those people deserve more thanks, who informed about particulars of other races. The most distinguished among them are:

Chowdry Mohammad Abass Qadri, Palan Chowdriyan, Tehsil Havelli Poonch, Shiekh Nabi Baksh Nizami, Chief Editor, Almujahid Newspaper Poonch, Munshi Ali Akbar Khan officer Choki Police Mandi Poonch, Sardar Fateh Mohammad Khan MLA. J&K, Kareela Thekyala Padawa, Chowdry Dayanand Kapoor Editor, Prabat Newspaper, Molvi Mohammad Sher Ali Khan Hanfi Naqashbandi Numberdar and Qazi Girdawar and Nikkah Khawn resident of Dhadie Thekyala Poonch, Molvi Mohammad Zain-ul-abdeen, Samani Tehsil Bhimber Jammu State, Syed Mohammad Amir Ali Shah Jaffri, Jagirdar and Publicity officer Poonch, Munshi Ali Akbar Khan, Dhond Abassi, Headmaster, Hul Surang Poonch, Syed Ahmad Shah, Gardayzi resident of Hul Surang. Besides, the following books were under study during compilation of Tarikh Aqwam Poonch. Nasb Nama Rasool Maqbool Selak-al-Jawahir fee Ahwal-al-bawahir, Hayat Afghani authored by late Nawab Mohammad Hayat Khan, Bab-al-Aawan, Nasb-ul-Aawan, Sawaneh umree Raja Kiran alias Masaib Zindagi, Tabasur-al-Aawania, Risala Urdu Aurangabad (About one Syed Barbers) October, 1929 AD, Newspapaers, Himayat Islam Lahore and Tazeeb Nuswan (About Aawan Race). Translation, Tarikh Farisata, Marata-al- Salateen Translation Seer-ul-Mutakhareen, Oayamak Moughal (Persian). Tarikh Raisan Punjab Translation Punjab Chiefs. Tazkera Rajgan Rajwar, Tazkera Rajgan Jammu wa Kashmir 1931 AD. Mokamal Tarikh Kashmir, volume II Tarikh Rajputana Punjab, First Dehwar Riyasat Jammu wa Kashmir, 1931 AD, Aaina Quresh, Tazkera Sadaat Gardayzia, Tarikh Shahan Gujar, Karnama Rajputany Tarikh Aaal Zoorain, Tahkekat Chisti, Rajput Sub-castes, Tarikh Kakazaie, Tarikh Ajeeb (About Barbers). Translation Muzmoon Tarikh Chamba (English) Tarikh Jhelum, Tarikh Sialkote.

Despite of receiving historical information and dates, I accept my mistakes and omissions. When authors of Tarikh Farista and Sair-ul-Mutakharain and Shams-ul-Ulema, Moulana Mohammad Hussain Azad and Allama Shubli like great writers and historians do not avoid criticism by critics, then how an ordinary Fouq who is already down to earth, can avoid it. There is no doubt, due to human error, sometimes mistakes do occur and since there is no limit of historical knowledge, therefore, there is

no wonder, that the thing treated as right or wrong today shall be proved correct or incorrect through strong historical references. But if criticism is positive and the critics do not use harsh words, then every writer and historian must welcome such criticism. In case, criticism is genuine, the same may be taken care in the second edition of the book.

Amazing but interesting letters from some Poonch People

Some races of Poonch who stated their traditions are amazing and interesting. Some people write Alm, Alim Oete Patang. Whatever is in their mind and the irony is that they insist to accept their baseless statements. The undersigned expressed difficulties in the beginning but want to record some amazing letters for information and interest of readers. By study of these letters one can understand, how difficult is to certify and authenticate Pedigree and genealogical maps of some races.

One Moughal Jogi's letter

1. Moughal dynasty are descendants of Bani Israel Kinani.
2. King Abraheem has been a famous King of Moughal dynasty in Delhi.
3. After decline of Bhadur Khan's empire, his grandson, Lashkaree Khan, Killing one of his nephews came to one Poonch village, where it was forest at that time. That Prince was in disguise of a Jogi. Therefore, he became famous as Moughal Jogi. He cleared forest and developed land here.

Some Historians have now recorded Afghans and Kashmiri's as Bani Israel. But one Moughal Jogi of Poonch, states Mougals as descendants of Bani Israel and more than that, he supports his historical evidences by the Proof that Ibraheem (who in Tarikh Hind, is famous as Ibraheem Lodhi and who was killed at Panipat during war with Babar) was a famous King of Moughal dynasty, although the students of schools also know that Ibraheem Lodhi was Afghan and Babar Barlas was Moughal.

Then the last King of Babri dynasty, King Abu Zaffar Bhadur Shah, has been recorded as Bhadur Khan and himself has made a ficitions grandson, Lashkari Khan to whom in Poonch forest bought him in Jogi dress to prove his race, as Moughal Jogi.

A letter from a Rival of Darashikwa's dynasty

"Our dynasty may positively be expressed as descendants of Darashikwa and for that purpose, I am ready to pay. But do write, that out dynasty which stands settled in Poonch, is from descendants of Darashikwa, the brother of Aurangzeb".

Darashikwa had two sons, Sulaiman Shikwah and Sehphr Shikwah. Both were imprisoned by Almghir. There is no address about their sons. However, they had daughters.

Letters from some Minhas Rajputs

1. Raja Jasrat's son was Raja Ram Chender. His son was Raju Lu and Raja Maldev was Raja Lus son. Maldev's descendants are called Minhas.

From Maldev upto twelve generation you have recorded Hindu Rajgan and have referred third sons in twelvefth generation. One has been called Hindu, other Muslim and third in Poonch and have refereed yourself from his 7th generation. It means, that from Shri Ram Chender Ji upto present man, are 21 generations. The eastern and western historians during one hundred years have counted three generations. With these calculations, these 21 generations till date have passed 700 years can any wise man expect, that Ram Chender Ji's period has been 700 years ago, though in same India Muslims have ruled for 700-800 years. What is the reason that Ram Chender was born in during Islamic rule. See Minhas Rajput's basis of nomenclature in Minhas Rajput's description.

2. We Dogra Rajputs are Minhas. Our dynasty originates from Raja Jagdev Minhas.

This race due to disturbances came to Jammu and from Jammu shifted to Poonch. Raja Kishwari Singh, who was Raja of Sidanthi, belonged to this dynasty. His third generation embraced Islam. Raja Jagdev named Raja was born in Jamwal dynasty. But neither had he ploughed nor his descendants and he was not called Minhas. The word Minhas started from Raja Brij Dev's (Murdred 1238 Bikrmi) period, from descendants of his son Rul Mal Dev. Raja Jagdev was son of Raja Kapoor Dev and brother of Raja Sameel Dev. The present ruler of Kashmir and Jammu, Maharaja Hari Singh is from 13th generation of Sameel Dev. His relation with Delhi is totally wrong.

3. Our Minhas dynasty originates from Raja Jagpat's period in 14th& 15th century Bikrmi. This Raja was son of Raja Maldev. Our ancestors, during 1660 AD, from Jammu enroute Kashmir, came to Mendhr. Raja Chinhat Minhas'es son due to loss of his Govt. and father's murder became a Jogi and embraced Islam at the hands of a Muslim saint and was called Jogi, we are his descendants.

There has been no Raja in 14th or 15th century by the name of Jagpat. Raja Maldev was surely a Raja of Jammu in 1456 Bikrmi. But none of his sons is named Jagpat, but his three sons are named as, Raja Hameer Dev, Chendan Dev and Sagar Dev. The famous Raja of Jammu Raja Aajayab Dev or Ajab Dev who in order to save from Soba Lahore, was assisted by Sultan Hassan, Shah ruler of Kashmir was son of the same Hameer Dev.

Letters from some Maldeyals

1. The name of our Maldeyal race is on the name of Sultan Roy Baladyog. He had seven sons. Five of them settled in Kashmir and two came to Poonch. In Poonch, they had two sons, one Sultan Singh and other Datar Singh. Maldayals are their descendants. The structure of Sultan Roy Bald youge's name is strange. From Baldyouge it could be Baldeyal, how it became Maldeyal. There is no existence of Maldeyal race in Kashmir.

2. Raja Maldev Khan, who belonged to Moughal dynasty, has been founder of Maldeyal dynasty. It is just like that, as Raja Ranjit Dev Khan Raja Ajab Dev Khan, is ridiculors Jumble.

3. Prince Shajah bin Shahehan, in 1658 AD, came to Poonch, enroute Bhaderawah, Kistawar and Jammu. Since Shujah's grandfather's name was Raja Maldev, therefore, he and his sons became famous as Maldeyals.

Shahjeehan had four sons, Dara Shikwah, Aurangzeb Aalmghir, Prince Murad and Shah Shujah. All of them were born from a Muslim Begum named Mumtaz Mahal, on whose name at Agra her mausoleum is famous as Taj Mahal. She passed away in 1040 Hijra. The grandfather of these Princes was father of Mumtaz Mahal and Mumtaz Mahal's father was Asaf Jha, who was brother of Noor-Jehan Begum and Shahjehan's father in law. Asaf Jaha's name whose masolum is at Lahore, to name him Raja Maldev and then to make Maldeyal race famous on Maldev's name is handiwork of strange heart and mind.

It is also recorded, that Prince Shujah came to Poonch via Bhaderwah and Kistawar route. From Jammu to Bhaderwah and Kistawar route to reach Poonch is a matter which needs to be discussed. But it is a fact, that Shujah and his sons, never had a chance to visit Poonch. Shuh Shujah had three following sons i,e; Buland Akhtar, Zain-ul-abdeen and Zain-u-deen. Shah Shujah was ruler of Bihar and Bengal. He after snatching throne from Aalmghir, started war, his three sons were his supporters at different fronts. At last when they were defeated, Shah Shujah alongwith his family fled from Dhaka to Assam. Where how badly he was treated is evident by the statement of "Ooyamak Moughal" page 536; "Shujah ba arakan rafth wa Raja aan dayar awar mah aayal wa itefal bar Kushtee Sawar Karda gark Kard wa fitna faroshud".

Indian and other histories of Moughal period more or less, certify this event and at least, Shujah and his sons leaving towards Assam are agreed by all historians.

A letter from an Afghan of Poonch

"In 1719 Bikrmi, Beram Khan, Akbar's Wazir, accompanying Akbar, came from Ghazni to Kashmir and from there, via Uri route came to Poonch. In several villages of Poonch, the descendants of Beram Khan are alive, especially Tehsil Mendhr, Baagh and Sidhanti. He was Afghan and we are his descendants."

The said letter of Poonch Afghan, coming from Mendhr is a sample of wonders. First of all, there was no tradition of Bikrmi calendar during Beeram Khan's and Akbar's time, and then 1719 Bikrmi, which at present in 1992 Bikrmi becomes 273 years is never correct. Beeram Khan's death, as per 985 Hijra is before 369 years as per 1354 Hijra today. The interesting part is that till Akbar was not free from Beram Ghanee expeditions, he neither came to Kashmir, Poonch or Uri, and nor Beeram Khan has ever visited Kashmir, Poonch or Uri. Beeram Khan was not an Afghan. After death of his father when he was minor, went to Balaq, where people of his dynasty were settled. At the age of 15 years, he came to Kabul, and was servant in prince Hemayun's Govt. and came to India alongwith Babar and Hemayun, and during Akbar's period, left for Hajj in 968 Hijra and was martyred enroute.

An interesting letter from a Moughal

Mirza Kamal Khan was our ancestor, who appointed as Governor of Kashmir by Maharaja Ranjit Singh was deputed to Kashmir from

Lahore via Poonch route. When he came to Poonch, Raja Abdul Razak, of Poonch was involved in war against some Raja of another country. Mirza Kamal Khan, as supporter of Raja Poonch, defeated the enemy. On this occasion Raja Abdul Razak said to Maharaja Ranjit Singh, that we nominate Mirza Kamal Khan as wazir of Poonch. You will appoint someone else as Governor of Kashmir. Therefore, Maharaja did the same. We Mirzas who are called |Moughals, are descentants of same Mirza Kamal Khan.

This letterer is interesting from different directions. During Sikh era in Kashmir, there were only two Muslim Governors, they too after Maharaja Ranjit Singh's death. One Nawab Sheikh Ghulam Mohi-u-deen Khan and second his son Nawab Sheikh Imam-u-deen Khan. Both of them were Kakay Zaie Afghans and residents of Hoshyarpore. The writer of this letter, has clubbed Maharaja Ranjit Singh's period and Raja Abdul Razak Governor of Poonch as one while Raja Abdul Razak's name stands recorded during Farg Sair and Mohammad Shah King of Delhi's period upto 1738 AD. It means difference of one hundred years. It is also worth mentioning, that during Raja Abdul Razak's period, even during Sikh period not only wazir of Poonch but its ruler was under the influence of Governor Kashmir, may be that Governor was from Moughal, Afghan King or Sikh Govt. The status of Governor Kashmir was fixed by wazir Poonch or Raja of Poonch. How was it possible that Mirza Kamal Khan may prefer Poonch wazarat than Governor of Kashmir. Then, again, how could Raja Poonch dare that he without permission from Ranjit Singh or some other King may stop his Governor and the same Governor may himself participate in war.

Is Magray Race Moughal or Kistree breed i,e; Rajputs

In few villages of Tehsdil Baagh one race, who in fact are Magrays, call themselves as Makhree or Magree Moughals. Magray is one of the ancient militant Kistree breed race of Kashmir, who during early Hindu Rajgan period have been men of Swords and one of their Rais Azm, embraced Islam at the hands of Hazrat Syed Hamdani and received title of Malik and in whose race such brave courageous, politicians and authorities of Magray were produced, that all histories of Kashmir, whether authored by Hindus or Muslims are full about their political and state activates. But the Magrays of Poonch villages refer themselves as Makree due to following reasons; "our name stands recorded as Makree in Marata-al-Sateen and Tarikh Farista. We do preserve our genealogical order". In

Marta-al-Salateen and Tarikh Farista, no doubt, where there is mention about Magray race there instead of Magray, word Makray stands recorded. But these people do not know, that in ancient time, and even at present, in records, there is no attention about Yaie Maroof and Majhool, for example, Luday Magray as Ludee Makree, Luday Raina as Ludee Raina, BarLub Joyae mar as Bar Lub Joie mar, Qadri as Qadree & Sheikh Youqub Chech balee as Chech balay stands recorded.

The way there was hardly any mention for Yaie Maroof wa Majhool, in ancient time, the same way was "Gaff". As a rule it was written as "Kaff". There was no mention about persion "Kaff" and Tazi "Kaff". Therefore, there are some other examples about it. In Tarikh Khawaja Azmi. Syed Mohammad Lorastani, Gilkar has been written as Kilkar, Magriyan Ahmad Magray as Makriyan Ahmad Makray, Sheikh Youqub Sarfi Ganai as Kanai and in the verse, Faraz Shaib rah az rahrawan garm Saprus as Rahrawan Karm ma pars. Then in Seerat-ul-Mutakharain the translation of which is Marata-al-Salateen, Paragana Phag has been written as Phak, Veerinag as Veernak, Neelanag as Neela Nak, and Raja Matar-Gupt as Matar Kupt. The same way Hayat Afghani, in Urdu language a publication of 1863 AD, has some words of same type in which "Apnay app" has been written as Apne app, Umeed Kee Jatee hay as Umeed Kay Jatay hay, Azadi as Azaday, Subktageen as Subakkeen, Timus Gorgani as Timar Korkani. Therefore, the correct name is not Makray but Magray and it is interesting that in no history the word Moughal is not attached with Makray or Makree word. But the most interesting thing is their Pedigree. Their Geneological links them upto Himuyun ibn Barbar, but after Himayun he leads nowhere. The students of school even know that Himuyun had three brothers, Kamran, Hindal and Askaree. When all of them were alive they would tease him. At last, Kamran Mirza became blind and left for Mecca alongwith his wife. Hindal was killed in 1551 AD, and Mirza Askaree also went to Mecca and died in 1558 AD. But Geneologist of Makree race records Kamran Mirza as son of Himuyun and Kamran's son as Kaseran and in Karan's fourth generation attaches name of Ibraheem Abdul Shah Makree. His son is recorded as Haji Makree Shah and his son as Lohar Shah and at once from Delhi he is related to Poonch. The name of Kamran Mirza's any son is not recorded in any authentic history book. Neither there is any name of Makree Shah nor Ibraheem Abdul Shah Makree. But Ibraheem Magray and Abdul Magray are two separate names.

Need of a strong social Reformer in Poonch

In the introduction, whatever has been recorded about acumen of some Muslim races and some races despite being Slaves and sons of slaves and involved in abject poverty, has the desire to be called son of some King, Raja or a great personality. The undersigned came to the conclusion that in Poonch like unfortorate country there is stringent need of a social reformer, who will reform the socity and educate them about true knowledge of Islam. The fact is that not today but tomorrow and not tomorrow but the day after tomorrow, some God's creature shall born who will tell that no Muslim can't hold respect being Syed, Qureshi, Moughal or Rajput. But in the world, his honor is subject to his personal qualities, efficiency and personal character and that man will be leading who shall be pious and noble. These castes and races are for identification of one another and not for status and position. Therefore, those races who have been gifted by Allah through riches they must help their Poor brother in order to thank their Almighty. And in spite of hate with their occupations must extend a helping hand towards them. Those races who are backward, it is their duty to honor developed races and after receiving education must develop their industry and Handicrafts to such an extent by which their mental abilities are exposed. On 8th June of current year Master Badr-u-deen Bhatli's (Amritsar) son Mr. wazir-u-deen Batli (B.A) went to Europe to receive training from England, France, Germany, Itlay, Australia and other countries of Europe in Hair Dressing and Hair Diseases. His basic occupation was Barbar. His caste is Rajput Batli. But he did not relinquish his profession by calling himself Rajput, but received education upto B.A. level and to know latest developments in this field, he travelled to distant countries. When Handicraft workers, industrialists and professionals, for sake of knowledge, popularize their profession not only other races but even Governments shall be compelled to respect them. Do remember.

Khuda nay aaj tak ous Quom Kee halat nehain badlee Na ho Jis Ko Khayal aap apnee halat badalnay Kee:

Superior officers of Poonch Government

The tradition of ancient writers was, that when some book was documented during period of some King or officer, they did mention the King or officer of the time, by which with Publication and writer the name of officer was remembered. On the same basis, I thought it proper to make mention of Raja Shaib Poonch and his Subordinate Superior officers. After

Raja Shaib Bhadur Poonch, the most superior officer is wazir Shaib, whose name is wazir Feroz Chend (B.A) wazir Shaib, on my request, promised to send his particulars and photograph. I went to his office at Lahore twice, but due to his engagements, he could neither sent me the Photograph nor particulars. Now his particulars shall be recorded in "Tarikh Aqwam Kalmro Jammu". The particulars of other officers are recorded as follow.

Chowdry Neyaz Ahmad Session Judge and District Magistrate, Poonch

His original homeland is Haryawalla district Gujrat. Khan Bhadur Chowdry Khusi Mohammad (B.A) Nazer, Ex. Revenue Minister Jammu & Kashmir was his Uncle and Chowdry Faiz ullah Khan (B.A) wazir wazarat and Chowdry Attah Mohammad Khan, Asst. D.F.O. Kashmir are his nephews. His sub-caste is Jat. He was born on January 1894 AD at Haryawalla. He passed his Entrance examination from Govt. High school, Gujrat in 1910 AD and B.A (Hons) Examination from Mission College, Lahore in 1914 AD, and LL.B. examination from Lahore College, in 1916 AD. He was first of all appointed as Munsif in Anantnag in December 1917 AD. In Magh 1977 Bikrmi after settlement Training during month of Haad, 1978 Bikrmi was appointed as city Munciff at Srinagar and in Haad 1981 Bikrmi, at Bhimber and after some time (1924AD) was appointed as special Magistrate for Law suits of Silk factory of Kashmir. Later on, he was transferred again to Bhimber. There was restlessness due to kidnapping of women. He Punished rogue tribals of Dewawatala and arrested some dangerous fugitives. In recognition of his services the cabinet passed a resolution besides awarded him robes worth one hundred rupees. From here he has been in Riasi for some time that he was posted as senior Sub-Judge at Poonch, where he checked matrimonial cases. He was appointed as special Magistrate for Bakshi Chend Lal, Hakim Aala, Poonch's case. He stayed there for about two and half years. On his return he was posted as city Magistrate Jammu. These were the days, when Jammu & Kashmir agitation was simmering. Therefore, he worked day and night for restoration of peace.

On 16th Katik, night, he was entangled in such a way between Hindus Muslim disturbances, that it was difficult to be safe. But Almighty had to keep him alive for some more time, therefore, his life was safe but was wounded. He tried his best to stop this agitation without caring for his

life and this has been acknowledged by Mr. Middleton, openly, who was commissioner of Enquiry for these riots. Besides, all local administration had all praise for his courage.

Later on he worked as session Judge of Enquiry Benches of these riots. After relieving from Srinagar cases, he worked for ten months in Mir Pur case of Sukh-Chainpore. Sir Birju Lal, while making mention in splendid words, recorded, that with such hardwork, efficiency and independent spirit, he performed his duties, seems unpatrolled. That state is lucky, where such competent and charactered judicial officers are serving. Such Judicial officers are proud for any part of land for Judiciary. Relieving from Bench work, he was posted as Sub-Judge in Mirpur. After one year, Darbar-Kashmir, appointed him as session Judge and District Magistrate, at Poonch. He had come here for one year, but Raja Shaib Bhadur Poonch, got his extension for one more year from Darbar Kashmir.

Raja Mohammad Sarwar Khan, Chief Revenue officer

Raja Mohammad Sarwar Khan, is youngman of Sikandral Ghakhad branch. His father Raja Niyaz Ali Khan was Inspector Hapus in Kashmir, during period of Sir Walter Lawrence, commissioner Settlement, by whose managerical efficiency the state had income in Lakhs.

Raja Neyaz Ali Khan has four sons. The eldest Raja Mohammad Sarow Khan, the second Risaldar Major Shah Nawaz Khan and third Raja Mohammad Afzal Khan, who has been Inspector Hapus in Kashmir for serval years and at present is inspector in Deptt. Of Agriculture, Kashmir. The youngest is Ghulam Abass, who is engaged in Zamindari. Raja Mohammad Sarow Khan, during Major Kay Shaib Bhadur, commissioner settlement Kashmir's time, has been Naib Tehsildar settlement, in valley of Kashmir, Kargil, Ladakh and Askardoo. During those days he was famous as an efficient and honest officer. Therefore, Mr.Satu Mohtamim Bandobast, took him as vernacular superintendent in his office. Later on he worked as Tehsildar settlement at Baramulla for some period. After completion of Bandobast (Settlement) Pandit Anant Ram (B.A) who in those days was wazir of Late Raja Sukhder Singh called him to Poonch as Revenue officer. He served on this post for 2 ½ years in Poonch. Then Land settlement of wazrat Pahad started. He was appointed as Tehsildar settlement at Karnah. From there during Major Ram Prashad Dubey, Revenue Minister, he was Tehsildar Bhimber and transferred to Jammu. For sometime he was serving as Revenue Asst. during Kashmir Agitation he was specially deputed to Kotlee, Mirpur and Nowshera, which were

treated as centers of agitation in Jammu province. In Asog.1990 Bikrmi, he was again transferred to Poonch. He was there as Demarcation officer, but after retirement of Dewan Bhim Sain, he was holding the charge of chief Revenue officer. He has performed the duties of both the posts with his sound policies.

Khan Bhadur Sardar Mohammad Ashraf Khan M.B.E.Ex Governor Poonch

The people of Poonch are so much enamored about his just, justice and etiquette that several people insisted to record his particulars and printing of his photo in Tarikh Aqwam Kashmir as Keepsake. Therefore, Photograph is attached and whatever particulars received about him are also recorded.

He is B.A (Alig). He is darling of popalzaie Afghans. He is son of Sardar Mohammad Hayat Khan, Pensioner, Rais and Honorary Magistrate, Gujrat. The whole period of his services has spent in political department, from where he received his pension. In 1970 Bikrmi, Raja Baldev Singh appointed him as superintendent police, Poonch. With these spirits, he after two years was handling charges of Governor Poonch and continued for two years on this post till 1975 Bikrmi. He was bitter enemy of corruption and corrupt officials. During his period many officials had to leave their services due to corruption.

During severe famine of 1972 Bikrmi, he bought thousands of mounds of grains from Kashmir and sent it to Poonch, Hajeera and Rawlkote for its distribution among widows & orphans free while rich and middle class people were provided on cash. During that period the road of Rawlakote was so rough, that even hilly people avoided this route. He got constructed a small foot path from Hijeera to Rawlkote, at the base of hill and on the same foot Path a motor road is being constructed now.

During world war Europe, he recruited thousands of Sidan race young boys in Army. In this way in one way he served Sarkar Englishia and Govt. of Poonch and benefitted Sidan race so much, that at present, the army soldiers of this race are enjoying happy life. Among them some are Lieutenants, Sobedars & Jamadars and are receiving Pension and some are still serving in the Army. The major portion of his salary was being spent for assistance of Poor people. He was bitter opponent of Kaar Baygar. The undersigned was once retiring from Uri Poonch in 1915 AD. From that side, Honble Resident Kashmir was coming to Poonch on tour. Aliabad

was a company site, where Joshi Shaib and he was present for reception. The staff was sufficient. He got wages distributed among Baygars before himself. In the meantime, Tehsildar came and said that such and such Zamindars donot Provide hens. He said, you may not be paying them. He said, they donot provide even in cash. He said, you may be paying very less. The Zamindars were called and were paid cost as per their choice. The fact is, that he changed the conditions of Poonch people by his course of action.

In 1975 Bikrmi, he resigned from services of Poonch, due to certain reasons. But Raja Sukhdev Singh appointed him as his Advisor in 1978 A.D. In 1979 A.D, he left for Mashad as political Agent. At present he is special officer at Leh, Ladakh (Kashmir). His one son is Naib-Tehsildar and second is Lieutenant in English Army. He is documenting History of Ladakh.

June 11, 1936 A.D.

Mohammad Din Fouq
(Lahore)

Chapter-1st

The Present Ruling Dynasty of Poonch, and its political and Historical Conditions

The area of Poonch, is an evergreen and delighted mountain region and a beautiful valley, which is situated at the base of great Pir Panjal mountain of Himalayan chain and is famous for its ideal natural scenic spots. This area is situated toward south of Kashmir, with an area of 1600 sq-miles and population of 3, 8, 7000 persons. In this region, the proportion of population is, 95-96% Muslims; 2 ½ 3% Hindus and 1-1 ½ % Sikhs.

In this small region, like other states different Govt.'s ruled it. For long period, it was ruled by Hindus initially. Then, during Muslim rule in Kashmir, this region was under their control. For about 500 years, the Islamic flag was hoisting in this region. After death of Rustum Khan, there was decline of the Empire. When during 18th century, the rule of central Govt. of Poonch was losing ground due to internal disturbances, the Maldayn, Sudhan, Doolee, Thakyal, Ferozal, Rathore, Ghakad, Dahondat etc. races divided the empire into parts. The area of Thakyala was equally divided by Thakyal and Doomal races. The downtown area of Mendher i,e; Sher Khan, Sehhada, Batl, Mandhole, Banotee and Mankote were controlled by Doolee and in the northern part, Peerozal and Gujjar races are enjoying power. The area of Sooharn was controlled by Gujjars and 24 villages of Mandi area came under the control of Kashmiri Khawjagan (Shia and Sunnis). The part of Bagh area, which is adjacent to Kashmir territories of Kohala and Chikar was distributed by Sardars and Numberdars of Doond dynasty among themselves. The left over area was controlled by Tezyal and Maldeyal. In Sadar Poonch, the area from Kohta to Degwar, was controlled by Sidharone Chowdrys. The capital of Poonch and its neighboring villages were ruled by Shams Khan Maldayal in those

days. This strange and unsystematic Govt. was referred as "Aaap Rajee" in Poonch. In short, in every village, there were many Rajas and in every home, there were many self styled ring leaders. Loot and plunder was their usual hobby. They were involved in civil wars and riots.

The First Sikh Governor of Poonch

In 1800 Bikrmi, when area of Jammu was handed over by Maharaja Ranjit Singh to Raja Gulab Singh and Raja Dhyan Singh, then Raja Gulab Singh in order to extend his area, arrested Raja Sultan Khan Governor Bhimber. Agar Khan and other Muslim Rajas and appointed Dewan Dilbagh Rai as Governor (Kardar) and in Consultation with Raja Dhyan Singh, appointed Shams Khan, Raja Poonch, as Advisor to Dilbagh Rai.

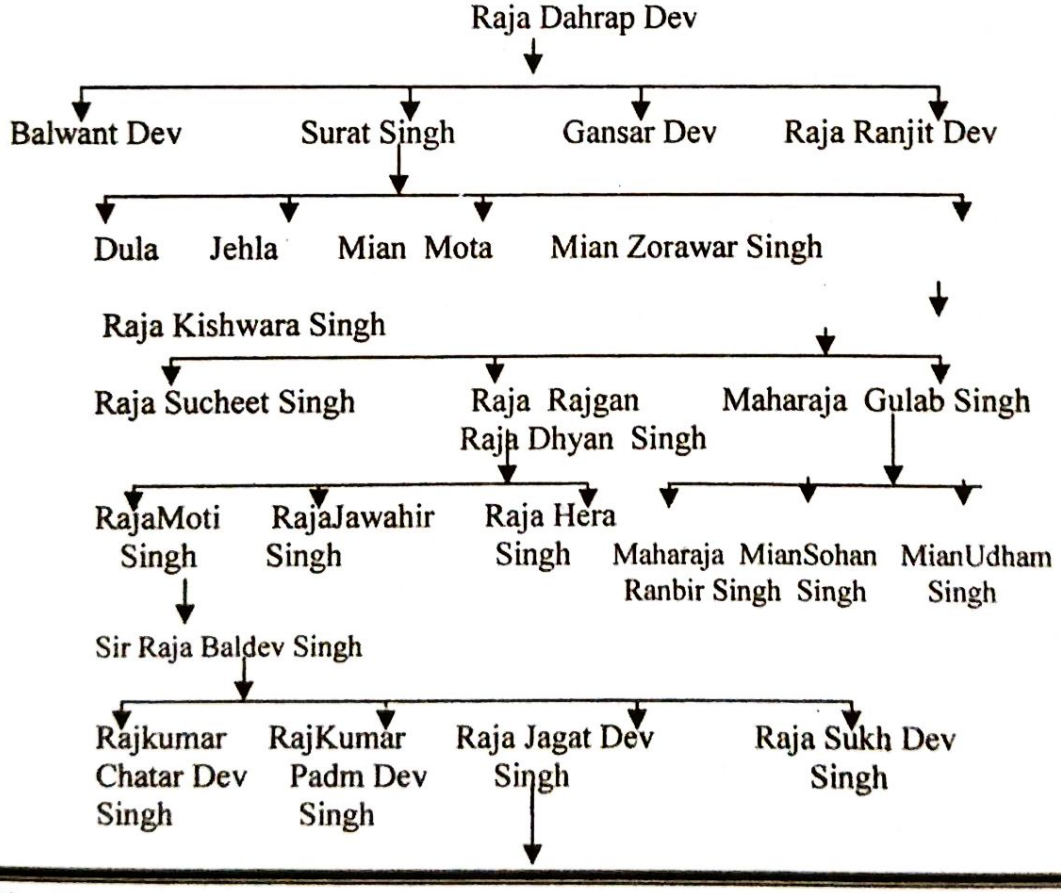
Raja Shams Khan Maldayl's Revolt

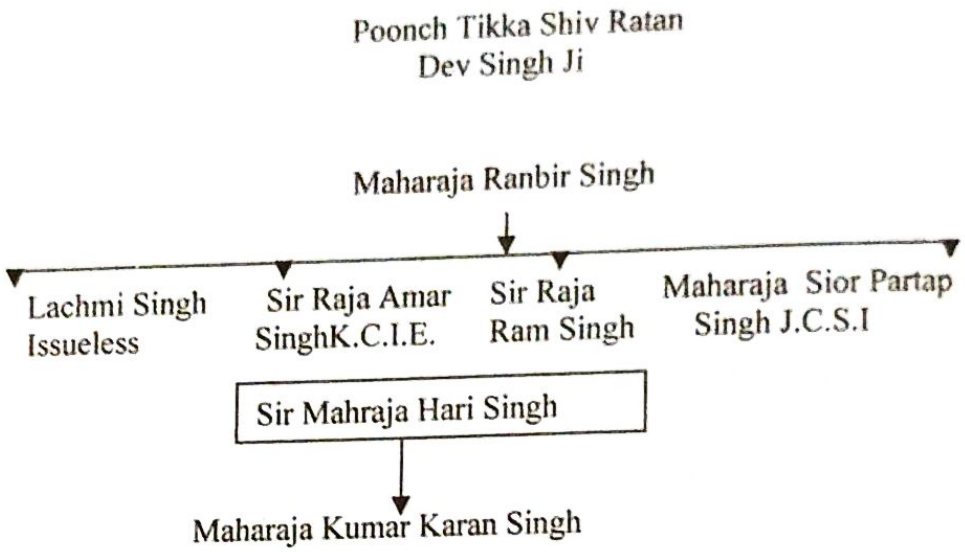
Shams Khan had to attend Kardar. Raja Gulab Singh, who was later on called Maharaja Gulab Singh, was opposed to Sham's Khan's appointment in order to obliterate his powers & influence and as per his desire, Dewan Dilbagh Rai was also opposed to his appointment. When Shams Khan observed that wind is not in his favor, he without permission came to Poonch and on lame excuse, he was declared as an outlaw. Raja Gulab Singh with the approval of Darbar Lahore and in consultation with Rajha Dhyan Singh deputed his son, Mian Udhan Singh, alongwith strong army to attack Poonch via Kotli route and also deputed Mian Lab Singh and Zoorawar Singh Saleria as Advisors to the young Prince. This army crossed river Jhelum at Mangla and destroyed the whole area. They captured fort Mang without any resistance. Though Shams Khan submitted an application to Lahore darbar with detailed reasons for his return and loyalty, but since Raja Gulab Singh and Dhyan Singh were desperate to conquer Poonch, therefore, the application was rejected. Shams Khan left Poonch and went to Raja Sher Baz Khan, Rais Chowdrian Sidharoon. Shams Khan could not be traced out, but his

two friends and Advisors, Milli Khan and Ali Khan were arrested and later on hanged. Their skins were filled with straw and left hanging on trees as a mark of terror. A letter was dispatched to Rais of Siddharan to return Shams Khan, otherwise, the area of Siddharan shall be destroyed. Raja Sher Baz Khan, got his depressed guests, i,e; Shams Khan and his nephew Rajoli Khan killed and putting their heads on arrows, sent them to Raja Gulab Singh.

Brief Genealogical order of Dogra Dynasty of Poonch

Afterwards, the Sikh rule lasted for sometime here. The half of Dogra army were Sikhs (Khalsa), while other half were Rajputs. But it was a temporary arrangement, because, this area, whose boundaries were adjoining with both provinces of Jammu & Kashmir, were under control of Dogra dynasty. Before, making mention of Dogra rule, it is necessary to present brief genealogical order.





Origin of Dogra Dynasty

According to Dogra and other historians, this dynasty belongs to Suraj Bansi Rajputs and due to their settlement at Jammu are called Jamwals. This dynasty is from the progeny of Raja Jambohochan, who developed Jammu city. Jambolochan was among the 91st generation of Ram Chender Jis son Kush. The area of Jammu which was ancestral property of this dynasty was under control of Sikh Govt. for some time. The period, about which we are making mention, Mian Kishwara Singh was the contender for Jammu throne, who had three sons, Mian Gulab Singh, Mian Dhyan Singh and Mian Sucheet Singh. When Khalsa Govt. destroyed Jammu completely, both brothers Gulab Singh and Dhyan Singh in order to seek for their livelihood, left towards Frontier got recruitment in Shah Shujah's Army but due to heavy floods in river Sind, both of them had to return and were employed by Raja Sultan Khan, Governor Kotli. After some time, they left the services of Raja Sultan Khan and marched towards Lahore. In those days, Maharaja Ranjit Singh, Lion of Punjab's, stars were at the Peak. Both these brothers were employed by him @ three rupees on daily basis.

Initial Services of Dogra Brothers with Maharaja Ranjit Singh

After some time, both youngmen presented themselves before Rajput Maharaja. Their faces were dazzling with pride, prestige and grandeur. Maharaja fixed Mian Gulab Singh's and Mian Dhyan Singh's daily wages as four and five rupees respectively. After sometime, Maharaja appointed Mian Dhyan Singh as personal Guard of his main Gate building while his brother Mian Gulab Singh was deployed on small Porch. With it, their old brother Mian Sucheet Singh was also employed.

Jammu Administration

In Jammu, the Govt. of Mian Deedo was creating problems for Sikh Govt. Therefore, in agreement with Raja Dhyan Singh, Maharaja, Punjab, deputed Gulab Singh alongwith army to Punish Mian Deedo. When in 1877 Bikrmi Deedo was killed, Gulab Singh informed Maharaja Punjab about his conquest, in black and white, through his brother, Dhyan Singh and at last, this whole area, with the idea, that the administration of this area can be managed by this confident dynasty was handed over to Dogra brother's from Ranjit Singh's side for manning its administration.

The Title of Raja to Mian Kishwara Singh And announcement by Govt. of Jammu

Raja Dhyan Singh, with his honest and loyal services motivated Maharaja Ranjit Singh so much, that Maharaja instead of appointing him the trader (Contractor) of Jammu, thought it proper to appoint Raja Dhyan Singh as Raja of Jammu. Therefore, when Maharaja informed Raja Dhyan Singh about his proposal, he refused to form the Govt. of Jammu, in presence of his old father and elder brother. But, as a true son, got an award of Raja for his father Mian Kishwara Singh as well as Govt. of Jammu. This event dates back to the month of Magar, 1877 Bikrmi.

Rise of Raja Dhyan Singh

Maharaja Ran Jit Singh, in recognition of Dhyan Singh's courage, selfless service and honesty ordered that every application submitted to him shall route through Raja Dhyan Singh and in royal edicts, the title of " Oajal wa Madaar Nirmal Budh Khair Khaw Balla Ishteba Mukhtar Mutalak Maddar-al- Muham Khas" was awarded in favor of Dhyan Singh. Raja Dhyan Singh gifted the area of Jammu to his elder brother, Raja Gulab Singh on 4th Haard. 1879 Bikrmi and was instrumental in awarding Bindral (Ramnagar) area to his younger brother, Raja Sucheet Singh, as Dogra Rajput historian Thakur Kahan Singh. Biladarya records on page 84 of his book "Tarikh Rajgan Jammu" part 1st.

After Raja Kishwara's death (Baiksh 1879 Bikrmi) the Maharaja wanted to appoint Raja Dhyan Singh as Raj Tilak of Jammu. But Raja Dhyan Singh requested for appointment of his elder brother, Raja Gulab Suingh as Raj Tilak. Therefore, Maharaja Ranjit Singh adorned Jammu Raj Tilak on the forehead of Raja Gulab Singh on 14th Haard 1879 Bikrmi, by his own hands and on the same day the area of Bindratta (Ramnagar) was awarded to Raja Sucheet Singh

A father is lucky who has son, like Raja Dhyan Singh and a brother is lucky who has brother like Raja Dhyan Singh. First of all, he got his father appointed as Raha of Jammu and from Mian Kishwara Singh he became Raja Kishwara Singh. Then after death of his father he got awarded the area of Jammu to his elder brother Raja Gulab Singh and area of Bandaratta to his younger brother Raja Sucheet Singh. Maharaja Ranjit Singh was not only happy with an associate, but his love & sympathy for his father and brother, impressed him. Therefore, on 1st of Baosakh 1884 Bikrmi, the Maharaja appointed him as Raja of Bihmber and Chabbal area. The Maharaja was so much attached with him that when on 10th Rajab 1887 Bikrmi, he fell down from horse and was wounded ordinarily; still Maharaja Ranjit Singh visited him to enquire about his well being.

"Farzand Khas-al-Khas" Raja Hira Singh's award

Raja Dhyan Singh had three sons, namely Raja Hira Singh, Raja Jawahar Singh and Raja Moti Singh. Hira Singh was very handsome and indeed was distinguished in Dogra dynasty. Till date, no handsome youngman was born in Dogra dynasty. Maharaja Ranjit Singh had affection with Raja Dhyan Singh and was fond of his sons as well. He had great love for Hira Singh especially and had awarded him the honor of "Farzand Khas-ul-Khas". In every Darbar session he was seated in front of Mahraja. There were only three Chairs in the Darbar, one for Maharaja second for Kanwar Navnehal Singh and the third for Raja Hira Singh. On the occasion of Dussera, in 1885 Bikrmi first of all Maharaja, then Prince Khadak Singh crown Prince and after him Raja Hira Singh was receiving presents from people. When in Baisakh 1887 Bikrmi, Maharaja was at Amritsar, he ordered that presents on the day of " Navroz" shall be presented before Raja Hira Singh. On the occasion of Dussera in 1885 Bikrmi, Hira Singh was awarded the title of Rajgee as well areas of Poonch and Jasrota. The expenses for the marriage of Raja Hira Singh were paid out of state Treasury by the Maharaja. Once Raja Hira Singh was seriously ill, the Maharaja visited him to enquire about his well being and endowed 1100 rupees and 600 mounds of Grain. Maharaja could not bear departure of Hira Singh. He was never distancing himself with Hira Singh even for a moment. Hira Singh usually resided at Lahore and Hira Mandi Lahore is famous till date on his name.

Raja Hira Singh's authority was so extensive that if Maharaja Sher Singh, Sindano and Dileep Singh were killed it was possible that the throne of Punjab would kiss Raja Hira Singh's feet. Therefore, Sir L.H.Graffin in his book, "Raiesan Punjab" writes.

"That after murder of Maharaja Sher Singh, Sindanawalios and Dileep Singh, perhaps Raja Dhyan Singh would become Naib-Saltanat and would appoint his son Raja Hra Singh as the ruler of Punjab".

The famous darbar of Katik 1888 Bikrmi, which was organized on the arrival of Nawab Governor General of Hind, in which Chairs were arranged as per status. In darbar, only English Governor General, Maharaja Bhadur alongwith Prince Khadak Singh and Nawnehal Singh and Raja Hira Singh were seated in Chairs, while rest of English guests and Rajas were sitting on floor. On 11th Katik 1888 Bikrmi, the darbar was arranged as follows. Besides English Guests and Maharaja Bhadur, the first Chair was occupied by Kanwar Navnehal Singh, the second Chair by Sardar Fateh Singh, third Chair by Raja Hira Singh, fourth Chair by Raja Dhyan Singh, fifth Chair by Raja Gulab Singh sixth Chair by Raja Sucheet Singh, the seventh Chair by Sardar Hari Singh Nalwa followed by Bhai Ram Singh, Bhai Gobind Singh, Raja Sangat Singh, Jamadar Khushal Singh, Sardar Jola Singh, Sardar Vasawa Singh, Wazir Kesari Singh, advisor of Raja Sucheet Singh.

Perhaps there was hardly any day, when Raja Dhyan Singh and Raja Hira Singh were not awarded with any reward. Every day, diamonds, gifts and presents, were awarded by Maharaja Bhadur and all money and royal robes, were sent by both father and son to Raja Gulab Singh at Jammu.

Political authority of Sikh Empire under Dogra Dynasty

The historians of Punjab Unanimously agree the fact, that the authority of Raja Dhyan Singh and Raja Hira Singh was responsible for rise of Dogra dynasty. As a fact, due to good offices of father and son, their ancestral Govt. which had been snatched by Sikhs from them, was returned which due to strategy and Raja Gulab Singh's good Governance progressed by leaps and bounds. The three Dogra brothers (Raja Gulab Singh, Raja Dhyan Singh, and Raja Socheet Singh) and Raja Hira Singh son's association and unity had created a strange environment. Dhyan Singh was responsible for awarding Jagirs and Hira Singh was responsible for collecting money and diamonds. Raja Gulab Singh was appointed as the custodian of all these articles. Raja Dhyan Singh was

instrumental in granting Jammu area to his elder brother Raja Gulab Singh. The area of Chhabal and Bhimber was under his own name. the areas of Jasrota and Poonch had been granted to his great son, Raja Hira Singh. Bindral had been handed over to younger brother Raja Soocheet Singh. Raja Dhyan Singh and Raja Hira Singh could not leave Lahore darbar even for a moment. Therefore, the administration of all these areas was under the control of Raja Gulab Singh. The revenue tax and other taxes of these areas were collected by Raja Gulab Singh and Dhyan Singh and Hira Singh, whatever money they collected were sending to Raja Gulab Singh. Therefore, during that period due to their association and unity all brothers and nephews were all one. Though Raja Gulab Singh, as Raja Jammu and Manager of his brothers Jagirs, was residing at Jammu; they were always feeling proud about the authority of their brother. Therefore, after ascending the throne by Maharaja Sher Singh and withdrawal by Rani Chender Kour, when Raja Dhyan Singh continued to be the Prime Minister, then according to Sir Lapel Graffin, Gulab Singh was happy due to success of his and his brother's (Raja Dhyan Singh) plans. On this occasion, when as per the desire of Raja Dhyan Singh, Raja Gulab Singh returned to Jammu, a big treasury especially Jewels, which Maharaja Ranjit Singh had collected in the fort, were carried alongwith by Gulab Singh. Sir Label Graffin writes.

"Five years after this event, according to an Agreement of 16th March, 1846 A.D. Raja Gulab Singh became Maharaja by purchasing Kashmir". The same type of valuable treasure after death of Maharaja Ranjit Singh was bought to Jammu from Lahore. All Rais of hilly and plain areas of Punjab as well as Rajas and Nawabs, were eager for favors from Nawab Raja Dhyan Singh and Raja Hira Singh. It was sufficient for Gulab Singh that his brother was Naib-Saltanat and his nephew was so much dear to Maharaja, that he used to sit in the Chair close to Maharaja's chair and like Maharaja, gifts and presents were offered to his nephew also. The way, during last years of Moughal empire, from Farg Sair's era to Mohammad Shah's era, Sadaats Syed Hussain Ali and Syed Abdullah were King

makers, the same way from Maharaja Ranjit Singh's era, both these father and son one after another were King makers and by one stroke of their pen, many dynasties were made or mar. On 16th Poh, 1891 Bikrmi, Maharaja Ranjit Singh awarded more favors to Raja Dhyan Singh by awarding areas of Halqa Chaprad, Halqa Chennee, Area of Nowshera, Durlee, Halqa Makham Kul and area of Jammu valued about Ninety six thousands.

The first discord in Dogra dynasty and Murder of Raja Dhyan Singh

Due to bad luck, the unity and association of this dynasty could not last for long. Raja Gulab Singh was residing at Jammu to manage Jagirs there. But Raja Dhyan Singh and Raja Sucheet Singh, the two brothers were always at the service of Maharaja at the darbar. Raja Hira Singh was also attending the darbar regularly. There were differences between Raja Dhyan Singh and his brother Raja Sucheet Singh during 1893 Bikrmi. Maharaja Ranjit Singh came to know about it. He deputed Fakir Aziz-u-deen to mediate between them, but still cracks continued between them. It is presumed that due to these differences Raja Sucheet Singh adopted Raja Gulab Singh's son Mian Ranbir Singh who was later on called Mahraja Ranbir Singh, as his son.

On 15th Haard 1896 Bikrmi, Maharaja Ranjit Singh passed away and Prince Khadk Singh became the Mahraja. But, till he was alive, he was imprisoned by his son, Prince Navnhal Singh. After death of Mahraja Khadak Singh, Navnehal Singh also passed away the next day and the purpose for which he pained his father, he could not achieve it even for a day, that is, he as a Raja, never became Mahraja Navnehal Singh. He was followed by Mahraja Sher Singh and till death of Mahraja Sher Singh, continued to be Naib-Saltanat and Prime Minister of Punjab. After few hours of Mahraja Sher Singh's murder, the Sardars of Sindanawaliya murdered him alongwith his few companions on 1st of Asog, 1900 Bikrmi.

Second Discord in Dogra Dynasty and Murder of Raja Sucheet Singh

From historical studies it is evident, that Raja Sucheet Singh was eager for Raja Dhyan Singh's Wazarat, although due to Raja Dhyan Singh's authority, Mian Sucheet Singh became Raja Sucheet Singh at the age of twelve years. At last, when Dhyan Singh was murdered and Wazarat was handed over to Raja Hira Singh, Raja Sucheet Singh's hopes were dashed to the ground. First of all, he was angry with Dhyan Singh's Wazarat and after his death, he was claiming for the wazarat being his younger brother. The reference about this discord and bloodshed, has been from Tarikh Rajgan Kashmir Wa Jammu, Part I, by Thakur Kahan Singh Billadarya Page 160/163, which he has recorded with reference to Gulab Nama and Umdata-al-Tawarikh. He describes briefly, that, In Raja Dhyan Singh's murder, Sindanawaliya Sardar and Misr Balee Ram were involved. After murder of King and the Wazir Sindanaewaliya's appointed Dileep Singh (Minor) as Maharaja. Sardar Jawahir Singh, who was a mischief-monger, was appointed as security Guard of Prince Dileep Singh, while Raja Hira Singh was appointed as Naib-Saltanat. Jawahir Singh enticed Raja Sucheet Singh on the plea that the post of Wazarat is your right and you are more old and experienced than Raja Hira Singh. Raja Sucheet Singh was already annoyed. Differences began to Widen, though Raja Gulab Singh advised Raja Sucheet Singh that Hira Singh is your nephew and it is not good to oppose it.

But Raja Sucheet Singh had no effect of his advice. The King pin of this plan was the same Sardar Jawahar Singh who was maternal Uncle of Maharaja Dileep Singh. He invited Raja Sucheet Singh in one more meeting to be fixed on 11th Magar, 1900 Bikrmi, but Raja Gulab Singh did not allow him to participate in the said meeting. When Raja Hira Singh came to know about this meeting he imprisoned Sardar Jawahir Singh. Raja Gulab Singh advised Raja Sucheet Singh and Hira Singh to live in peace and returned to Jammu. Raja Hira Singh was working efficiently. Jahla Pandit was

his Wazir and Chief Advisor. He was shrewd. Raja Hira Singh was also a minor and inexperienced. Jahla Pandit arrested many people after squaring treasury accounts. He confiscated their Jagirs. Therefore, the Chiefs of Army were against him. Raja Gulab Singh tried his level best to iron out the differences between Raja Socheet Singh and Raja Hira Singh, but all in Vain. Raja Socheet Singh left for Ramnagar, his capital. The army was simmering for revolt. At last, Hira Singh was compelled to release Sardar Jawhair Singh.

As soon as Jawahir Singh released from Prison, he addressed a letter to Raja Sucheet Singh, saying that army is against Raja Hira Singh. It is the time and do come to take over the charge of Wazarat. Though, Raja Socheet Singh's adopted son, Mian Ranbir Singh, stopped Raja Socheet Singh from going to Lahore but Raja did not stop. On 16th Cheat 1900 Bikrmi, he arrived at Lahore. What happened afterwards? Some people associated with Socheet Singh here. Some people began to entice Raja Hira Singh. unwillingly following the maxim to uproot the disease once for all and to save his life, Raja Hira Singh ordered his army to attack. Raja Socheet Singh had only 97 companions, among which only seven left alive.at that time of death, Raja Socheet Singh said, that Raja Hira Singh and Jehla Pandit should not touch my corpse. The last rites shall be performed by Ranbir Singh. While talking the Raja passed away. Raja Hira Singh came to know about the death of his Uncle. Due to excitement, he came to see his dead body and putting 101 Valuable shrouds on his corpse and performed his last rites at Parade Badami Bagh and fired his dead body on Sandal wood. Raja Gulab Singh was very sad on the death of his brother and was very angry from Hira Singh for getting his Uncle killed. He ordered that all Rajput army may destroy the area of Jasrota under control of Raja Hira Singh. With the result, Raja Hira Singh ordered Khalsa army to invade Jammu, but first of all deputed Sheikh Imam-u-deen as envoy to Raja Gulab Singh. Since there was no result of Parleys through Sheikh Imam-u-deen and Bhai Ram Singh, Raja Hira Singh ordered his Khalsa army to destroy Jammu after crossing river Ravi. But Bhai Ram Singh, Dewan Dina Nath and Sheikh Imam-u-deen

again made efforts for peace and succeeded. Even Raja Gulab Singh deputed his son Mian Sohan Singh to Lahore to make agreement of peace. Raja Hira Singh received Mian Sohan Singh and shot cannons to salute him Mian Sohan Singh presented golden gifts and donated 250 rupees. Both brothers hugged each other and iron out their mutual differences.

Murder of Raja Hira Singh, Pandit Jahla and Mian Sohan Singh

The shrewd and callous nature of Jahla Pandit was day by day making Khalsa Sardars painful. In Lahore, the maxim, (Opar Allah, nechay Jahla) Above Allah, Jahla down, was famous. Sardar Jawahir Singh was also a mischevious man. He was responsible for creating differences among army against the Raja. Had Raja Hira Singh agreed to the demand of army that he should avoid company of Pandit Jahla and hand over him to army, there was no doubt that he might have continued to be the Raja and have been safe. But he accepted to die and could not avoid Jahla. At last, Raja Hira Singh, Mian Sohan Singh younger brother and Jahla Pandit alongwith 15-20 companions on elephants marched towards Jammu from Lahore. The respected companions were riding elephants and horses and there was load of diamonds and cash on elephants. The Army chased them. When army arrived quite near, they were throwing money. The hungry and selfish army was involved in loot. In the meantime they were marching ahead. In the same manner, when they arrived near Malikwal, the treasure on elephants was empty. The army laid siege from all the sides. First of all they demanded for Pandit Jahla. But bold and courageous Rajput Raja Hira Singh declined to handover Jahla as it was against Rajput traditions, with this army killed Jahla Pandit dividing his body into pieces, while Rajha Hira Singh, alongwith Mian Sohan Singh son of Raja Gulab Singh fought valiantly but were killed. In this war, the following persons were killed alongwith Raja Hira Singh, i,e; Mian Laeb Singh Sangrahan wala, Dewan Dilbagh Rai(Ex. Nazim Bhimber); Chend Dev; Inkar Dev, Sohan Singh, Anokh Singh, Sohan Singh

son of Mian Dewano Saknai Raipur, Syed Haider Shah Bukhari son of Syed Nad Ali Shah Resident of Chak Jasoo Tehsil Samba, special confident and Raja Randhir singh Jasrotia. Among them only Syed Sultan Shah brother of Syed Haider Shah was safe, because he was riding on horse and had marched 3-4 miles ahead. This event dates back to 9th Poh, 1901 Bikrmi (1845 AD).

Progeny of Raja Gulab Singh and Raja Dhyan Singh

Raja Gulab Singh had three sons,

1. Mian Udham Singh (on whose name Udhumpur was settled) who died in 1840 AD, i,e; 23 rd Katik 1897 Bikrmi, alongwith, alongwith Kanwar Navnehal Singh, by a falling stone of Roshni Darwaza.
2. Mian Sohan Singh, who was killed by Army while coming to Jammu from Lahore with his cousin Raja Hira Singh.
3. The third son was Mian Ranbir Singh, who succeeded Maharaja Gulab Singh as Maharaja of J & K after his death. The present ruler of Jammu & Kashmir, Mahraja Hari Singh was his grandson and son of Raja Amar Singh's brother Maharaja Partap Singh.

Raja Dhyan Singh had three sons, Raja Hira Singh, Raja Jawhair Singh and Raja Moti Singh. Raja Hira Singh was killed on 9th Poh, 1901 Bikrmi.

Conditions in Punjab after murder of Raja Hira Singh

After death of Raja Hira Singh, those people who during few days Govt. had received Jagirs, were sad due to certain events. Everyone was taking his own care. All these people were engaged in protecting their states and Jagirs. There were three groups of such people.

1. Those people who in order to save their areas were interested to support English people and were fighting with Sikhs to extend their areas and were saving cash.

2. Those people, who were totally impartial and silent, with the hope, that Sikhs may regain their govt.
3. The third group of people, were supporting Sikhs, and were involved in loot. They were expecting success of Khalsa govt. Maharaja Dileep Singh was minor at that time, and his mother was against many Sardars and was trying to save her life. Sikh army was disobeying orders and were involved in loot and Plunder. The Sikh armies attacked Jammu several times, but every time andat every place they had to face defeat and returned high and dry.

Gift of J&K Govt. to Raja Gulab Singh and title of Maharaja

Raja Gulab Singh, brave and administrative ruler, was witnessing dark end of Sikh government and his illuminating future. He made use of every possible opportunity and during this period, he controlled many areas due to his influence. He was ruler of Jammu, due to his brother, Raja Dhyan Singh's blessings. Raja Hira Singh and Rja Soeheet Singh had died issueless. Raja Dhyan Singh was not alive now. The wealth and property of all those dead Rajas was under control of Raja Gulab Singh. The great Rais of Northern Punjab, who was not opposed to British govt. Was not interested to create differevees, but in 1846AD, the British govt. awarded Jammu & Kashmir and some neighboring areas to Gulab Singh and titled him as Maharaja to become more strong and powerful.

The case in the Court of Resident Lahore between sons of Raja Dhyan Singh and Maharaja Gulab Singh

Now there were those orphan boys namely Moti Singh, who had a silver spoon in his mouth in Dogra dynasty. Raja Hira Singh's younger brothers and Raja Dhyan Singh's younger sons, both these orphan boys who were looked upon like Princes were the sons of

that famous father, who was instrumental in appointing his father Mian Kishwara Singh and his elder brother Mian Gulag Singh, as Rajas by returning them their ancestral country which was snatched by Sikhs, and got his younger brother Mian Sucheet Singh as Jagirdar of a vast area at the age of 12-14 years. The Hindu Muslim and Sikh Governors of Punjab and big Wazirs and Rais were attending his services. The nature crated such conditions and matters became so worse, that he had to knock the doors of British govt. for his rights and demands and return of Jagirs of his father Raja Hira Singh and uncle Raja Sucheet Singh. Therefore, on 16th Baisakh, 1905 Bikrimi, the law Suit with the following subject was lodged:

Mian Jwahir Singh and Mian Moti Singh sons of Raja Dhyan Singh sons of Raja Dhyan Singh plaintiffs against

Maharaja Gulab Singh, son of Raja Kishwara Singh defendant.

1. Claim Jagir Raja Dhyan Singh father, area of Chabal, and Bhimber etc. income about 450000 annually.
2. Jagir Raja Hira Singh, brother- Jasnta and Poonch etc. Income- 5 lakh rupees annually.
3. Half Jagir and property Raja Socheet Singh uncle-(plantiffs).Uncounted cash and kind related to Jammu, income about 3 lakh rupees annually.

This claim was submitted in the Court of Sir Fedrick Karry Barnet Agent, Governor general, countries North- West and resident Lahore and high commissioner between rivers Jamn and Beas. From Maharaja Gulab Singh, Dewan Jawala Sahai represented the case. It was an important law-siut. But its decision was made within short period of 15 days on 12fth May 1848AD (30th Baisakh 1905 Bikrmi) due to pressure mediation and soft policies but the decision was unacceptable for both the brothers. But due to sweat language and promise for patronage and as per author of Tarikh Rajgan Jammu and Kashmir (page 176) Resident Lahore's order that Maharaja Gulab Singh may promise for Patronage and therefore, peace be made with them. Both brothers thought it better to remain silent. In the meantime, both brothers, attended Maharaja Dileep

Singh at Lahore on 6th jaith 1905 Bikrmi with great respect. From Lahore govt. they were awarded twenty one thousand rupees and two horses. On 17th Jaith, the English awarded one pistol each to Raja Jawahir singh and Raja Moti Singh. At last, both brothers accompanied by Dewan Jawala Sahai came to Jammu to meet their uncle Maharaj Gulab singh.

In 1907 Bikrmi, Maharaja Gulab Singh awarded Kotli to Raja Jawahir Singh and area of Poonch to Raja Moti Singh alongwith the title of Rajgee. But leaving Jammu, and arriving Kotli, there were differences between the two brothers. Both brothers returned Jammu, one after another. Maharajas advised them but of no use. At last, due to interference by Govt. of Britain and consultations with Maharaja Gulab Singh it was decided that the Govt. of Poonch shall be handed over to Raja Moti Singh and Raja Jawahir Singh shall receive only 1/3 part income of his Jagir. The Govt. shall not interfere, the disturbances between two brothers proved more useful for Govt. of Jammu. The area of Kotli and Chabal was confiscated in the same name of Maharaja Gulab Singh and the Govt. of limited Poonch region, and Karlope, Kathar and three villages of Raipur (adjoining Jammu) were received by Raja Moti Singh. First of all, Raja Jawhir Singh settled at Gujarat, then Lahore and at last died in 1860AD at Ambala. People doubt that he was poised to death.

Sri Raja Moti Singh's period of Govt. from 1909 Bikrmi to 1945 Bikrmi

In 1909 Bikrmi, Raja Moti Singh came to Poonch. During that period the present city of Poonch was vast and dense forest. The population was divided into two parts- the old Poonch (Khankah) and new Poonch. In new Poonch, there were three Mohallas, one Mohalla Kahodi Naad, second Mohalla Qasaban and third Mohalla Shian. Pandit population was confined to Shia Mohalla. There were about 50-60 shops of Shias; which extended from Bazar Chamaran upto Suraj Naths Kutya. Adjoining it was the graveyard of Shias.

The population of these three Mohallas was about two thousand. There were forests and forests all around. The revenue taxes were realized. Pandit Zanardan Zutshi was Kardar here at that time. Raja Moti Singh was accompanied by Billo Kemdan alias Sardar Balwant Singh Chhadak, Syed Mehr Shah, Mirza Haider Beigh and Jawahir Jat. After his arrival, he visited every corner of this unpopulated city. Then he determined to make forest area suitable for settlement. Raja was accompanied by 200-300 platoon soldiers and inferior staff members. Raja had brought Money, Elephants, Horses, Mules and Camels in great number. Sardar Balwnt Singh was appointed as Army Kemelar and was directed to make further recruitment in Army. Mirza Haider Beigh was appointed as officer of Prisons. Mian Gulab Singh called his maternal uncle and handed him the portfolio of Wazarat. Syed Mehr Shah was appointed as special advisor and officer for Farashkhanna. Pandit Zanardan Zutshi was appointed Sardafter with full authority of Dewani matters. The execution of State and economic matters was initiated and it was ordered that all officers and their subordinate employees may call their families and relatives as early as possible. Every skilled worker was settled in Poonch. The forests were cleared. The people were provided with land, timber and Money on loan for construction of houses. Trade was in progress. Sardar Hada Singh who was resident of Dahali district Jhelum, and was trading with Poonch was awarded the contract for custom. Whatever Khatris at Jhelum, Rawalpindi, Pind Dadukhan, Chakwal and Haali are settled here, their ancestors during Sardar Haada Singh's time had arrived here through his good offices. The means of transport and trade were less during that period. There were no roads. Production was more while Human population was less. Therefore, there were surplus grains and no money. Revenue tax was hardly realized from farmers. The needs of life were limited. But still there was no money for livelihood, food and clothing for exchange. Therefore, the villages of the area were on contract on estimation of tax to respected Sardars or Numberdars. The system of private education was introduced, one who can even read and write,

was recruited as an employee of the Govt. Dogri and Persian were the official languages for sake of treasury and public welfare, big people were provided with loan worth lakhs of rupees on simple interest. For appointment of Numberdars presents were fixed. Revenue tax was realized in kind instead of cash, so that people do not suffer. For Khushkhareed, the employees were provided with money, so that for sale of grains, people may have some money as well, and there available grains were supplied to employees against monthly wages alongwith some cash also. The Unani Hospitals were set up at the behest of Hakim Peer Noor Shah, Hakeem Qutub-u-deen and Hakeem Jarah. On every application, the stamp of govt. of Poonch was proposed. In 1921 Bikrmi, Raja Balden Singh was born. Thousands of rupees were disturbed among poor and deserved people. The employees were awarded with rewards and robes, and Syed Mehr Shah Tika was appointed as Tutor of Balden Singh. Toshkhanna, Farashkhanna and Astabal were already under control of shah Shaib. In addition to it, Grain store, dafter Birla, private office and after death of Mirza Haider Beigh, Failkhanna and Shutrkhanna were put under his subordination. Since Mian Gulab Singh Wazir Poonch was very old and weak and was deprived of his eyesight, therefore, the portfolio of Wazarat was handed over to Sardar Haada Singh. During the period of this Wazarat, judicial court was set up. Sardar Abdullah Khan Bugya was appointed as Judge. During those days, Mian Nizam-u-deen who was an ordinary soldier earlier was becoming rich due to his efficiency. After few days, when Sardar Haada Singh passed away in 1869AD, Mian Nizam-u-deen was appointed as Wazir of Poonch in his place. Sardar Hada Singh's elder son Sardar Kartar Singh was only 14 years of age. Raja sahib appointed him as revenue officer. Pandit Kishen Joo was appointed as forest officer and his second son Pandit Aftab was appointed as officer Dewani. The employees were awarded Jagirs. Mian Nizam-u-deen performed the job of Wazarat efficiently. In Poonch, Vaish and Khatri people, who are settled at Riasi, Poonch, Parkh, Akhnoor and Jammu and are either employees of govt. or shop keepers, are all patronized by Mian Nizam-u-deen.

When Mian Nizam-u-deen ordinarily calculated the revenue tax of Poonch and later on the calculations were made as per measurement, there was hardly any difference between his cursory estimation and regular measurement. This speaks about his wisdom and efficiency. Since every rise has a fall and for every Zenith there is also its nadir. Therefore, Mian Nizam-u-deen had to face such difficulties as well. Mian Shaib was arrested alongwith his supporters and friends. His property was confiscated. But after six months imprisonment, he was released, and his property was also released. He was appointed as Governor of Poonch. But the pain and sorrow which Mian Shaib suffered by this imprisonment, at least resulted in hysteria disease.

In winter season of 1945 Bikrmi, Raja Moti Singh and Tikka Balda Singh as usual were residing at Jammu and their wazirs and noble's viz,Mian Nizam-u-deen, Syed Mehr Shah and Sardar Balwant Singh were also accompanying them. Raja Shaib was involved in Diabetes and although every effort was made to treat the disease but of no use. At last, he passed away at Jammu after rule of 42 years. His corpse was lifted with great pomp and show. Maharaja Partap Singh and his brothers Sir Raja Ram Singh and Raja Amar Singh were along with the corpse. During this morning, the Govt. offices of Jammu, Kashmir and Poonch were closed for thirteen days. After some time, Mian Nizam-u-deen also passed away in his homeland of Riasi.

Raja Moti Singh was handsome, whitish, red and white. He had moderate stature and was soft spoken, but was authoritative, popular and a friendly man. He was always concerned about welfare of his subjects. He always used to work by his own hands. He used to visit his colleagues to enquire about their health. He was sending salaries, food grains and clothing to personal staff of his employees. During his period, the children of his employees after their birth were awarded with scholarship. He used to stay at Jammu for six months every year accompanied by 2-3 respected employees and hundreds of ordinary servants and conveyance animals. The expenditure in terms of monthly salary of officials, their daily expenses, Rewards and expenses of animals was borne by the Govt.

of Jammu and Kashmir. The treasury of Poonch had no burden of expenditure due to six monthly stay at Jammu.

Darbaris of Raja Moti Singh

Raja Moti Singh was organizing annual darbar, Basant Panchmi besides Dussera darbar at Poonch, in which the jagirdars, Numberdars and Rais of all areas were present. He was receiving presents. The common people were presenting their handmade articles as gifts, which were deposited in a store. The carpenters were bringing articles of wood-work while blacksmiths were presenting iron goods. The cobblers were presenting leather goods even farmers were bringing vegetables. The Govt. was distributing these articles among employees and skilled people were encouraged through personal pocket. In such darbarz, the festival of Dusshera was ceremonised with great Pomp and show. Besides, the darbar was conducted twice every day, in which the requests of subjects were heard and everybody had the opportunity to be heard.

Raja Shaib repaired the fort which was constructed during Muslim Rajgan. Many splendid buildings were constructed to add to its grace. The gardens were laid with fountains playing here and there. The Shia graveyard was purchased and a road constructed through its middle and a building for Mandi was constructed and wherever, theere were many graves, cantonment for platoons, prison and Magzone buildings were constructed there. The splendid and towering porch is his memorial. He resettled Poonch and inviting people of every type, made it a peaceful place.

Major Sir Raja Baldev Singh's period of Govt. 1945 Bikrmi-1975 Bikrmi

After death of Raja Moti Singh, on the occasion of darbar Basant Panchmi, Raja Baldev Singh in presence of Raja Ram Singh and Raja Amar Singh and Members of Jammu & Kashmir council and officers of state of Jammu & Kashmir and Poonch was awarded Raj-Tilak by Maharaja Partap Singh at Porani(old) Mandi Jammu.

Raja Baldeve Singh was taking part in state administration during his period as crown Prince. Therefore he left no stone unturned for progress of Poonch and betterment of education, economy and monetary domains of people. First of all he opened a High School and Syed Haider Shah was appointed as Headmaster of the school. On the golden jubilee of Late Queen Victoria, the school was named Victoria Jubilee state High School. Then Hospital was opened. Dr.Bihari Lal Asst.Surgeon was appointed as Chief Medical Officer. After death of Sir Moor's Rani a Ladies Hospital was established in her name. In Baisakh 1954 Bikrmi, Syed Mehr Shah, special Adviser, passed away due to pneumonia leaving his son Ali Asgar Shah, who was appointed as officer Toshkhanna, by Raja Shah. Hir annual Jagir of =Rs, 1100/= and family scholarship was also restored. Khawaja Samad was appointed as assistant to him for Toshakhanna. Babu Devi Singh, Advocate was called from Hoshiyarpore and appointed as Madaralmahum. Babu Hari Prasad was invited from Banaras and appointed as Chief Judge. Babu Sondee Ram Advocate was appointed a Sadar Judge while Lala Makand Lalpori Wazirabadi was appointed as city Magistrate: Sardar Balwant Singh was appointed as Hakim aala, Shiekh Shabu-deen as Superintendent police and Sardar Mohammad Akram Khan as city Kotwal. in those days there was dispute of boundaries, between Govt. of Jammu and Kashmir and Govt. of Poonch. After long correspondence between the Parties, Mr.Godaneef was agreed to be the Arbitrator by both the Parties. The representatives of both the Govts. accompanied him to the boundaries. During those days Raja Shaib appointed Pandit Madu Lal Zutshi as his Mir Munshi (Personal Assistant) and after death of Sardar Balwant Singh Khawaja Habib Joo was appointed as Hakim aala. After two year efforts and heavy expenditure the boundary dispute was settled and Raja Shaib wanted to process settlement as per prevailing methods. First of all, Mr.Godanef was appointed as Mohtamim settlement. A splendid bunglow was got constructed for him on the bank of river Batad in the garden of Mian Nizam-u-deen. But before completion of Bunglow, he had left Poonch, therefore, Raja Shaib leaving his

residence of fort resided in the bunglow. The settlement process was on. Hundreds of Patwaris, Shajra Kush, Girdawars and other officials of settlement were directly called from Punjab. During that period Mr.Trenich was Mohtamim settlement. From that settlement staff Patwaries, Girdawars and Tehsildars are still employees here. After Trenich, Mr.Hamilton was appointed as Mohtamim settlement. Settlement process continued for some years. After demarcation of boundary and settlement, Poonch, which already had separate identity, was recognized as an independent state and with the permission of British Govt. a special Assistant Resident was appointed for Poonch separately. Mr. Hamilton was appointed as the first special Assistant Resident. At present, Khawaja Habib Joo, who was first of all Governors, was deputed to Resident Jammu and Kashmir as confidant from Govt. of Poonch, while Lala Kaisar Mal accompanied him as his Assistant. Dewan Mokham Chendporu, who was respectable member of Dewan family of Gadthal, was appointed as Hakim aala or Governor in place of Khawja Habib Joo. During that period, the Department of Public Welfare was established. A splendid bunglow named "Residency House" was constructed, by spending thousands of rupees for special Assistant Resident Poonch. For Department of Public works competent English Engineers, overseers, sub-overseers, Map Designers and other staff was hired from Govt. of Punjab. Since Babu Dévi Singh wazir and Babu Hari Prasad Chief. For, Wazarat, Khan Bhadur, Shiekh Rahim Baksh, M.A; were called directly from Govt. of India. After Mian Faiz Mohammad's retirement, Pandit Piyaray Lal was appointed as Chief Judge. After Sardar Haada Singh, Khawaja Abdullah Joo was the contractor of customs. Now, with abolition of contract, Khawja Abdullah Joo was appointed as Superintendent customs. For maintenance of income and expenditure, was put under control of Account department manned by Munshi Nizam-u-deen, a competent Accountant General, who was called from Lahore through Govt. of India. The wazarat department was established on a large Scale, in which besides 15-20, clerks, and Munshis were other employees also. In short, Raja Baldev Singh invited dozens of

intelligent and competent officers from English Sarkar directly to man administrative and economic affairs.

Schools were opened in villages. Hospitals were set up at Dharmersal Mendhr. Baagh and Palandri. For Human beings Hospitals were also set up, but when animals were sick, they died without medicine and treatment. For their treatment, veterinary Hospital were set up. In Forest department. Forest officers from Punjab were called one after another. Since Raja Shaib was fond of hunting and was loyal to Govt. of Britian, therefore, during his rule, the Europeans were visiting Poonch off and on. A separate Department of Protocol was established for their hospitality even on the invitation of Raja Shaib, Lord Kichner, and commander in Chief. Indian army, the present Maharaja of Patalia, Late Nawab of Bhawalpore and Lord Mintoo, Governor General and Viceroy of India, arrived at Aaliaabad of Poonch for hunting and to meet Raja Shaib. Lord Mintoo was accompanied by dozens of officials and Ladies. A camp was set up at Aaliaabad. Thousands of rupees were spent lavishly as hospitality for the Guests.

Since His Highness Sir Maharaja Partap Singh G.C.S.I, had no male issue, therefore, on his request, with permission of Govt. of Britian, Raja Baldev Singh's second son Rajkumar Jagat Dev Singh aged two years was his adopted son, and the announcement about it was made by Governor General Lord Minto at Aaliaabad and Rajkumar was sent to Jammu. After some time, on the recommendations of Govt. of India, the Emperor Edward VII, awarded him the title of K.C.I.E. The Rajas private employees included most competent Hindu and Muslim officers. He appointed agents not only for the state but for management and development of Private Property at Hariduwar Rawalpindi, Amritsar, Jammu and Lahore etc. where Raja Shaib's Kothis, shops and other property lies. He purchased Mr. Paladon's splendid Kothi at Lahore and spent millions of rupees for its repairs and extension. He bought furniture and decoration worth thousand to decorate the Kothi. This Hut is at the top among Lahor's costly and spacious Kothi. It was named Poonch House. Raja Shaib was fond of constructing buildings.

Therefore, in Poonch, he owns his own residential house, Residency House, state Engineer's Bunglow, Chief Forest officers House, Chief Judge's Bunglow, Rest House. Chief Revenue officer Kothi, etc. Dozens of Kothis and several officers with towering buildings were constructed by spending Lakhs of rupees which added to the grace and glory of city. The people were also crazy to construct good houses. At present, there are good houses in Poonch. Raja Shaib took interest in world war of 1914 A.D, since he was sincerely loyal to the Govt. of Britian, therefore, he motivated all respectable people to serve the Govt and deployed his employees for special arrangements. It was due to his efforts, that out of quarter to four lakh population of Poonch, including women, Children and old people, 1/4th of population i,e; 25000 were recruited soldiers for war services of English Govt. besides, he presented the following assistance in cash:

1. For Indian Relief Fund:	=Rs. 49627
2. For Purchase of Motors	:= Rs 20,000
3. For Purchase of Punjab Aeroplane	=Rs 2000
4. Assistance in cash from people	= Rs 36970
5. Personal Debt for war	= Rs 650000
6. For purchase of weapons	= Rs 400000
7. For overday fund	= Rs 21000
8. For war Rewards	= Rs 25000
9. Misc	= Rs 240000
G.Total	= Rs 14, 44,597

In recognition of these services, he was appointed as Major of Platoon 125, and was honored with Nine Gun Salute. Alas! His life did not last long. He suffered due to Diabetes at Lahore. Since he was stout and strong, therefore he paid no attention towards the disease. But due to his carelesslessness, his lungs got damaged. He went to Poonch and tried all types of treatments i,e; Vedic, Unani, Allopathic and Sanyasi. Colonel Hego Director General, Hospitals Jammu and Kashmir and Massee-al-Mulluck, Hakim Hafiz

Mohammad Ajmal Khan, Delhi was called @ = Rs 500/= fee per day. The local Govt. Doctor, Rai Shai Dr. Ram Gopal Mathur, Chief Medical Officer and Dr. Thakur Bhagat Singh Asst. Surgeon were also attending as Associate Doctors. But there was no relief. At last, on 26th Bhadon, 1975 Bikrmi, (9th Sept, 1918 A.D) he passed away at the age of 54 years. At that time, Mr. H.D.G.La, special Assistant Resident was present. His bier was carried with great Pomp and show. Participation of people in great numbers and their cries speak about his popularity. His last rites were paid on the bank of river Batad over Sandal wood.

Major Raja Baldev Singh K.C.I.E. had seven wives. First of all, he married in Sarmoor (Nahan) state, two marriages from Bilaspore state, one from Badal dynasty. He had two marriages from Wahami. For some time, he had no male issue. At the age of 40 years, he had Raja Sukhdev Singh, Rajkumar Jagat Dev Singh, Rajkumar Padm Dev Singh and Rajkumar Chatar Dev Singh from younger Rani of Dahami.

Major Raja Baldev Singh was very handsome, strong and a medium sized in stature. Due to his bodily structure and sharp mind, he was careless, courageous, brave, honest, generous and a kind ruler. Due to his sound policies the Poonch forest region in real sense was called a state. On his death, the present His Highness Maharaja Hari Singh came to offer his condolences. During his period, the title of M.B.A. was awarded to Khan Bhadur Sardar Mohammad Ashraf Khan, through his recommendations and Sardar Mohammad Akram Khan, Khawaja Abdullah Joo, Superintendent Customs. Lala Ram Gopal, Chief Medical officer, Lala Mukand Lal Judge, Mehta Gyan Chend Chief Judge, Raja Barkat Roy Tehsildar and Sardar Jodh Singh received titles of Khan Shaib's and Roy Shaibs. During his period in 1968 Bikrmi, the foundations of Anjuman Islamia were laid. Islamia School was established. An amount of =Rs 1800/= was granted to Anjuman annually. He was participating every year in annual conferences of Anjuman Islamia paying Valuable donations. During his period of Govt. the following

wazirs, one after another, from Govt. of India were deputed here, on his request.

1. Khan Shaib Lala Ganga Ram.
2. Roy Shaib, Radharman
3. Pandit Janardhan Joshi
4. Sardar Bhadur Bhagat Singh
5. Babu Brij Lal
6. The death of Raja Baldev Singh Changed the position of the state and Poonch was under dark clouds of pain and sorrow.

Lieutenant Shri Raja Sukhdev Bhadur, 1977 Bikrmi- 1984 Bikrmi

He was born at Poonch in 1958 Bikrmi. The Rais, Jagirdaras and respected officials arranged parties on this auspicious occasion at their residences. The Govt. endowed thousands of rupees. The officials were rewarded and robes were distributed among them. An amount of =Rs 7660, in favor of Syed Ali Asghar Shah, officer Toshkhanna was exempted in place for his reward and robes. For Raj Kumar's education and guidance, comprtent ladies, Nurses and Tutors were employed. On the occasion of his cross thread ceremony besides other Rajgan, Maharaja Partap Singh G.C.S.I. ruler of Jammu & Kashmir participated also. This ceremony continued for several days. After some time, he was sent to Ajmeer College for studies, still he was studying that Raja Balden Singh fell ill. On hearing this painful news, he returned back to Poonch. After completion of fununeral ceremony he again went to Ajmeer College and was busy in his studies. During his underage period and studies the administration was manned by Mr.J.H.Anderson special Asst. Resident Poonch, Khan Bhadur Chowdry Mohammad Din Wazir Poonch. During Baisakh 1979 Baisakh he took the reigns of Govt. in his hands and organized a big darbar on this occasion. Parties were served for several days. Thousands of rupees were spend as reward. Syed Mohammad Amir Ali Shah Jaffri Jagirdar son of Syed Ali Asghar Shah was awarded with a certificate besides exemption of

=Rs 5995. In 1977 Bikrmi he married a Rajkumari of Italia, several Lakhs of rupees were spent on this marriage. Maharaja Hari Singh, ruler of Jammu and Kashmir also participated in the marriage. He visited Europe also. On his return from there, he laid the foundation of Moti Mahl and in 1983 Bikrmi, ceremonised marriage of his younger brother Rajkumar Pudm Dev Singh. This marriage was held in Pathania dynasty at village Silyatee Tehsil Noorpora, District Kangda and from there the bride came to Mohalla Kamsar Poonch. About one Lakh rupees were spent on marriage. On 20th Asog, 1984 Bikrmi, Raja Sukhdev Singh, who had returned from tour of Ladakh & Askardo, few days ago, fell ill due to Pneumonia. Despite treatment, he could not recover. At last, he died at his young age of 26 years issueless. Raja Sukhdev Singh was very handsome, slim and a generous ruler.

The Present ruler of Poonch, Shri Raja Jagat Dev Singh Shaib Bhadur

He was born on 16th January 1905 A.D. at Lahore. On this occasion celebrations were on at Poonch for many days. Thousands of rupees were endowed among deserved people. Raja Bhadur, engaged Tutor and competent Ladies as employees for him. But when after two years, Maharaja Partap Singh G.S.I.E, with his Keen desire and approval from Govt. of India, adopted him as his son; he bought him from Poonch to Jammu. Maharaja had great love for him and could not isolate from him even for a moment. He was looked after like his real son. For his education the most competent teachers and Tutors were employed. Maharani had also great love for him. Rajkumar Jagat Dev Singh who was called MahaRajkumar, being adopted son of Maharaja Bhadur. He had great respect for Maharaja Partap Singh and in turn, Maharaja's love for him was increasing day by day. His cross thread function was ceremonised with great Pomp and Show. In 1979 Bikrmi, he got married in Badal dynasty of Talwakpora, district Kangda and the bride was brought to Satwari (Jammu). Maharaja Partap Singh spent Lakhs of rupees on this marriage. All community employees and members of royal

dynasty besides Maharaja Bhadur participated in the marriage accompanying bride.

In 1925 AD Maharaja Bhadur died at Srinagar and with the death of Maharaja, all the hopes of MahaRajkumar were dashed to the ground. In 1981 Bikrmi, Tikka Shir Rathan Dev Singh was born to Rani Shaiba of Badaal. Since Raj Kumar Jagat Dev Singh was at Jammu, therefore, there was Joy at both Jammu & Poonch. With all this, but due to the death of Maharaja Bhadur, he was disturbed and distressed. These depressions were yet on, that his elder brother Raja Sukh Dev Singh ruler of Poonch also passed away. Raja, Sukh Dev Singh had no male issue. Therefore, as per procedure, he was the sole contender for Poonch throne. Therefore, he came to Poonch and people of Poonch received their noble ruler warmly. They decorated splendid doors. People came in large numbers to welcome him. There was illumination during night. Prayers were offered in Masjids, Temples and other holy places for his long life and safety. He immediately took administration in his hands. He deputed inteliigent youngmen i,e; Dr.Ram Singh for higher studies in Medicine; Malik Mohammad Hayat Khan B.A. for Forest Training and Mehta Doulat Ramn for higher Engineering training to Europe and awarded them Valuable scholarships. Besides, many students were granted scholarships and deputed for Military. Forest, Police, Silk, Medicine, Electric, custom, Revenue and other departmental trainings to India and Punjab. On 4th Haad 1986 Bikrmi, on the occasion of first Shaving of Head ceremony people were made happy. In memorial of this remarkable function, he inaugurated Shri Jagat Dev Library and Reading Room. It was the best proof of his love for knowledge. The Moti Mahal building was constructed at the cost of 8-9 lakh rupees. After completion of the building, he came to reside in Moti Mahal. The Rani of his younger brother Raj Kumar Padm Dev Singh had passed away. Therefore his second marriage was held in the state of Kota (Rajputana). An amount of =Rs 1.5 lakh was spend on marriage ceremony, clothes and ornaments. In the same year, due to political awareness, there was an agitation. Whose effects were observed for 2-3 years. Through, Poonch was

also influenced by these disturbances, but his subjects did not allow the agitation to continue. He fixed scholarships for distinguished Muslim nobles. He released 34 Hunting grounds with an area of thousands of acres, for his people. He increased the monetary assistance of Anjuman Islamia from 300 rupees to 500 rupees per month and constructed many rooms for school. Besides, promising to provide additional one thousand rupees in cash to Anjuman, he ordered for issuance of Timbre logs and 27 trees for Imambada and construction of Masjid. In short, he was participating in every religious annual conferences donating generously. Arya Samaj, Sri Guru Singh Sabha. Hindu Maha Sabha, all Hindu and Muslim Associations were progressing due to his financial assistance. On the birth of Maha Rajkumar Karan Singh, Jammu and Kashmir, he celebrated festivals at Poonch for many days and himself went to Jammu for greetings. Electricity was supplied to Poonch during his golden era. During previous year, a motor road was constructed at Poonch. Now, not only there is a plan for opening college in Poonch, even there is proposal for drinking water supply to his people on the anvil. There are proposals for network of roads in Poonch. One road from Poonch shall lead to Aliabad which shall join Poonch with uri Motor Road. The second motor road, is proposed to be constructed which may link Poonch with Dharmsal Mendher. The third road shall join Poonch with Rawlakote and area of Baagh. The fourth shall be constructed from Poonch to Mandi. It is possible that the second branch of this road shall lead to Soharan. All area shall be easy to approach for travelers due to motor road connectivity.

Till then, the following wazirs have served as wazirs in his Govt. Lala Sukh Dayal Sahni, Pandit Ram Ratan M.A; Khan Bhadur Mir Syed Hussain Shah and at present, wazir Feroz Chend B.A. the Kistawars famous wazir dynasty's lucky youngman, is working on the post of Wazir. Sri Rani Talwakpora is also a noble and generous lady. She got constructed a grand room for women's darbar and for women's recreation she developed a women's park in Bagh-e-Khobani.

Raja Jagat Dev Singh is a strict religious, civilized, courteous, gentle and social ruler. He is highly charactered. He never makes use of anything which is against religious norms. It is prayed, that May Allah, help him in his noble deeds and endeavors. Indeed, he is proving to be the Godfather of his four lakh people in real senses and his subjects are also on the road of progress and prosperity during his period of rule.

Rajkumar Major Padam Dev Singh

He is third son of Late Raja Baldev Singh K.C.I.E, ruler of Poonch. He was born on the day of Janam Ashtamee in the month of Bhadoon, 1965 Bikrmi and was sent to Miyo College, Ajmeer for studies at the age of 11 years. After one year he got double promotion. He returned back from Ajmeer after two years due to his ill health stayed at Poonch for one year. Later on, he got admission in Lahore Chefs College. Still his studies were in progress that in 1925 A.D, he got married in a respectable Rajput Pathania family of Raja Sukhdev Singh of District Kangda. Next year, in 1926 A.D. he received Dip;oma from Chefs College Lahore, besides a special medal uin Mathematics and Science Subjects.

In 1983 Bikrmi, he was deputed to Uri (Kashmir) for settlement Training by the orders of Kashmir darbar, where after Nine months training, he received a certificate from settlement commissioner. In 1984 Bikrmi he stayed at Poonch. In the same year, his elder brother, Raja Sukh Dev Singh ruler of Poonch, on the day of Dusserah in the month of Asog passed away. His last ceremonial rites were performed by him. At this time, he is working as Advisor in Poonch, from Roy Bhadur Jarnail Singh C.I.E, darbar Kashmir's side.

In 1985 Bikrmi, he by the orders of His Highness Maharaja Harti Singh was deputed for Miltitary Training to Khundroo where he stayed for about 1 ½ years. Since his first wife had died, therefore, when he was in Srinagar, during 1987 Bikrmi, he was engaged in Kota Kinaree Thokana of Rajastana state. The whole expenditure of engagement were paid by Maharaja Hari Singh

through his personal pocket. Next year, i.e; 1988 Bikrmi, his marriage procession left for Kota with Pomp and show, for which an amount of rupees 1.5 lakh was spent, which were paid by his elder brother, Raja Jagat Dev Singh, ruler of Poonch, by his government.

On the return of marriage procession, Raja Shaib served a grand feast to noble's in his splendid mansion namely Poonch House, at Lahore, in which Hindus, Muslims, Sikhs and English people participated in great numbers. During the same year, in the month of Haad, he was appointed as wazir wazarat (Deputy Commissioner) at Udhampore, in Jammu dominion by the orders of His Highness Maharaja Bhadur, where he was posted for two years. In 1890 A.D.(1991 Bikrmi) he stayed at Srinagar for higher Departmental Revenue Training. Later on, he was posted at Jammu as wazir Wazarat and till date is working there, with his efficiency and competence. In 22 Asog, 1990 Bikrmi, the first male child was born in his family.

Rajkumar Chatar Dev Singh

He was born on 5th Katik 1973 Bikrmi. At the age of Nine years, he was admitted in Chefs College Lahore and passed Diploma in 1935 A.D. He achieved 5th rank in Chefs College and stood first throughout Punjab. Recently he received two Medals for this grand success. During studies, he was topping the class. He is witty, intelligent, sociable and hardworking.

He is engaged with daughter of Chowdry Chetar Singh Ex-Governor, Jammu Province presently Member Assembly, Govt. of J&K. His elder brother, Raja Jagat Dev Singh is Patronizing for his education and marriage. He had great respect for Raja Shaib and treats him as his dear brother and kind father.

His Tutor and secretary since 1929 A.D, is Master Jagat Ram B.A, who has deep relation with ruling dynasty of Poonch and has personal relations for loyalty and devotion towards him. In Educational domain, besides his intelligence and hardwork, there is big role of Master Ji's endeavors.

Chapter-2nd

Saadat

The meaning of Syeds as per Quran and Hadith and when Syeds came to India

Syed is a title, which has so many meanings and among all meanings, the word Sardar is most famous and popular.

Al-Quresh Amritsar, the famous Journal of Qureshiz of India, in its Sept. 1924 AD's Publication drafted an essay about Siyadat Quresh, in which discussion was held about different meanings of the title-Syed and wherever this word is used in Lesan-al-Arab, Saha Sata, Fatawee Shamee wa Tabree and Quran and Hadis, its origin and meaning were explained.

In Para 12, Soura Yousuf, where it is mentioned that Zulakha tore Yousuf's Shirt from backside, it is also referred, "والفیا سیدھا لدا ب" His husband was found near the door". Here the Syed has the meaning of husband. At other place, in Quran Majeed, about Hazrat Yahya AS. It has been referred, سیدا و حصورا. here Syed stands for more important and noble, because he was superior in Chastity and solitude. As per Hadis, Hazrat Aaysia RA was asked by one women about Khazab (Dye). She said, کان سیدی رسول اللہ علیہ وسلم یکدہ .Here Syed means Husband, i,e; My husband Rasool KhudaSAW, does not treat it good.

As per one Hadis, someone referred the Holy Prophet as Syed-ul-Quresh. The Prophet SAW said, السید ھو اللہ that is, Allah is the real Syed. He again requested, that since the Holy Prophet SAW is great and Superior among Quresh, therefore, he is Syed. The Prophet said; call me Rasoolullah, because Allah has awarded me the same title. Therefore, don't call me Syed, the way you call your nobles.

In one more Hadis, a person enquired from the Holy Prophet SAW, Ya Rasoolullah SAW, who is Syed? The Holy Prophet SAW said, that Hazrat Yousuf bin Hazrat Youqub bin Hazrat Ishaq bin Hazrat

Ibraheem are Syeds, because they were Karim ibn Karim ibn Karim. He requested again, that who is Syed among your Umah the Holy Prophet SAW said, who is gifted with wealth & property by Allah and shall donate it for sake of Allah. He is Syed. Here Syed stands for generous and merciful.

The same way, the Holy Prophet SAW says, that two year old sheep is better than an old Sheep. Here Syed means elderly or an old man.

The Holy Prophet SAW refereed Hazrat Imam Hassan RA and Imam Hussain RA as سیدا شبا ب اھل الجنتہ الحسن وا لحسین Hazrart Abass RA and Hazrat Ali RA as syed-ul-arab, Hazrat Khadja RA, Hazrat Fatima RA as Syed-ul-Nisa ahl Janata.

Likewise about Jumma (Friday). سیدالایام یوم الجمعہ۔ سیدالطعام اللحم ۔ سیدالقوم خادمھم. Here Syed means, Scholar, Supreme and leader.

The summary meaning is that Syed in Arabic language is used for following meanings. Allah is referred as Syed. Besides, owner, Gentle, Scholar, Superior, Rais, Elderly and Husband stand for Syed. The Holy Prophet SAW and his Uncle Abu Talib and Hazrat Abass bin Abdul Mutalib were called Quresh. The word Syed during those days was not used for Tribe, Race or caste, Hazrat Fatima RA was daughter of the Holy Prophet SAW and Hazrat Hassan RA grand children. All of them were called as Ahl Bayat, Zovi al Qurbee and Zuryat (Progeny). In this manner, the Holy Prophet was Syed-ul-Quresh and Syed-ul-Awleen Walakhreen, while Hasnain are the leader or Syeds of Heaven. The Progeny of Hussain are titled as Syeds. From 1300 years the Progeny of Hazrat Fatima RA are called Syeds. Since in India and other Islamic countries, Syeds have been recognized as a Qoom(Race) therefore, till existence of this world, they shall be remembered by the same title.

After Abud Manaf, the Quresh were divided into two tribes, one Bano Umaya and other Bani Hashim. Due to birth of our Holy Prophet SAW the Bani Hashim tribe is respected more. But during calipha Hazrat Usmans RA time, who belonged to Bani Umaya and due to holding of important executive and economic posts and

positions, they were so much authoritative, that during fourth calipha Hazrat Ali [RA] period, there was always apprehension of mutual clashes between Hashmi and Umvi powers due to Amir Mavya's powerful authority.

At last, after bloody event of Karbala, Banu Umaya continued to be Kings permantly and Bani Hashim had to migrate whenever they could. Therefore, these people migrate to Gardaiz, Mashad, Bukhara, Geelan, Sabzwar, Indrab and Sheraz and settled there and when went out from these countries, the people of Gardaiz were called Gardaizee; Mashad Mashadee & Bukhara, Bukhariz. A good number of Sadaats came to Kashmir and Poonch besides Punjab, Frontier, U.P. Bengal and Deccan etc. The particular of Sadaats of Kashmir has been recorded in Tarikh Aqwam Kashmir. The Saadats settled in Poonch and its adjoining areas are briefly mentioned here.

Sadaat Qadriya Geelania Khankhaya

The founder of this dynasty in Poonch is Hazrat Syed Shah Abdul Qadir[RA], who according to the geneology of this dynasty is from 28[th] generation ofAmir-ul-Moomineen, Mazharulajyab wal Garayib Shahen Shah Fukr wa Gana Assadullah al Galib Hazrat Ali[RA]. He witnessed the period of Aalamghir, Shah Aalm Bhadur Shah I Farg Sair and Mohammad Shah, the four Kings. He was Sheikh-ul-Mashayak of his era and Delhi was his homeland, which was not famous due to only wazir's nobles and royal people but also due to Sofiyai Keram and Scholars and Sheikhs, who were spiritual gurus of Muslims. The spiritual power of Syed Shah Abdul Qadir RA was not influencing Muslims only but was creating everlasting effects on non- Muslims also. But he was interested in tour and travel. He wanted to see people of different races and colors, cities, Forests, Gardens and mountains and this desire magnetized them to the hilly region of-Poonch area in Kashmir- the Paradise. During that period, Mohammad Shah Gazi was King of India and Amir Khan was Nazim of Kashmir province. The Poonch region in those days was called Town or Paragana. Amir Khan's era in Govt. of

Kashmir lasted for seven years and six months (1141-1148 Hijra) and Hazrat Syed Shah Abdul Qadir arrived Poonch in those days. He stayed at a place which at present is named Mohalla Khankah. He was accompanied by his mother and wife. His aged mother passed away after brief illness and he later on settled at Poonch. Due to his mothers graveyard the mohalla became famous as Mohalla Khankah. He constructed a concrete Masjid adjacent to his mother's mazar (Grave). This mohalla is called Purani Poonch, which reveals, that human population in those days was concentrated in this mohalla. Mohammad Shah Gazi awarded him a Jagir in Poonch, which was extended by later Kings from time to time. He belonged to Qadriya Silsila and was seeking allegiance from people for the same Silsila. He was buried opposite to his Masjid.

His son Syed Shah Mohammad Ibraheem was his successor, who was awarded a Jagir in 1152 Hijra. His devotees are confined to districts of Riasi, Mirpur and Kashmir besides Poonch. He was fond of Islamic preaching's. But Alas! His life did not favor him for long. His son Syed Shah Shams-u-deen. Qadri became his successor. During that period (1177 Hijra= 1764 AD) Raja Rustom Khan was the ruler of Poonch, but the Govt. of Kashmir was under the control of Durrani dynasty of Afghanas instead of Moughals. Nor-u-deen Bamzai, was Afghan Governor of Kashmir. Raja Rustom Khan made an addition to the existing Jagir of Syed Shah Shams-u-deen. Ahmad Shah Abdali whose flag was hoisting throughout Punjab, Kabul and Kashmir, when informed about his spiritual power, not only restored his Poonch Jagirs but in 1179 Hijra, through his Governor Mir Noor-u-deen Khan Bhadur Bamzai, awarded a viilage named Bung as Jagir, in Paragana Beeru, worth Eight thousands having an income of one hundred Kharwars of Paddy in Kind.

After his death, his son Syed Taj-u-deen Qadri succeeded him, who was awarded with more villages as Jagirs, besides Jagirs awarded in 1187 Hijra and 1197 Hijra. Raja Khan Bhadur Khan son of Raja Rustom Khan ruler of Poonch. Not much time has passed, that Raja Khan Bhadur Khan passed away. During that period, Zaman Shah Durrani was King of Kabul and Kashmir and from his

side, Abdullah Khan Alakzaie was ruler of Kashmir. In 1216 Hijra, Abdullah Khan called Raja Khan Bhadur Khan to Kashmir and poisoned him to death. Rouhullah Khan was Wazir of Khan Bhadur. Due to Nazim Kashmir's support, his son Amir Khan was recognized as Raja of Poonch. He according to 1221 Hijra, edict, restored his all Awards and Jagirs. During that period, he went to Kotli district Mirpur for some months. Therefore, from those days, some members of his dynasty are settled at Kotli. Peer Syed Shah Taj-u-deen was a great Calligraphwr and a scholar. There are many manuscripts in his library. He was so much sociable, courteous and a noble soul, that those people who visit him for spiritual solace, were highly impressed by his character and noble habits. On his death his devotees at Poonch and other places were very sad and gloomy.

After his death his son Syed Shah Siraj-u-deen succeeded him. During that time there was no Muslim Raja in either Poonch or any Islamic Govt. in Kashmir. But the history of Poonch and Kashmir, with the conquest of Kashmir by Maharaja Ranjit Singh in 1819 AD, has changed. In Kashmir Sardar Hari Singh Nalwa was the Sikh Governor and in Poonch, Dhanpat Roy was the ruler from Sikh Government. According to 1878 Bikrmi, i,e; 1820 AD, Dhanpat Roy and in 1879 Bikrmi Bhai Hukman Singh by the orders of Maharaja Ranjit Singh awarded certificates of Jagir to Syed Shah Siraj-u-deen. In 1879 Bikrmi the Maharaja himself authenticated these awards. In 1890 Bikrmi, Raja Dhyan Singh alias Raja Kalan was responsible for whole empire of Punjab and its adjoining areas. He issued orders of restoration of his Jagir through Dewan Krishen Gopal, ruler of Poonch. Later on, Maharaja Gulab Singh ordered for restoration of Jagir.

In 1903 Bikrmi, who was sole authority in Poonch through Dogra dynasty was harmed by some people. He on the request of said Dewan helped in maintaining peace. After his death, his son Peer Syed Fakir Shah was appointed as his successor. During that period, Jawhair Singh brother of Raja Moti Singh (son of Raja Shyan Singh) was the sole authority of Poonch. His capital was at Kotli. In 1908 Bikrmi, Raja Jawahir Singh awarded him the Jagir of

Dharm Arth. During that period Chowdry Aalm was sole authority in Poonch through Dogra dynasty. In 1919 AD, 1926 AD, 1928 Bikrmi and 1929 Bikrmi, Raja Moti Singh through his orders awarded him the certificates of his Jagir.

After his death, which happened during Raja Moti Singhs time, he was succeeded by his son Peer Syed Shab-u-deen. Raja Moti Singh awarded him the credientials of Jagirs in 1930, 1938, 1945 and 1986 Bikrmi. Afterwards, Raja Baldev Singh awarded him some credientials of Jagir Dharm Arth. But before 1960 Bikrmi settlement, some revenue collectors of Poonch, during Raja Baldev Singh forcibly Snatehed some Jagirs, for which Raja Dhyan Singh, Maharaja Gulab Singh and Raja Moti Singh has issued orders for their release as sustenance. For their release Peer Syed Shab-u-deen Shah himself went to Poonch House Lahore in 1961 Bikrmi rto submit application to Raja Baldev Singh but after few days he passed away in the month of Bhadoon 1962 Bikrmi.

After his death his son Peer Syed Hussam-u-deen Shah was declared as his successor. During that period Raja Baldev Singh was the ruler of Poonch. He restored the Jagir Dharm Arth alongwith royal robes to the Saint successor on 17th Bhadoom 1962 Bikrmi. With the help and assistance of Muslim noble's he laid foundation of Anjamam Islamia and opened a school under its Management which was upgraded from Primary to Middle and High school. A grant of =Rs 90/= was granted in favor of this school in its first Phase, which is now =Rs 540. It is beyond doubt, that he had a great role in establishing that school.

In 1970 Bikrmi, there were certain events in Poonch, and he was ready to face any consequences. During that period Pandit Janardhan Joshi was wazir and captain C.F.Mackanzi was special Asst. Resident of Poonch. He provided every help and assistance to the Govt. in bringing back the disp[aced persons and to settle matters peaceful for which he was awarded a certificate by Late Raja Baldev Singh on 25th Sanor 1970 Bikrmi. He left no stone unturned in order to stop riots during Kashmir agitation in Poonch to maintain peace and Hindu Muslim unity in Poonch city. During that

period, he besides being president of Anjuman Islamia Poonch was President of Hindu Muslim Sikh Assiciation. His devotees are confined to Poonch, Kashmir Rajouri, Riasi, Kistawar, Banhial, Kotli Mirpur and Punjab. Hazrat Syed Shah Abdul Qadir [RA] has such spiritual influence that his successors are all gifted scholars and Sheikhs. Therefore, there is an ancient tradition of this dynasty, that the elder son of Saint successor is his successor.

It is one of the most ancient, famous and holy seat of Muslims throughout Poonch. It is also revered by non-Muslims as well. During Muslim Kings of Kashmir and Muslim Rajgan Poonch, the following vilagaes were attached with this famous seat as Jagirs.

In Poonch:- Khankah, Sahr Khas, Masjakee, Mohadyal, Dhada, Rajoot, Kasbam, Jamal Mohada, Choha, Baagh, Bandee, Gulpore, Panj Kakdee, Konuyan, Darah, Srimang, Mananbee Basahayan, Seeral, Jagal Thana, Kohajrah, Tamrah, Janhar. In Rajouri Area:- Tota Mohadah, Savjee.

In Kashmir:- Bang; paragana Beeru.

During present times, the value of revenue tax of above Jagir villages of this seat shall not be less than 20,000 rupees. But there may be some decrease in these Jagirs beforehand due to change of Govt. and some during Raja Baldev Singh's era and some due to two years i,e; 1958, 1986 Bikrmi continous floods, damaging crops, creating difficulties.

Some time ago, that Raja Jagat Dev Singh, keeping in view his dynastic honor and respect and perennial damages, with respect to Jagirs of Dharmn Arth, fixed an amount of =Rs 125/ per month, for his sustenance from Dharm Arth. In 1982 Bikrmi, Peer Syed Husam-u-deen Shah, the present saint successor, remarried in a rich Khak Mahatamal dynasty of Namla Kashmir due to demise of his first wife. Namla is famous Jagir of Uri. The Jagirdars belong to ancient Rajput dynasty, whose full particulars are recorded in Tarikh Aqwam Kashmir.

Husam building is the result of his wife's fondness, temperament and skill. This building was constructed by him for his only step son, named Peer Mohammad Din, which stands witness to

the fact, that if Proper training is imparted at the highest level by the families, with ancestral moral values then there is no difference between a step son and a real son as well as a step mother and a real mother. This dynasty has been famous for hospitality since ancient times. These noble women also added Charm to it by constructing a two storied building as a memorial. Peer Mohammad Din who is about 22 years old at this time is the only son of Peer Husam-u-deen and is his successor.

Peer Husam-u-deen the present Saint successor, constructed a two storied Masjid and in order to retain the grace and honor of his seat, made efforts to serve his country by spreading knowledge and uniting people. He is respected in every quarter of Poonch due to his family values and his personal qualities. The undersigned had chance to meet him several times. As a saint successor of a religious seat and caretaker of Sofi's and Sadaat Geelania and Patron of thousands of devotees and as a big Jagirdar, the way he was taking part in state affairs with great Zeal and Zest, there is hardly any example of present saint successors in this behalf.

The devotees of Peer Syed Husam-u-deen available in Poonch at present, are as follows and all of them belong to the progeny of the founder of the dynasty i,e; Hazrat Shâh Abdul Qadir RA.

Peer Syed Mouzam Shah, Peer Syed Haider Shah, Peer Syed Shams-u-deen Shah, Peer Syed Mohammad Hanif Shah, Peer Syed Mehdi Shah; Peer Syed Karm Hussain Shah; Peer Syed Azam Shah; Peer Syed Sikander Shah; Peer Syed Nasir-u-deen Shah; Peer Syed Faqur-u-deen Shah; Peer Syed Mehtab Shah; Peer Syed Jaffar Hussain Shah; Peer Syed Qamar-u-deen Shah, Peer Syed Fazl Hussain Shah; Peer Syed Hussain Shah. Peer Syed Altaf Hussain Shah, Peer Syed Mohammad Shafi, Peer Syed Aziz-u-deen Shah; Peer Syed Feroz-u-deen Shah, Peer Syed Zaman Shah, Peer Syed Mohammad Din Shah; Peer Syed Mohi-u-deen Shah, Peert Syed Sharf Shah; Peer Syed Sher Shah; Peer Syed Kala Shah; Peer Syed Nasr-u-deen Shah, Peer Syed Yaseen Shah; Peer Syed Mohammad Shah; Peer Syed Lab-u-den Shah; Peer Syed Sad-u-deen Shah, Peer

Syed Rukun-u-deen Shah; Peer Syed Mohbi Shah; Peer Syed Abass Shah; Peer Syed Mohammad Hussain Shah; Peer Syed Nazir Hussain Shah; Peer Syed Peeri Shah;Peer Syed Feroz Shah; Peer Syed Yaseen Shah; Peer Syed Fazl Shah; Peer Syed Samandar Shah; Peer Syed Muneer Hussain Shah; Peer Syed Naseer Hussain Shah; Peer Syed Akbar Shah; Peer Syed Fazl Shah; Peer Syed Qamnar Zaman Shah; Peer Syed Roshan Din Shah; Peer Syed Zaman Shah; Peer Syed Zikr-u-deen Shah; Peer Syed Muneem din Shah; Peer Syed Azm Shah; Peer Syed Yousuf Shah; Peer Syed Attar Shah; Peer Syed Barkat Shah; Peer Syed Attar Shah; Peer Syed Syed Sarwar Shah.

Sadaat Jaffriya Naqwi-al-Bukhari

Syed Jaffar has been an elderly person among Hazrat Naqi's sixth generation, who had three sons, Syed Ali, Syed Qasim and Syed Karim. From Syed Ali's 19th generation, there has been a saint and Sheikh named Syed Majhala who first of all came to India. The village Syed Majhala, on the bank of river Ravi in district Gurdaspore, is famous due to his name and the descendants of his dynasty are still residing there.

This period dates back to Himuyun's death, Afghan agitaton and Akbar's coronation and Akbar was at Kalanoor at that time. The miscreants conspired to murderthe innocent King. Hazrat Syed Majhala came to know about it. He informed King and his tutor Peer Khan Khanan. The King pleased with his services awarded 22 villages for his Langar Khana (Kitchen). Which were under control of this dynasty till 1792 AD. During decline of Moughal Empire, when Punjab was the centre of blood Shed, killing and loot, these 22 villages of Langar Khana were gradually out of the hands of this dynasty. At last, Syed Naad Ali Shah son of Syed Aasalat Shah who was from progeny of Syed Ali's brother, Syed Qasim, when he came to Lahore,he was attached with the employees of Raja Dhyan Singh and within short period of time, he due to his intelligence and competence, became one of the special attendants of Raja. He had two sons, Syed Haider Shah and Syed Sultan Shah. Both were

employed in Raja Hira Singh's government, who was son of Raja Dhyan Singh.

Syed Naad Shah and his sons served Dogra dynasty so faithfully and Raja Dhyan n awarded valuable Jagir in his favor, still the award was not authenticated by Maharaja Shabir Singh, that Maharaja Sher Singh and Raja Dhyan Singh were killed by Sardars of Sindanwaliya on 1st Asog, 1900 Bikrmi. Even with the supporters of Raja Dhyan Singh, Syed Naad Ali Shah was also killed.

A same event of Sacrifice happened at a time, when Raja Hira Singh and Pandit Jehla with some of his supporters due to fear of Sikh army were coming to Jammu from Lahore and his companions were killed at the hands of Sikh army. Among them was Syed Naad Ali Shah's elder son Syed Haider Shah, whose grave is present in village Malkawal the place of war. This event dates back to 9th Poh,1901 Bikrmi(1848 AD). Syed Haider Shah's younger brother Syed Sultan Shah was also member of this caravan, but as front runner was going ahead of Raja Shaib's company and was therefore saved. During the same period this dynasty shifted from Syed Majhala and settled at village Chak Jasso in Tehsil Samba of Jammu.

After Raja Hira Singh's murder, Raja Jawahir Singh and Shah Shaib's son Syed Mehr Shah became employees of Raja Moti Singh. When in 1909 Bikrmi, Raja Moti Singh became ruler of Poonch, Syed Sultan Shah due to old age, resigned from Raja Jawahir Singh's services and arrived at Poonch, accompanied by his son Syed Mehr Shah. Raja Shaib, besides special Advisor appointed him as officer of Toshakhan Farashkhana, Failkhana, Royal stable, Gardens, cultivated lands, Baila and Grain stores and ten villages were awarded on contract. Besides, village Chatral in Tehsil Mendher (1934 Bikrmi) and villaged Janhard and Denagla in Tehsil Haveli (1938 Bikrmi) were awarded to him as Jagir. When he married his son Syed Asgar Ali Shah, he was awarded ornaments of Gold, clothes besides ten thousand rupees for marriage expenditures.

Syed Mehr Shah Passed away on 12th Baisakh 1954 Bikrmi. Raja Baldev Singh besides valuable robes paid rupees one thousand

for his burial and installed a stone epitaph on his grave by his own hands which is present till date. After Syed Mehr Shah's death, his son Syed Ali Asghar Shah was appointed as officer Tosha Khanna. When Tikka Sukhdev Singh was born, then besides robes and awards, an amount of rupees 7660 as debt was exempted by Raja Baldev Singh. When Syed Ali Asgar Shah, died at the young age of 34 years, on 29th Asog, 1967 Bikrmi, then Raja Baldev Singh paid five hundred rupees for his burial ceremony. He had five sons and one daughter. The sons are: 1.: Syed Mohammad Amir Ali Shah Jaffri Jagirdar (Birth 4th Katik 1951 Bikrmi). Now, he has one boy, Syed Asgar Hamid (Birth: 7th Sept. 1934 AD). 2:- Late Syed Nazir Ali Shah. 3: Late Syed Wazir Ali Shah. 4:- Syed Gazanfar Ali Shah. 5:- Syed Abass Ali Shah. He has one son, Syed Naseem Hussain

In 1979 Bikrmi, for Syed Amir Ali Shah's marriage besides help by people of his Mohalla, Raja Baldev Singh paid five hundred rupees out of his personal pocket. During previous world war (Europe) he recruited many recruits. His two real brothers Nazir Ali Shah and wazir Ali Shah participated in war for four years. When Raja Sukhdev Singh ascended the throne, he for his services during famine and Chlorea awarded a certificate and in order to keep status of his dynasty exempted an amount of rupees 5999.

Since he is Shia, therefore, in 1978 Bikrmi, he laid foundations of Anjaman Jaffriya, with 12-14 Branch offices in neighboring areas. At present, the Shia population in Poonch area is about 12-14 thousands. They all owe allegiance to him. The scholars of Lucknow awarded him the title of "Zaheer Quom" and dispatched a certificate bearing signatures of Shia Jaffriya scholars and Sheikhs. This certificate was awarded to him by Raja Shaib Poonch in a public meeting. Besides, a special resolution with respect to his religious services was passed by Late Maharaja Mehmoodabad His Highness Nawab Hamid Ali Khan, Nawab Fateh Ali Khan Qazalbash, Nawab Mohammad Ali Khan Qazalbarh, His Higness Mir Khairpora Sinda and other Shia noble's and saints to Raja Poonch.

During 1988 Bikrmi agitation, he served the Govt. with great loyalty and his services were recognized in one of the public gatherings at the official level, and in recognition of his services, Raja Jagat Singh, the present ruler, besides awarding scholarship of = Rs 240 till his life, granted sixty kanals of land and 400 rupees annual Jagir. Besides, he was receiving 450 rupees as annual salary and allowances. This dynasty possesses 40 Kanals of land at Chak Jasso in Tehsil Samba and in addition to this, 300-400 Kanals of land are in village Jahteyar Poonch.

Syed Mohammad Amir Ali Shah Jaffri was a great speaker. There are many manuscripts and books in his Library. He was instrumental in making Sri Jagat Dev Library a perfect Library. Besides Poonch, the members of this dynasty are living at Gurdaspore, Sialkote and districts of Jammu and they are held in high respect and esteem in Poonch.

Sadaat Area of Sobharn
Sadaat Hamdania Hanfiya

Three brothers, Syed Rasool Shah Mir, Syed Masoom Shah and Syed Akbar Shah, sons of Syed Shah Jee (buried at Peshawar envoirns) whose Sisila, according to him is related to Shah Hamdan^{RA}, came to Poonch from Kashmir during Raja Rustom Khan. Rasool Shah settled at Pooth and Masoom Shah at Degwaar, adjoining Poonch. Some members of this dynasty are settled at village Dhanee Syedan, Tehsil Uri of Kashmir. Rasool Shah had three sons. Hashim Ali Shah, Aalef Shah and Sharf Shah. Among Hashim Ali Shah's, four sons, Mohammad Shah is alive. Other three sons, Mudat Shah, Haider Ali Shah and Syedan Shah had passed away. The following are distinguished people of this dynasty.

1. Syed Sohana Shah Ex.Sargant police son of Mudat Shah. Among Six sons of Syed Sohna Shah, except Yaseen Shah all are minors.
2. Syed Akbar Shah and
3. Syed Gul Hussain Shah son of Syed Haider Ali Shah. Gul Hussain Shah's three minor sons are alive.

4. Syed Barkat Shah son of Syedan Shah. Barkat Shah's one brother Hussain Shah is a minor. Among three sons of Mohammad Shah son of Rasool Shah, "except Hussam-u-deen Shah, all are minors,

5. Aalef Shah had only one brother, named Aman Ali Shah. His elder son, Late Noor Hassan Shah's grandchild Nazir Hussain Shah and second son Farooq Ali Shah and his son Barkat Hussain Shah is aiive. From Shaf Shah's progeny his grandchild Chenan Shah and his son Hussain Shah are alive. Masoom Shah's sons are settled at Degwar. From Akbar Shah's sons, Jamal Shah son of Hassan Shah are remarable. Other sons are studying.

6. The total member of Sadaat Hamdania is said to be 100 persons.

Saadat Mushadi village Poth

One of their elders, Peer Noor Shah Mushadi came to Poonch from Peshawar during Razzak Khan's (Abdul Razzak) period. From his three sons, only elderly son Syed Aalam Shah had sons. In Poonch, the few families of Mushadi Sadaats are from the progeny of Aalam Shah. He had three sons. 1: Roshan Ali Shah. He has two sons, Syed Vita Shah, whose son Baki Ali Shah is alive 2. Syed Metha Shah, who was Jamadav in Tehsil Mendhar for about 32 years and is a distinguished person among his community,. His three sons are alive, Baag Hussain Shah, Tufail Hussain Shah and Fazl Hussain Shah. Roshan Ali Shah's second brother was Fakir Shah. The following persons from his progeny are alive. Uhadim Hussain Shah and Nabi Shah Sons of Late Abass Ali Shaah, Mohammad Hussain Shah son of Late Ahmad Shah. Roshan Ali's third brother Mudat Shah's son Syed Mohammad Shah is alive till date.

Sadaat Geelania Qadria Sohrenkote

One elderly man of this dynasty Peer Syed Waali Shah belongs to 7th generation of Shah Mohammad Fazil Khayari's

Progeny, came to village Soharokote from Khanyar Srinagar in 1970 Bikrmi is still alive. He has two sons, Sharief Hussain and Mohammad Sayeed. Peer Wali's brother Syed Ahmad Shah and their father, Syed Noor-u-deen's graves are in village Gokhariyan, Tehsil Budgam. Ahmad Shh's three sons, Ghulam Mohammad Shah, Hassan Shah and Mohammad Yaseen are living in Gokhariyan.

Sadaat Bukhari village Sumhote

One elderly person of this dynasty, Syed Mir Gul Ahmad Shah Bukhari came to Poonch from Punjab during Raja Rustum Khan's period of Govt. and settled in village Beneach, Tehsil Haveli. Among his two brothers, the progeny of Mir Chiraj Shah continued, who had only one son, Syed Lal Shah. It is said, that when his grave was repaired after seven years and his dead body was brought out of his grave, it was in its original form. The funeral prayers were offered again and a new shroud was put in. Among his four sons, Mir Fazl Shah and Mir Villayat Shah had children. Among three sons of Mir Fazl Shah, Mir Gul Hussain Shah (whose son Mir Hassan Shah is alive) and Syed Ghulam Haider- Shah (who has one minor son) has died. Syed Rawail Shah is alive. Rawail Shah have five sons, i,e; Akbar Shah, Lal Hussain Shah, Attar Shah and two sons are still minors.

Mir Fazl Shah's brother Mir villayat Shah's marriage had been with Sadaath Hamdania Soharn, therefore, he shifted from Beneech and settled at village Sumhote. His two sons, Syed Chenan Singh and Syed Baag Hussain Shah are alive. One eight year son of Baag Hussain Shah is alive. Both brothers are engaged in religious teaching. Sayeen Sheru Shah, whose shrine is very famous in village Mukhyala, is nephew of his father Mir Villayat Shah. A land area of 14-15 Kanab is attached with this Khankah. A branch of this community is at village Chhenjodah, Tehsil Kotli, Jammu. The total population of Bukhari Sadaats is 40 persons, among which Syed Raweel Shah bin Peer Fazl Shah and Akbar Shah bin Raweel Shah Resident of Bernech Tehsil Hawelli and sons of Villayat Shah

(Chenan Shah and Baag Hussain Shah) resident of Sumhote are outstanding.

Sadaat Qadria Qadirabadi

The Qadirabadi Sadaats are from the progeny of Hazrat Shah Mohammad Gous RA(Buried at Lahore) son, Mir Syed Meeran. The name of Syed Meeran's son was Mir Sultan Ali Shah alias Mir Sultan. He is buried at Muzzafarabad, besides his father. His biography recorded in manuscripts is available with his descendants. Mir Sultan's third son, Mir Ghulam Ali Shah, was the first person, who came to Poonch, where Qadirabad is located at Present. Its earlier name was Chhenee Jungle. He settled it and named it Qadirabad. Among his three sons, Noor Shah and Imam Ali Shah had children. Their graves lie at Qadirabad in the graveyard of their father, Mir Ghulam Ali Shah.

Syed Noor Ali Shah son of Hazratt Syed Ismail Shah, was alive during Maharaja Gulab Singh's period. Maharaja had great attachment with him, which is revealed by the grant of that Jagir, which from generation to generation is under possession of his progeny. They are famous as "Sahiban". Shah, whose son Mir Mohammad Shah son Abdul Wahid Shah is alive. The second, Mir Yousuf Shah, whose three sons are as under:

1. Peer Ali Akbar Shah, whose son is Peer Mohammad Sayeed Shah.
2. Peer Mohammad Ashraf, whose sons Mohammad Sidiq, Mohammad Lateef and Mohammad Khalil-u-Rehman are alive.
3. Peer Ghulam Hussain Shah, besides Saint successor, Jagirdar and Zamindar was an elderly man. He was popular among Hindus Muslims & Sikhs. He was also held in great respect by Govt. officials.

During European war, the credentials awarded to him by Govt. of Poonch and Resident are briefly summarized as.

One certificate was awarded by Major Raja Baldev Singh Raja of Poonch on 6th October, 1916 AD, in which after recognition of his commendable services there is mention about Lungi

Presentation. One certificate is from Khan Bhadur, Chowdry Mohammad Din, wazir Poonch, in which there is mention about award of Sword from special Asst. Resident, for his services during War. One certificate is from special Asst. Resident Poonch and Babu Brij lal wazir of Poonch, in which there is mention about his sincere services during war and award of one Silken Turban.

Sadaat Gardayzia Jaffariya

During Calipha-al-Qadir, Balha Abassi's period, Hazrat Syed Ali Qasoor bin Syed Abi Abdullah, came to Gardaiz from Baghdad, which is a town adjacent to Ghazni in Afghanistan. His Masoleum is a pilgrimage site there. His grandson, Makhdoom Shah Gardaize at the age of 31 years, migrated from Gardaiz during Sultan Abraham Ghaznavi to Multan. Here Mohalla Shah Gardaizabad is famous on his name. His splendid mausoleum is also here. The eastern Gate of this mazar has been constructed by Salim Shah bin Sher Shah Suri. Makhdoom Shah Yousuf Gardaizee is also called Shah Gardaiz in Multan. In Multan district, many villages are under the ownership of Sadaat Gardaizia. He passed away on 12th Rabi-ul-awl 531 Hijra. Many Jagirs are attached with this Khankah, which were confiscated during Sikh rule.

In Multan, Gurdaizee Sadaats have been very influential wealthy and knowledgeable people. Still there are such saints and scholars, who are gifted withboth worldly and spiritual blessings. From Shah Gardaizairs third generation were two real brothers, Makhdoom Yahya and Syed Mohammad. Makhdoom Yahya's male issue stopped after Yousuf Shah II. The saint successoer of Khankah Gardaizia Multan is his grandson (from Syed Mohammad Gardaizs progeny) and second brother Syed Mohammad settled at Daan Gali (Pothuhar) during Shab-u-deen Gori's period. Shah Munawar alias Shah Sachyar whose mazar is adjacent to Barakoh(Rawalpindi) was from his progeny. He had twelve sons, among them his son Shah-ub-deen's sons are settled at Kangota Saydan Tehsil Kohata district, Rawalpindi and the following three sons Syed Mansoor, Syed Ainul-Mulluck Shah and Syed Nizam Shah's sons, settled in areas

of Baag and Mendhor of Poonch during Akbar's time. Syed Mansoor Shah's grandson, Syed Rattan Shah was Syed Sangree Shah. Syed Rattan Shah's sons are settled at Chenat (Lehrkote Tehsil Muzzafarabad) etc. Karlee, Bingeran, Lone hotar Nesifsar, Chadhan Keyat , Sarch, Kotaydee, Padr, Baag 'etc while Syed Sangree Shah's sons are settled at Keyat Khrud, Baagh, Dheeree, Kachl, Soohawa and Chadala. Besides some houses are also in Gehl Mehra.

The mazar of Syed Aim-ul-Mulluck is in Seer Kathee adjacent to Baag. Among his four grandsons, Syed Khawas Shah's sons are in Sir and Tayeen, Syed Farid Shah's in Mattar Natarlawala and Syed Shah's in Sohawa, Chenat ansd Baag while Syed lal Shah's are in Hul Surang and Chaman Kote.

Syed Nizam Shah's grandson Syed Malik Shah's six sons prgeny is settled at village Beetaran of Tehsil Rehanti besides villages of Tehsil Baag, i,e; Dandee Keyat, Gahl Mehra, Badyar, Malwat, Wardyali and Sarich.

Sadaat Gardaizia

In Gardaiz or outside Gardaiz, wherever they lived, were Shining like stars on the Sky due to knowledge. The Poonch region, especially the Baagh Tehsil, where majority of Sadaat Gardaizia were settled, was deprived of Education and civilization. Neither there were Darsgahs, nor Education societies, so that people lacking guidance in religious and madern education and art may quench their thirst. But still then, this dynasty created such saintly and spiritual people who created name. Here we are making mention of such famous personality, in whose home the women were all gifted with religious knowledge. We mean syed Faiz Ali Shah's son Hazrat Khawaja Mohammad Sayeed Ali Shah Qudus Sarah, who was born on 10th Zilhaj, 1250 Hijra, at Sohawa Shariej Tehsil Baagh and studied his early education and Quran Sharief from his father's sister. Then for sake of religious knowledge, he left for Havelian (Hazara), where during short period of time he studied Fiqa, Asool,Tafseer and Hadis under Moulana Mohammad Gull's

stewardship. After completion of religious education, when he returned back to his homeland, he remained engaged in teaching-learning for his whole life. In his neighborhood, there are hundreds of his students. Besides, Masjid, he constructed a Sarai for students and travelers. He was even providing Books besides food to his students. This Frail man left for his heavenly abode on 16th Shawal, 1321 Hijra at the age of 71 years.

Khan Shaib Sardar Mohammad Akram Khan Retired Judge and Rais Azm and Jagirdar Chemyati in his book "Aaiyana Quresh", has made mention of Hazrat Khawaja Shaib and in "Tazkera Sadaat Gardaizia "Jaffria" his particulars are explained in detail. He has good number of devotees and followers. His death annivery is celebrated on 16th Shawal. From state Govt.some Jagir and award are fixed. He holds great respect among official circles. Besides, Muslims, other people of different communities are respecting him very much. His six sons are as follows:

Late Syed Mohammad Makhdoom Shah, who was an embodiment of a scholar and a saint. Peer Syed Mohammad Feroz Shah, Peer Syed Mohammad Youqub Shah, Peer Syed Mohammad Ayub Shah, Molvi Peer Syed Mohammad Gull Ahmad Shah, & Peer Syed Mohammad Mehboob Ali Shah. These five elderly people were scholars of Fiqa and Hadis and were blessed due to their spiritual power.

Among Gardazia Sadaats of Poonch, all of them belong to Ali Qasoor Shah Gardaizi's progeny and some of them arrived at Kabul, where they created great name and fame in religious domain, which was conveyed to the King as well, who left no stone unturned to honor him.

In Tehsil Baag and Sidhan of Poonch, the total number of Sadaat Gardaizia Households is about 550 and population is about more or less 2500 persons and all belong to Ahl Sunnat Wal Jamat. Gardaizee Syeds are settled in this country for about 350 years. They made undulating mountains suitable for cultivation through hard work. Therefore, the maiden trade of Sadaat Gardaizia of Poonch was Business or farming. Some of them are employed in

English and Poonch governments. Some are engaged in trade, some Peer muredee, while some in teaching-learning. They marry their sons with other respected races but do not marry their daughters with Non-Syeds. Two-three years ago, Syed women, named Fazl Noor got married with some non-Syed. Sadaat Gardaizia in order to prove this "Nikkah" as against their family traditions and "Sharia Islamia" lodged a case in a court of law. The case was admitted in the court of Semior Judge Poonch, in 28th Haard, 1987 Bikrmi and on 8th Poh 1988 Bikrmi after discussion between Advocates, witnesses and parties, the marriage was declared to be null and void. In this law suit, Syed Hassan Shah Resident of Sakna Mung was plaintiff and Mir Hassan Aawan of Hoorna Meera was the Defendant. The case was advocated by Peer Syed Hamid ullah Shah Sohawi and Peer Syed Shafi ullah Shah Sohawi and due to their efforts; Syed Hassan Shah won the case. The different branches of Sadaat Gardaizia settled in different villages of Tehsil Baagh are mentioned as follow:

Sadaat Gardaizia Soohada Sharief

Peer Mohammad Youqub Shah, saint successor, being Shaib Tarekat was acquainted with Sharia knowledge. He has been performing the functions of Saint Successor satisfactorily. On the annual fair, there is big congregation of people. Besides the expenditure of langar (Kitchen) the Poor and deserved people are taken care of:

The memorial of Late Hazrat is the splendid masjid. The Masjid was tin reefed by him. He not only constructed concrete mausoleum of Late Hazrat but constructed a concrete wall around its four sides and planted fruit trees inside the compound.

Bag Khan is the centre of Whole Tehsil Baag and is a Trading centre. But since there is no Masjid, the Muslims had to face difficulties. He within short period of time got constructed a concrete Masjid to avoid the difficulty. There was shortage of drinking water due to dry spell in villages like Sohada, Cheedala and

Fatehpore. A Tank was constructed there through his efforts where water is stored for twelve months of a year.

His remarkable features are the decisions of family disputes between Muslims and Sharia acts. During Raja Baldev Singh period, some Jagir including some reward was fixed for Mohammad Youqub Shah, the present Saint successor. The orders for the reward were issued by Pandit Kailash, Tehsildar Baag, on 24 Maag, 1964 Bikrmi, in which it is recorded, that during investigation an application with respect to this subject signed jointly was received from Peer Mohammad Youqub Shah, plaintiff and Peer Makhdoom Shah the Despondent, that saint successor Sohada, Peer Mohammad Youqub Shah stands approved and in this context, the Despondent and other brothers had no objection. As per this application, Peer Mohammad Youqub Shah, who has been appointed as Saint Successor of Sohada, is liable to receive reward of =Rs five from Govt.and shall reserve the right in future. Likewise Peer Abdullah Shah, Saint successor, Bargah Khawaja Mohammad Fazil Shah also recognized him as the successor and caliph of Late Peer Mohammad Syed Ali Shah recorded a certificate about his dynasty and followers, on 15th Safar 1922 Hijra.

He has four sons, Molvi Mohammad Nazir Hussain Shah, Ghulam Hussain Shah, Khalil Hussain Shah, Abid Hussain Shah Molvi Nazir Hussain Shah are studying in Madrassa Mazahir-uloom, Saharanpore and are completing their studies in near future. He is a very good orator. The Saint successor appointed his as his successor.

Peer Mohammad Ayub Shah, is a knowledgeable man and follower of Terakat. His eldest son Peer Mohammad Nasir ullah Shah gifted with dynastic blessings is also caliph of Hazrat Kibla Peer Mehr Alli Shah Goldvi. His devotees are besides Poonch are in Punjab and Hindustan. The names of his other sons are: Molvi Mohammad Kabir Shah, Employee Deptt. Of Education Mohammad Muzzafar Hussain Shah and Mohammad Sidiq Shah. Both of them are studying in Darul-uloom Nadva, Lucknow. The fifth one,

Sonaullah Shah, sixth Munarullah Shah they both study in a local school.

Peer Mohammad Mehboob Ali Shah

He has big following. He was supporter of religious education. Since seven years he established Madrassa Islamia Mehboobiya in sohada Khan. The Inspector of schools, Poonch, during his inspection on 11th Bhadoon 1990 Bikrmi, recorded about the school, that it is the only distinguished school of such type in the area. Two intelligent students, Syed Muzzafar Hussain and Syed Mohammad Siddiq still minors of this school are studying Arabic and Persian in the Darul-Nadwah of Lucknow, with scholarship.

Khawaja Peer Mohammad Feroz Shah

His age at present is fifty six years. He by his choice, appointed his younger brother Peer Mohammad Youqub Shah as saint successor. He spends most of his time in teaching-learning. He is taking part in Public works. He has three sons, i,e; 1) Syed Mohammad Shafiullah Shah, who was associate of Peer Syed Hamidullah Shah, in cancellation of Nikkah of a non-Syed. He was past master in Dinayat Grammar & Logic. He is related to Chestia Silsila. 2) Syed Mohammad Rouf ullah Shah. He is an educated young man. 3) Syed Mohammad Nazir ullah Shah, who is still studying.

Peer Mohammad Hamid ullah Shah Gardaizi

He was son and successor of Hazrat Khawaja Peer Syed Ali Shah Marfoor's son, Late Hazrat Peer Mohammad Makhdoomm Shah. The death anniversary of his late father was organized every year from 1st Magr to 3rd Magr, under his management. The Sadaats were exempted from Karebeggar from Raja Moti Singh's time, but it was not followed in letter and spirit. He submitted a detailed memordum on 31st Haard 1966 Bikrmi, on a stamped paper to Raja Baldev Singh and thereafter, the concerned wazir of the department,

the department of Governor, Tehsildars and Naib-Tehsildars were ordered again for exemption of Karcheggar.

He was himself organizer of death anniversary festival of his uncle Peer Attaullah Shah also. He has four sons, Munawar Hussain Shah, Azmatullah Shah, Abdul Lateef Shah and Shamshad Hussain Shah. Peer Hamidullah Shah's younger brother was Hidayatullah Shah, whose one son Mumtaz Hussain Shah is alive.

For repeal of one Syeda woman with a non-Syed, He and Syed Shafiullah Shah took so keen interest, that the court ordered for the same. He manages one Langar Khanna (Kitchen) and a Guest House, where travelers and Poor take rest.

Syed Mubarak Shah

He besides Numberdar was a distinguished person among his community. Among his six sons, Syed Hashim Ali Shah was remarkable. He has following four sons, Syed Gulfam Shah, Syed Sher Ali Shah, Syed Amir Shah and Syed Ahmad Shah. The first one was distinguished among his brothers as well as community.

Syed Faiz Ali Shah

He was a famous saint of Sohada also. He had two sons, Khwaja Syed Ali Shah and Syed Mohammad Shah. The elder one has two sons, Syed Mir Shah and Hafiz Syed Abdul Majid Shah. The younger was acquainted with knowledge of Dinayat. His son Syed Dawood Shah was an educated young man, and is serving in M.T. department of Govt. of Englishia. He processes certificates of appreciations from Colonels and Generals, which prove his commitment towards his duties.

Sadaat Gardaizia village Sir Syedan

Among Sadaat Gardaizia of this Place, Syed Noor Shah, Syed Mehr Shah and Syed Aalm Shah are very famous. The foremost had two sons, Syed Bhadur Shah and Syed Hussain Shah. Syed Bhadur Shah was appointed as Numberdar by Dogra Govt. He

was expert in Archery. His son Syed Ismail Shah's son named Syed Mir Ahmad Shah is studying in a school. He is a rich landlord of his area. Syed Aalm Shah's second son Hussain Shah's two sons are alive. One is Syed Feroz Shah, whose only son is Mohammad Anwar Shah. Syed Hussain Shah's second son is Syed Rehmat Shah. Both brothers are knowledgeable.

Among Sadaat Gardaizia Sir Syedan Syed Fateh Ali Shah had been a saint. He had four sons i.e. Jamat Ali Shah, Qasim Shah, Jaffar Shah and Marwan Shah. Among them, Jamat Ali Shah was Numberdar. His son, Syed Sulaiman Shah like his father was an educated man and a farmer. He was also enjoying hunting. Syed Fateh Ali Shah's second son, Qasim Shah was Hafiz Quran. His son Syed Aesah Shah, a rich landlord is alive. Syed Fateh Ali Shah's third son Syed Jaffar Shah is following the footsteps of his father. His two sons are alive; whose names are Shahadat Shah and Sarwar Shah. Fateh Ali Shah's fourth son Syed Marwan Shah is Hafiz Quran. His four sons are as follows: Syed Mehr Shah, Syed Luqman Shah, Syed Gull Ahmad Shah and Syed Sajawal Shah. Among them Luqman Shah is a religious scholar. Besides, Syed Iman Shah, his sons Syed Fazl Shah, Malik Shah and Fazil Shah's sons Jeewan Shah and Dewan Shah's and their sons Samandar Shah, Kabool Shah, Chawal Shah, Villayat Shah, Noor Ahmad Shah (From Syed Fazl Shah) and Syed Killa Shah and his sons Ali Shah, Nizam Shah and Villayat shah in this village are remarkable. Besides, in Syed Karim Shah's dynasty, the following persons are renowed. Syed Villayat Shah, Syed Amin Shah, Syed Yousuf Shah Syed Majeed Shah, Syed Malayum Shah, Syed Qadir Shah and Syed Akram Shah.

Hafiz Syed Buland Shah was a saintly person of this village. His mazar at Sar is a pilgrimage site. He had following four sons. (1) Murad Ali Shah (2) Iqbal Shah (3) Rehmat Shah (4) Lateef Shah. Lateef Shah's sons are Ayub Shah and Youqub Shah. Youqub Shah is a pensioner, who was serving Defence forces. Iqbal Shah's sons are Mohammad Rafiq Shah, Hakim Ali Shah and Mohammad Akram Shah. Among Rehmat Shah's sons, Mir Hamza Shah

pensioner Hawldar is an educated elderly man. Lateef Shah's son is Noor Mohammad Shah.

One elderly man, Syed Fateh Ali Shah by name, was living in village Tayeem, Tehsil Baag, who migrated and settled at Sir Saydan. His son is Syed Noor Mohammad Shah. In this village, Syed Iran Shah, a Defence employee is also famous.

Sadaat Gardaizia village Nudyula

The great grandfather of Sadaat Gardaizia Jaffriya of this place was Syed Dheer Shah alias Syed Rehmat Shah, whose sons Abdul Rehman Shah, Haji Shah, Misri Shah and Kallu Shah were very famous. Syed Kallu Shah's son Syed Fakir Shah was a distinguished personality. He had two sons, Gulab Shah and Jehangir Shah. From the former, Nawab Shah, Hidayat Shah, Villayat Shah and Amir Shah are alive. The latter i,e; Jehangir Shah has two sons. Syed Mohammad Shah who is member of Anjaman Islamia and second Syed Rehmat Shah who is Middle Pass in vernacular and is an expert writer and orator. He is teacher in Education Department. Both brothers own sufficient agricultural land.

Sadaat Gardaizia Hul Surang and Chamankote

Syed Abdullah Shah, who was said to be gifted with Kashp wa Karamat was great grandfather of Ahl Surang and Chamankote. Among Sadaats of Chamankote Syed Kalandar Shah, Syed Amin Shah and Syed Mohammad Shah are remarkable. In Hul Surang Syed Habib Shah, who is Imam of the village, was secretary of village Panchayat committee. Special Assistant Resident Poonch and Raja Baldevv Singh and some of his wazirs have appreciated his sincere works and awarded him certificates of appreciation. He is influential in both Public as well as Govt. He had three sons, Syed Mohammad Anwar Shagh (Matriculation) Mohammad Baqir Shah and Abass Ali Shah.

Syed Ahmad Shah, who is interested in literature besides politics, was Asst. Secretary of Muslim Education conference in Burmah. Tezkera Sadaat Gardaizia, Jaffriya is his Publication. At present he is superintendent of Anjuman Islimia Poonch, of Nikkah Khanni department. Syed Irsrael Shal, Imam of the village belongs to this dynasty.

Sadaat Gardaizia village Holad

Among Sadaat Gardaizia, Syed Bhola Shah was the first man who came to this village. Among his progeny, Syed Junaid Shah and Syed Arif Shah's son Syed Jaml Shah, was a famous and a young saint. Syed Jaml Shah was alive during early period of Dogra Govt. Among his three sons, Syed Mehdi Shah, Syed Kallu Shah and Syed Abdul Shah, Syed Kallu Shah's sons silsila came to an end on his son Syed Balla Shah. Syed Mehdi Shah and his son Hassan Shah was a responsible man among his community. Syed Hassan Shah's son Syed Ayub Shah was a landlord. His three sons are, Molvi Syed Mohammad Hussain Shah, Molvi Mohammad Anar Shah and Mohammad Youqub Shah.

Mohammad Sidiq Shah belongs to this branch and he is Syed Mehdi's son, Syed Azeem Shah's grandson (i,e; Syed Luqman Shah's son). Syed Luqman Shah died leaving his minor son Mohammad Sidiq Shah.

Syed Abdul Shah, who was third son of Syed Jamil Shah was owner of Dogra Govts. Panjotera Khurd and enough areas of land. He was gifted with many qualities. He had following six sons. Nor Shah (Issueless); Mubarak Shah, Kamal Shah, Alam Shah; Fazl Shah and Niaz Ali Shah. Syed Mubark Shah is now Numberdar after his Late Father Syed Noor Shah. Syed Kamal Shah is himself taking interest in farming. He was employed in English Sarkar for some time. He has two sons, Syed Molvi Satr Shah and Munshi Rehmattullah Shah.

Syed Abdual Shah's fourth son Syed Alm Shah is a rich man and a landlord. He spent most of his life time in English area. He has four sons: (i) Molvi Syed Rehmatt Shah, who is an employee in

department of Education Poonch,since 1977 Bikrmi. He is an expert in religious education. (2) Syed Qutub Shah who is an employee in English Govt. (3) Babu Syed Kabool Shah is a matriculate (4) Syed Yousuf Shah.

Syed Abdul Shah's fifth son Syed Fazl, besides Zamindari is an employee also. He has two sons, Syed Molvi Lutf Shah and Afsar Hussain Shah. Syed Abdul Shah's sixth son Syed Niaz Ali Shah has two sons, Ismail Shah and Syed Akram Shah.

The founder of the dynasty of Holad, Syed Bholla Shah's elder son Syed Junaid Shah's third son Syed Munawar Shah's sons home is here, in which Syed Mujeeb Shah's sons Syed Luqman Shah and Khadim Shah are very influential in their community.

Syed Jean Shah is an influential man in Holad. The Holad village which is very fertile was achieved by him thrugh his God given intelligence, courage and planning. Among his sons, Syed Nazer Ali Shah was a saint. On his visit, Maharaja Gulab Singh issued an order of Jagir worth rupees fifty, which later on, changed into Panjutera, among his successors. Among his four sons, Qasim Ali Shah and Mohammad Shah have died while Jaffar Ali Shah and Ringoo Shah are alive.

Qasim Ali Shah has four sons, Abdullah Shah, Marwan Shah, Sadr Shah and Kalu Shah. After death of Abdullah Shah, Sadr Shah is now Numberdar. Jaffar Shah has five sons; Imam Shah; Akbar Shah; Madad Shah; Ibran Shah and Attar Shah. Ringoo Shah has four sons, Mohammad Ali Asgar Shah, Inayatullah Shah, Hassan Shah and Inayat Ali Shah.

In the same dynasty, Syed Mehtab Ali Shah and Aalam Shah, were very famous. The fore most has three sons, Bhadur Shah Gareeb Shah and Hamidullah Shah. The latter has Jaffar Shah, Inayat Shah, Mouzam Shah, Gull Hussain Shah. Rehmat Shah has five sons, in the same dynasty, Farman Shah's son Salman Shah and Syed Nazer Shah's two sons Luqman Shah and Aesah Shah are outstanding.

Syed Khair Mohammad Shah's dynasty is very influential in Holad. He had two sons, Noor Mohammad Shah and Jameel Shah.

Noor Mohammad Shah's son Jameel Shah had following four sons; (1) Syed Mohabat Shah. Among his progeny is Mehboob Shah. He is in Nadyola. (2) Syed Madad Shah, his son's Aalam Shah and Lal Shah are settled in Rajouri area. (3) Syed Murad Ali Shah, his son is Kayam Shah, (4) Syed Mohammad Shah. His sons are: Amir Shah, Niaz Ali Shah, Rehmat Shah, Jeevan Shah and Yousuf Shah. All of them are employees as well as farmers. In the same dynasty, Syed Masoom Shah's son Mohammad Shah and Amir Shah and Wali Shah's son Abdullah Shah are remarkable.

Village Kiytee Kalan

In this village, before 60 years, Ghulam Rasool son of Syed Jaffar Shah among Sadaats was a respectable elderly man. In the initial stages, he received the certificate for exemption from Govt. of Poonch through Peer Shaib Sohadi RA. Once he during his vist reached Kabul and passed away there. His mazar is also there. It is said that the Governor of Afghanistan as per his order, fixed three Kherwarz of Tabrazi grains. His two brothers Mir Hussain Shah who after Syed Ghulam Rasool Shah's death left for Kabul and from Kabul to Gardaiz and died there issueless. The second Fazl Shah, whose grandson Syed Inayatullah Shah who is Syed Fateh Shah's son is patwari. Raja Moti Singh in1927 Bikrmi, fixed an ordinary Jagir in cash for Syed Ghulam Rasool alias Rasool Shah, which his grandson i,e: Syed Imam Shah's son Syed Masoom Shah is receiving. Now Syed Masoom Shah's son Syed Shafi ullah Shah is Numberdar of this village. Imam Shah's brother is Jaffar Shah. His son Rehmatulla Shah is alive. Masoom Shah's brother Fateh Shah's son is Anwar Shah, who has passed Patwari Exam and is Imam of the village at present. There are three Numberdars in this village i,e; (1) Shafiullah Shah (2) Noor Ahmad Shah son of Karm Shah (3) Ismail Shah son of Behlol Shah.

Some persons among Sadaat Gardaizia of this village are employeed as Patwaris. For example, Munshi Inayatullah Shah, Munshi Muhharm Shah, Syed Wali Shah, Syed Mehtab Shah, Munshi Mohammad Siddiq Shah, Munshi Amir Shah, Munshi Syed

Inayat Ali Shah. In this dynasty, Munshi Syed Aalm Shah was the first Patwari. Munshi Mohammad Siddiq Shah Patwari is his son.

Besides, the following persons are remarkable; Syed Sadr Shah son of Syed Jaffar Ali Shah; Syed Molvi Abdul Majeed Shah who is very noble and is teaching religious education to Boys; Hafiz Syed Mubark Shah despite of old age is engaged in teaching Quran to children. Syed Noor-ul-Hassan Shah Jaffari Gardaizi son of Hawldar Major Syed Maded Ali Shah (Late) was a young man of Sadaat Gardaizia, who is residing in Razmik area of Wazirstan. Syed Karm Shah was a famous elderly man of this village. He had three following sons (1) Syed Fazl Shah (2) Syed Peer Shah (3) Haji Syed Aalm Shah. They have following sons. Syed Fazl Shah's sons are Meeran Shah, Lateef Shah, Noor Hassan Shah, Abdul Hussain Shah, Mustafa Shah, Syed Peer Shah's sons Syed Ashraf Shah; Haji Syed Aalm's sons who after performing Hajj pilgrimage passed away in Medina, Gulzar Shah, Munshi Muhharm Shah Patwari and Mir Shah Abdul Hussain Shah.

In this village, Syed Dewan was also a wise person. Among his sons, Syed Idrees Shah, Molvi Ibraheem Shah, Azmatullah Shah and Dawod Shah are outstanding. Especially Syed Idrees Shah among his brothers is an educated and a stmpathetic man.

In village Keyat Kalan, Syed Zubair Shah was the first Sadaat Gardaizia man, who was appointed as Numberdar. His sons were; Aalam Shah, Samandar Shah, Fazl Shah. Aalm Shah's son was Nadier Shah, whose sons are Biloor Shah and Mehr Shah. The foremost has died. Among his six sons, Feroz Shah and Junaid Shah are remarkable.

Samandar Shah has two sons, Karm Shah and Balla Shah. Karam Shah is a distinguishes person in his community. Among his three sons, Syed Ahmad Shah Fayaz is Numberdar and his son is educated. Nor Aalm Shah has died and his sobn Mohammad Hussain is studying. Syed Balla Shah's one son named Deedar Shah is alive.

Among Six sons of Syed Fazl Shah, Wali Shah, Mohammad Youqub Shah, Amir Shah, Gull Bhadur Shah, Neymat Ali Shah are

remarkable. Syed Mohammad Youqub Shah is not respected only in Keyat community but is being honored by Sadaat Gardaizia. Syed Bhai has Children.

Sadaat Gardaizia village Dhandi Keyat

During Maharaja Gulab Singh's time, Syed Arbar Shah, was a famous elderly man of Sadaats. Maharaja awarded him royal robes. Among his sons, Syed Jamil Shah was a great personality. He was first of all appointed as Numberdar. Now, his son, Mir Aalm Shah is a Numberdar.

Besides, Deedar Shah (Son of Mir Aalm Shah) Employee forest Deptt; Syed Amir Shah, Bhadur Ali Shah; Syed Lateef Shah, Arif Shah; Syed Attar Shah Numberdar, Biloor Shah and Ali Shah (sons of Noor Shah) are remarkable. Syed Fateh Ali Shah was an elderly man here. Among his sons, Syed Azeem Shah, Munshi Ibraheem Shah, Teacher Deptt.of Education, Ali Akbar Shah and Mohammad Akram Shah are remarkable Gardaizee of this village, Syed Abdul Majeed Shah is settled at village Uppan of District Rawalpandi. In village Dhandi, the outstanding persons of Syed Maqbool Shah's dynasty are. Syed Mohammad Shah, Syed Rehman Shah, Syed Luqman Shah, Syed Hidayat Shah, Syed Gull Ahmad Shah, Syed Ali Shah, Syed Abeedullah Shah. In keyat Khurd Mohammad Amin Shah is a distinguished personality.

Sadaat Gardaizia Saropadar

Syed Satar Shah who was founder of village Padhar was an influential and an authoritative man. His progeny is alive in Padhr and Sir. The famous people are; Mohammad Noor Shah, Qutub Shah, Haji Shah, Wali Mohammad Shah, Noor Mohammad Shah, Faiz Aalm Shah, Mir Aalm Shah, Qazi Bhadur Shah, Inayat Shah, Noor Ahmad Shah, Gull Ahmad Shah, Alif Shah, Amir Shah, Mir Aalm Shah, Nobat Shah, Noor Hussain Shah, Mubark Shah, M.Sarwar Shah, Gareeb Shah, Mir Aalm Shah, Mir Hassan Shah Ali Akbar Shah and Qazi Bhadur Shah.

Sadaat Gardaizia village Tayeen

Syed Maksood Ali Shah was a famous man here. The reputed people of his dynasty are; Mohammad Shah, Mubark Shah, Noor Aalm Shah, Akbar Shah, Faiz Aalm Shah pensioner and Syed Qazi Aalif Shah who was taking an active part in National Movements.

The family of Syed Villayat Shah, is also held in high esteem in Tayeem. Among his progeny, Late Mir Mohammad Shah, Numberdar, Late Youquyb Shah, Military Jamadar, Alif Shah, Ibraheem Shah, Hawldar and Ismail Shah are remarkable. Besides the following persons of Sadaat community of this place are quit outstanding. Niaz Shah, pensioner Hawaldar, Ibraheem Shah pensioner, Biloor Shah, Rehmat Shah, Sid Awl Shah, Samandar Shah, Qazi Ahmad Noor Shah, Mohbat Shah, Mohabat Shah, Noor Aalm Shah (son of Karamat Shah) and Pahlwan Shah.

Sadaat Gardaizia village Baadyar

Here Syed Amir Shah, during his period was the distinguished and leading Sardar of his community. The area of Baadyar and Basara has been developed by him. His grandson Syed Ali Shah was also a famous man. Among his sons, Fakir Shah Mubark Shah, Aalm Shah President Bark, Deedar Shah, Luqman Shah, Amir Shah, Noor Mohammad Shah, B.A and Syed Shakir Shah were living examples of unity and association. Among them is Syed Aalm Shah. The above brothers are remarkable especially that they all alone, paid for the expansion of education of his younger brother Noor Mohammad Shah upto B.A. This dynasty is most honorable and influential among all Sadaats. In Badyar Sangad, Syed Mehr Shah has been a famous person. Among his present generation Syed Aalm Shah, Syed Fakir Shah, Syed Attar Shah and Syed Zaman Shah are distinguished.

Syed Lal Shah is very influential among Govt. and public. He was awarded several times by the Govt. Among his progeny.

Qazi Syed Fakir Shah is an Imam of the village. He got constructed a concrete Masjid.

Sadaat Gardaizia village Sarich

The concrete grand Masajid of Sarich and concreate building of Hazrat Khawaja Rustum Ali Shah's mausoleum is the result of his son Syed Mohammad Amin Shah's courage, Syed Mohammad Amin Shah has died few years ago. His annual festival is organized by his son, Mohammad Syed Shah. Before settlement of Land, the jagir of fifty rupees was in the name of peer Rustum Ali Shah. In the settlement process, jagir changed to Patta and now that Patta Numberdari is in the name of his grandson Syed Habibullah Shah (Fazl Illahi Shah son).

Molvi Faiz Aalm Shah, who is son of Hazrat Peer Rustum Ali Shah, besides being a scholar is acquainted about Salook and Tasawuf and is caliph of Hazrat Peer Mehr Ali Shah. He is successor of his father and is Qazi and Mufti of Village. Hazrat Peer Shaib's festival is celebrated on 6th Rajab with great pomp and Show, in which besides expenditures of saint successor, the following sons of Late Hazrat are also taking place; Tafail Hussain Shah, Ghulam Hussain Shah, Habib ullah Shah, Mohammad Aziz Shah, Nabi Shah, Youqub Shah, Yaseen Shah and Abdul Rahim Shah. In this village, Syed Niaz Shah has been an elderly man from Sadaat Gardaizia. His sons Syed Beer Shah and Syed Kamal Shah's sons have extended. Syed Beer Shah had three sons, Nadir Shah, Imamm Ali Shah and Bhadur Shah. Nadir Shah was father of three sons i,e; Karm Shah, Villayat Shah and Ibraheem Shah. All three brothers are alive. Imam Ali Shah has following three sons i,e; Imam Shah, Aalm Shah and Zubeer Shah. Imam Shah is distinguished among his community. He has following five sons i,e; Noor Ahmad, Noor Mohmmad Shah, Noor Hussain Shah, Mohammad Amin Shah and Noor Aalm Shah.

Syed Bhadur Ali Shah, who is third son of Syed Beer Shah, his two sons Muhhazan Shah and Samandar Shah outstanding. Syed Beer Shah's brother Syed Kamal Shah son, Molvi Muzzafar Shah

was a knowledgeable man. Among his sons, Syed Gull Ahmad Shah and Molvi Syed Attiqullah Shah has studied from Madrassa Muzahir-ul-uloom and is Qazi in department of Nikkah Khanni Poonch.

Sadaat Gardaizia Humomohada near Ravlee

The ancestor of Sadaat Gardaizia of this place was Syed Mahasin. Among his two sons, Syed Wali Shah's sons Ahmad Ali Shah and Akbar Ali Shah's sons are settled in this village. Syed Ahmad Ali Shah during Raja Moti Singh in 1928 Bikrmi, was appointed Numberdar. He was leading saint of Sadaat Ravlee. Now his son Syed Ahmad Shah is Numberdar, whose following sons are alive, i,e; Dewan Shah, Ibreaheem Shah, Ismail Shah is distinguished among his brothers and is owner of a big self created estate.

Ahmad Ali Shah's second brother Akbar Ali Shah was a Shaib Terakat elderly man. His sons, Molvi Hussain Shah, Molvi Fakir Shah and Molvi Amin Shah are Imam Masjids and Nikkah Khann in their areas Molvi Hussain Shah's son Molvi Rehmatullah is a melodious orator. Molvi Fakir Shah's son is Molvi Qalandar Shah. Molvi Amir Shah's son Molvi Mehboob Aalm Shah is studying at present.

During authoritarian period Syed Jaleel Shah and his son Syed Zaman Shah was a famous and a courageous man. syed Zaman Shah's son, during his time was appointed as Numberdar. Now, his son Neymatullah Shah (whose son is Gull Bhadur Shah) is Numberdar. In the same dynasty, Syed Mutwali Shah and his son Fazl Shah are famous personalities. Noor Aalm Shah and Mehboob Aalm Shah, belong to his progeny.

Sadaat Gardaiizia Gail near Rawlee

Hakeem Molvi Syed Noor Shah who was an expert in medicine was a famous man here. Among his living sons is Munshi Amir Shah, who is Patwari in department of Revenue. His brother

Gull Bhadur Shah and nephew Molvi Qazi Abdul Rahim is Imam and Nikkah Khan of the village. In the same dynasty Hakim Fazl Shah was also a famous man. among his progeny, Munshi Fakir ullah Shah and Molvi Qazi Gous Ali Shah are outstanding personalities.

Sadaat Gardaizia Kakota Tehsil Havelli

Syed Noor Shah was among the rich men of this place. Syed Chenan Shah who is among the leading and respectable persons is from his progeny and is held in great respect by people and the Govt. on 13th Magar, 1982 Bikrmi, Raja Sukh dev Singh awarded him a robe and on 8th Chait 1990 Bikrmi, 1990 Bikrmi, the present ruler of Poonch, Raja Jagat Dev Singh presented him a turban. He is president of few Zamindar Banks and is among the rich landlords in Poonch.

Sadaat Gardaizia Lone Hotar

From Syed Hassan Gardaizees progeny, the following persons are outstanding. Molvi Nawab Shah, Imam of the village and credible Nikkah Khawn. He is engaged in teaching-learning. His younger brother Molvi Aalm Shah was really a farsighted and a melodious orator. But alas! His life did not favor him. Mohammad Shah and Amir Shah both brothers were real brothers of Molvi Nawab Shah and Dewan Shah is his step brother.

Sadaat Gardaizia of other villages of Tehsil Baag

Village wardyali: Molvi Syed Alif Shah who is an expert teacher in Education department of Poonch.
Village Chenat: Molvi Mir Ahmad Shah, Molvi Luqman Shah, Syed Rahim Shah, Syed Inayat Shah.

Thalla Tamrota

Qazi Noor Ahmad Shah, Mohammad Akram Shah, Amir Shah, and Mir Aalm Shah. The first two persons are Imams. In Malwat there is Syed Mir Aalm Shah.

Kana Mohari near Baag

Syed Nawab Shah migrated from Tayam. His son Syed Ahmad Shah is an employee in Army. Syed Willayat Shah is from his progeny. His two sons Mohammad Akram Shah and Mohammad Rafiq Shah are studying.

Dheeree near Arwali

Molvi Syed Amir Shah, who is an employees in department of Revenue is a knowledgeable man here.

Padar and Nutreyola

Syed Lal Shah was a famous man of this place. At present his following grandchildren are remarkable, i,e; Ismail Shah and Wali Shah, Residents of Padar. Ali Shah, Noor Ahmad Shah, Aalm Shah and Imam Shah.

Sadaat Gardaizia Lahrkote District Muzafarbad

In wazarat Pahad of Kashmir, fair number of Sadaat Gardaizia are settled in village Lehrkote. Syed Fazl Shah a famous man of this area, was Numberdar in 1960 Bikrmi. Now,, his son, Molvi Inayatullah Shah and Syued Aaalm Shah son of Nadir Shah are distinguished persons. In the same dynasty, Molvi Mohammad Ibraheem Shah is a competent scholar. Due to his support, Peer Mehboob Ali Shah opened an Islamia Madrassa in Suhada Sharief. Syed Suliman Shah son of Syed Ali Shah is an educated youngmen of Sadaat dynbasty from Lahrkote.

Sadaat Gardaizia Kingota Syedan District Rawalpindi

From Shah Munawar's progeny Gardaizee Sadaats are settled in this village in which, Gull Zaman Khan, Bilawl Shah and Sajawl Shah are most prominent.

Sadaat Trmeezee village Kancheree

The ancestor of this community Syed Gulab Shah, during Khalsa Govt. came to village Kanchere, Tehsil Sidhanti from Mohalla Miyanapora, Sialkote and settled here. He has been a scholar. The Geneological order in possession of his sons, reveals through Imam Nazqi Karm Ali Shah (3) Gowkr Shah and (4) Fazl Shah. Among Amir Ali's sons, Syed Mohammad Shah, Sarden Shah and Malek Shah are quite remarkable. Among them, Syed Mohammad Shah is conversant with religious knowledge and is Imam of the village. Among his sons, Syed Mouzam Shah is distinguished. Syed Gulab Shah's fourth son, Fazl Shah's son Sajawal Shah is also distinguished. The dynasty of Sadaats called Tirmeezee, are owners of big land area and is a separate tribe from Gardaizee Sadaats. They are residing in Tehsil Sidhantee.

Chapter-3rd

Quresh

The origin of nomenclature has been recorded in detail in "Tawarikh Aqwam Kashmir". Here we aim to describe, that first of all with which name it was associated. The pedigree of Holy Prophet Mohammad SAW is related close to Adnan, as agreed by all historians unanimously. The ProphetSAW was from 21st generation of Adnan and Adnan's Pedigree relates with Hazrat Ibraheem upto 40th generation. From Adnan's eighth generation, Nazr bin Kinana and from ninth generation Malek bin Nazr were born.

The author with reference to Journal Ifada Safena Balagat Navesta Abdul Rehman Suryah, records that Hazrat Malik was a wise and a courageous man. Due to his sound planning the Arab tribes of that time, who were divided into many races were united. Therefore, they were titled Quresh and they was named Quresh. Malek had a son called Fahr, in whose 11th generation there comes the name of our holy Prophet Mohammad SAW

It is recorded, in Madarej al Nabuwat and Marat, that Quresh in reality is title of Fahr and its origin of nomenclature is that the meaning of Quresh is Assembly, therefore, he was titled Quresh. In Ahmad Jodat Pasha's book, Kasas-ul-anbiya, it is recorded that Hazrat Fahr's progeny and associates are called Qureshi Tribe. However the Quresh title first of all was attached with Malek or his son Fahz. His progeny Abdul Manaf, Hashim and Abdul Mutalab etc. who were ancestors of our holy Prophet SAW, Were called Quresh and in the same manner Prophet Mohammad SAW is Quresh but Syed-ul-Quresh.

Abassi Qureshiz, are descendants of Hazrat Abass, the uncle of Prophet Mohammad SAW. Among the progeny of Hazrat Abass first of all Abu-al-Abass killed caliph, Marwan of Bano Umaya and laid the foundation of Abassi Empire. This event dates back to 132 Hijra. After 525 years, the last Emperor of Abassi calipha Matasim Billah was killed by Halak Khan in 656 Hijra. During differences

between Ammvis and Abbasis and decline of Baghdad and destruction of caliphat Abbassi, many Abassi and Amvi dynasties migrated to Iran, Hindustan and other countries.

Khokar Qutub Shahi

From Aawn race it is revealed, that Awn Qutub Shah had Bee Bee Zainab as one of his wives. The neophyte was daughter of one Khokar Rais which Khokar's recorded as Raja Kalae. She has four male children. The eldest is Muzamil Ali who is also named Kalkan and the reason for naming Kalkan is that his mother was hailing from Kalak. Therefore, Zaman Ali due to his mother was called Kalkan. The second son was Duryateem alias Jahn Shah. The way on the name of Muzamil Ali, Kalhan Khokar is famous the same way, on the name of Jahn Shah, tribe of Khokars is called Jahn Shahi Khokar. The third son from Bee Bee Zainab and Qutub Shah was Daman Ali. He was famous by the Khokar race of his mother as Zaman Ali alias Khokar. The progeny of all these brothers was called Qutub Shahi Khokar.

Zaman Ali alias Khokar, first of all settled at Mousa Khail. Then he was residing in Kirana Distt. Shahpore as a Rais. The area is situated in Doaba Chej between river Jhelum and Chenab. Rais Kirana was defeated by Zaman Ali and married his daughter Rajkumari Berth and the children born from her were referred as Berth Khokar.

Zaman Ali had two sons, Sajan and Wagera, Khokar. Qutub Shahi or Berth Khoker all were children of these two brothers. Some Khokars are also called Jaisar. They are from Jaseer son of Wagera generation. The Khokars from Poonch, who dispatched their whereabouts, called themselves as Qutub Shai Khokar. Their population is confined to the following villages of Poonch. Nabvat Palan; Rozha; Panchh; Janjal and all these places are situated in Tehsil Haveli. Mahahada Galota, Gohald villages lie in Tehsil Mendhr. Their relations are with Aawan, Sheikh neophytes, Qureshi Pathan and Khak etc. This race mostly depends upon agriculture for subsistence.

In those villages, Khokar Qutub Shahi race who record themselves as Qureshi Hashmi, the following persons are famous. Qazi Amir Ali and his sons, Qazi Ghulam Nabi, Petition, writer Poonch, Qazi Ali Akbar Khokar Resident of Nabvat, Fakir Khan Numberdar Palan and Daroga Gull Sher Khan Panchh Tehsil Havelli.

The reports about Khokar Hashmi Qureshi which the undersigned received from Qazi Ali Akbar son of Qazi Amir Ali Khokar from Nabvat Tehsil Havelli and the details alongwith Pedigree of Mohammad Sher Khan son of Karim Baksh Khan "Khokar" Gohind Tehsil Mendhr, both of them have recorded that our ancestors have come from PindDavan Khan District Jhelum and settled here. The later has recorded only ten names in the Pedigree and several names are incorrect among them. But historians and other Researchers of Khokar race have recorded eleven sons of Qutub Shah. It was all right but such mistakes do happen in these Pedigrees & genelogical orders. But it is surprising that both the writers have recorded the name of Davan Khan in 19th generation of Qutub Shah, who was founder of Pind Davan Khan City.

A question arises here that if this Pedigree is of Qutub Shah's son Zaman Ali Khokar's sons, who call themselves as Qureshi Hashmi, then how there is mention of Davan Khan. Davan Khan's ancestors belonged to Hindu Rajput Khokhar race. Divan Khan developed Pind Davan Khan while his grandson Ahmad Khan developed Ahmadabad. Sir Lapel Griffin in his book Raisan Punjab, Page 604, 605 recorded about this dynasty that Khokher Pind Davan Khan and Ahmadabad are Rajputs of superior race. During Jheanghir's time, Davan Khan Khokher Rajput in 1623 AD, defeated Janjaoen and Jalb race Rajputs and developed a city named Pind Davan Khan. if it is true, that Khokhers of Gohadd and Nabvat Khokhers are related by blood to Rajput Khokher breed of Pind Davan Khan, then they can't be sons of Qutub Shah and his son Zaman Ali alias Khoker who are Hashmi Qureshi Khokher. It is true that Qutub-Shahi Khokher and Rajput Khokher are mixed with each other by the word Khokher. But the person who claims to be Qutub

Shahi Khokher and makes mention of Davan Khan Muslim Khokher, is certainly not Qutub Shahi Khokher.

Daniyal Alwi Qureshi

One race Daniyal is settled in the Tehsisl of Kohi mare and Rawalpindi, who relate their Silsila with Mohammad bin-al-Hanfia son of Hazrat Ali[RA]. From eighth generation of Shah Mohammad Hanif, there has been an elderly man, named Dhani Peer. His sons are famous as Daniyal on his name, who are settled in District Rawalpandi besides District Hazara and are called Qureshi Uloom. In Tehsil Rawalpandi there are fifteen and in Tehsil Kohi mare, there are 13-14 villages of this race, in which more than fifty are Numberdars, three Zaildars and the same number are stipend holders. There is substantial number of this race in Army. Besides common army employees forty persons are commissioned officers.

Fateh Khan, who was from 5th generation of Dhani Peer, had two sons Bajan Khan and Johad Khan. Syed Khan, on whose name Syedal Daniyal race is famous, was grandson of Johad Khan. From Bajan Khan's 5th generation has been beegu Khan. chek Beeguwal, situated in Rawalpindi was developed by him. His progeny is called Beego Ahl Daniyal. From his 8th generation, one person Barlas Khan has settled at Malwat with his Daniyal brothers. Now there are 15-16 households in Malwat from his progeny. In this race, Sardar Khair Mohammad Khan was an important personality during initial period of Dogras. He was appointed as the first Numberdar of Malwat. His grandson Hashmat Khan Numberdar son of Mir Wali Khan has following three sons, Sher Dil Khan, Numberdar, Gull Ahmad Khan and Rehmatullah Khan. Gull Ahmad Khan is an educated young man. He is engaged is farming and Trade. Among his sons, Mohammad Ayub Khan and Mohammad Azad Khan, the former is studying. There are many other distinguished persons of this branch for example, Feroz-u-deen, Fakirullah, Pahlwan, Mir Ahmad Mohammad Yousuf and Ismail etc. From the same branch, one family is settled at village Bandee Chhecheyan (Munshi Lal Din

Khan) Tehsil Havelli while other is at village Kankote (Sair Mohammad Khan).

From Dhani Peer's 8th generation, Syed Khan named Daniyal migrates from village Pahn Tarad District Rawalpindi to village Malwat, Tehsil Baag and his progeny is famous as Syedal Danial. From this branch, there are 15-20 households settled at Malwat, in which Sardar Naser Khan and his son Sher Ali Khan were Numberdars. Now Naser Khan's grandson Iqbal Khan is Panjotara Khar and Mafee daar. Iqbal Khan's cousin Musheer Dil Khan is also a distinguished person. Sardar Bhadur Ali Khan and his son Mutwali Khan are very influential in their community. Mutawali Khan's two sons, Munshi Ghulam Hassan Khan and Balla Khan are alive.

Some famous Daniyal Indian officers of Rawalpindi, has authenticated their race as Daniyal and Qureshi, in which only following two names are recorded, i,e; captain Mana Khan Sardar Bhadur Jagirdar Provincial Darbari Honorary, E. A. C. Member District solider Board chief of Daniyal Rawalpindi and captain Tikka Khan sardar Bhadur and Talwar Bhadur A.D.C. commander in chief Indian Army Ex. Ardali officer Malik Mouzam, Resident of village Karwar Tehsil Kohi Muree. The population of this race in Poonch is not more than 200 persons, but in District Rawalpindi it is said to be more than 50-60thousands. In Poonch this race practices agriculture and are owners of their lands. They have relations with Khak, Tezyal and Sadhan races.

Qureshi Siddiqi

The progeny of Hazrat Abu Bakr Siddiq Akbar, calipha IRA are called Qureshi Siddiqi, which have spread in Islamic countries of Arab besides in every corner of Hindustan. Some Qureshi Siddiqi of Poonch's arrival and settlement has been since 1806 Bikrmi. Qazi Mohammad Aziz-u-deen who is Head copyist in prison press, in his dispatch of 4-11-91 Bikrmi informs that their elders have migrated from Delhi to Rajouri and from Rajouri to Poonch during the time when Poonch was named Rustum Nagr and the ruler of Poonch named Raja Rustum Khan.

The people of this dynasty in Poonch are confined to Rajpore Mandi, Chendak, Samote, Surankote and Draba. Some families are in Poonch. Besides, some families of this dynasty are settled in villages of Thanamandi, Bungaie, Lala, Sah, Shahdra and Rajouri.

From Rajpur Mandi branch Qazi Habibullah, Qazi Ahmadullah, Qazi Rajiullah, Qazi Sonaullah, Qazi Akram, Qazi Shah Mohammad, Qazi Ghulam Mohammad, Qazi Hassan Mohammad, Qazi Sher Mohammad, Qazi Najeeb ullah etc are remarkable. From Chendak branch, Qazi Sadru-deen Sarjant police, Dharmsal, Babu Mohammad Din 2nd Lientent Battery Satwari Jammu, Qazi Najeebullah, Qazi Nizam-u-deen, Qazi Mohammad-u-deen, Qazi Habibullah, Qazi Fakirullah, Qazi Faiz Mohammad, Qazi Qamr-u-deen, Qazi Shams-u-deen and Qazi Nazir-u-deen are famous. From Samoot branch, Qazi Mohammad Aziz-u-deen Head copiest press prison Poonch, his son Master Mohammad Hussain-u-deen, Mohammad Zia-u-deen student High school, Mohammad Riaz-u-deen and his nephews, Qazi Abdul Khaliq, Qazi Abdul Hamid, Late Munshi Lala Deen (Nazer Deptt. of Revenue), Munshi Ahmad Deen, President Tehsil Havelli, Qazi Qamr-u-deen and Zaheer-u-deen and Obair-u-deen sons of Late Munshi Sharf-u-deen are quite outstanding. From Surankote, branch, Late Qazi Jalal-u-deen is a rich man. From Draba Ghulam Nabi Teacher Dinayat, Molvi Abdul Salam, Molvi Fazil, Arabic Teacher, High school Poonch, Qazi Mohammad Din Teacher Dinayat are of excellent position. From Poonch Khas Qazi Peer B|aksh ex-employee Deptt. of Reception presently pensioner and his sons Qazi Aziz-u-deen etc and Qazi Bhadur deen Qazi Ahmad-u-deen, Qazi Mohammad-u-deen etc. are outstanding persons in their community. In Rajouri branch, the following persons are of Significance. Late Qazi Ghulam Mohi-u-deen, Late Qazi Ghulam Hassan Rais, Qazi Faizullah, Qazi Syed ullah, Qazi Fakirullah, Qazi Bashirullah, Qazi Amanullah, Qazi Aminullah Residents of Rajouri Khas, Qazi Abdul Rehman, Qazi Abdul Lateef sons of Qazi Mustafa Late Resident of Bangaie, Qazi Hayat Bakash etc, Resident of Lah Saj. These dynasties are

commonly agriculturists and illiterate. They are closely knit among themselves and marry in-between.

Qureshi Hashmi

This dynasty whose genelogical relations are said to be associated with Hazrat Bahul Haq Multani, extend upto unchhahud, Gahee, Fagla, Degwas Teedwah etc. villages. Their ancestor had come from Multan to Watlee district Jhelum. From there Peer Shams-u-deen settled in Poonch area and constructed his house at the base of a mountain in village Acchahad. Peer Ali Shah Numberdar is his progeny and owns a big area of land. His elder brother is Peer Rukun-u-deen, alias Peeruda. He is very Keen for high quality mares. His mazar is at Acchahad. His nephew Peer Mansoor Shah is a darbari and is held in high esteem by Public. Recently he due to his preaching's converted about 300 Sweepers of Mankote, Badaj, Baadkus (Maidan) and Golhald villages to Islam.

Late Peer Mehtab Shah Resident of Gahee belonged to this dynasty who was a respected man holding big area of land. Peer Hussain Shah and Peer Ghulam Gous Shah are his sons. His devotees are extended upto Kashmir. In Fagla area, Late Peer Azm Shah, who was also a Numberdar, was highly respected. Among his sons are Peer Afzal Shah who is a saint and Peer Mohammad Shah, Peerullah Noor Shah, Peer Mohammad Azeem Shah and Peer Mohammad Hassan Shah are distinguished persons. They own big area of land and are Numberdars of Fagla. In Taidwah Tehsil Havelli, Peer Cheen Shah, Peer Mohammad Shah and Peer Fazl Shah are remarkable persons, who own big areas of land. They have also a good following of devotees. All members of this dynasty are very keen to possess high quality horses, generation after generation.

Dynasty of Qazi Fakir Mohammad Pensioner Superintendent Police

His grandfather, Qazi Sher Ali was a famous, scholar of Punjab. Teaching-learning was his hobby. But since he was a

hedonist, by nature, therefore, he came to Kashmir via Poonch route. When he arrived in Poonch territories, he observed that though the whole area belonged to Muslims, but they were all arrogant and misled. While observing such painful conditions of Muslims, he became depressed. Due to request by some local people and the love for Islam, he settled at Tatapani. This dates back to the period, when there was no constitutional rule (Aaap Rajee) in Poonch and most of the races were involved in loot and plunder for their subsistence.

In order to acquaint Muslims about Islamic knowledge, Qazi Sher Ali started teaching-learning and by his knowledge and character, he became famous within short period of time. He changed life of hundreds of ordinary Muslims by his character and behavior. He permanently settled at Poonch and therefore, married in a Farooqi Qureshi tribe. Since he himself belonged to Quresh tribe of Hazrat Abass [RA] and in Govt. records he was recognized as Qureshi Abassi.

He was Qazi of his area and from here the title of Qazi was associated with him and his sons. After him his lonely son Qazi Ghulam Mohi-u-deen alias Qazi Gamaan not only maintained his father's regulation, but added to his stature as a saint and a scholar. He extended his land area. During that period, Dogra Govt, had controlled Poonch Govt. Raja Moti Singh was the ruler and Mian Nizam-u-deen was his wazir. Mian Nizam-u-deen pleased due to his teaching-learning services awarded him a piece of land, out of his personal Jagir.

During that period, a saint Sheikh Ghulam Hassan, from District Shahpore, Punjab came to this area. He stayed with him. He was a great scholar, but was liberal by nature. Despite of differences in their nature, their relations were so close that the said Sheikh t travelling long distances, was coming to Tatapani, every year and staying for many days there. Raja Moti Singh was a noble ruler, when he came to know about the saint, he himself went to Tatapani and continued to visit there. he awarded some jagir at Siahada and Tat and gifted a house at Poonch city as residence.

It was Qazi Ghulamm Moti-u-deen's blessed and scholarly associations that Sheikhs would come here every year. In Magh, 1972 Bikrmi, Qazi Shaib passed away. Qazi Fakir Mohammad is his lonely son. As per his family traditions, he received education from his father. But since he was eager for employment, therefore, with the permission of his father and Sheikh Ghulam Hassan's Prayers, he was recruited in police and due to his god given competence he was Promoted as superintendent of police and has attained his age of superannuation from sometime and is drawing rupees one hundred as pension from Govt. of Poonch. He has three sons, Qazi Syed Ahmad, Dard, who is famous throughout Poonch due to his knowledge and poetry. Aziz Ahmad and Niyaz Ahmad are younger than him.

The respectable people of Poonch who are related with his dynasty are as follows. Qazi Inayatullah (son of Qazi Din Kokotawalay) who is Mohrer Sarjeant in police and Qazi Fakir Mohammad's cousin from maternal side. Molvi Shams-u-deen who is nephew of Molvi Mohammad Hassan Fazil and Qazi Fakir Mohammad's son in law, is thought to be the founder of Ahl Hadis sect in Poonch. He is Qazi Girdawar also. Mufti Zia-u-deen, who is famous as a political leader and an academinan, in Poonch and Kashmir besides Punjab and Hindustan, is his close relative. Besides his relations are at Rakd, Huymrota and Basadee. The following persons are distinguished in Quresh dynasty. In Hamrota, Molvi Sarwar Aalm, Qazi Syed Hassan, Inn Rakd, Qazi Mir Mohammad, In Basadee Qazi Badrudeen and in Tahee Mian Alim Deen.

Qureshi Farooqi Dynasty Kalalee and Palan Chowdrian

A leading member Munshi Mohammad Din postal Mail Overseer Uri Poonch who dispatched records about his dynasty, reveal that one of their elders Peer Satar Shah Farooqi came from Kapurthala state to Poonch, during Raja Sher Baz Khan son of Raja Azmat Khan of Sidroon. All members of this family are farmers and are also employees of Govt. The number of educated people is very

less. The present breed of this dynasty is said to be from 4th generation of Peer satar Shah. At present there are only 50-60 persons of this dynasty in village Kalalee and Palan Chowdriyan situated in Tehsil Havelli, among which Munshi Mohammad Din postal mail overseer, Mian Ghulam Haider postman, Mian Ghulam Hassan postman, Mian Mehtab-u-deen postman, Mian Shah Wali postman, Mian Mohammad Sher postman, Ghulam Haider, Ghulam Ahmad, Qutub-u-deen, Qaider Baksh, Abdul Lateef, Sajawal Khan, Ghulam Din Fateh Sher, Ghulam Haider IInd Ghulam Hussain II are distinguished person.

The application for exemption of census submitted by few members of this dynasty to Mr.Trenich Mohtamim settlement, the said officer issued the order on Nov, 24 1903 AD, which reads as:

"we agree with the proposal of Asst. Mohtamim settlement & superintendent settlement. The applicants belong to Quresh race. Therefore, they are exempted as per rules, as Qureshi as a nation stand exempted. Entries be made in the records. Besides, the applicants be informed and genealogical map be revived and the amount received be returned."

Dynasty of Qaziyan Khilana or Kisr dynasty

The original homeland of Kisr dynasty is Tehsil Chekwal District Jhelum, where its population is about 17000 persons. The whole population is confined to villages. Dolha is its capital. There are six Zaildars and about 100 Numberdars of this race. Risaldar Sardar Sultan Sikander Khan is the Zaildar of Dolha, who is not only his race's but the biggest Zamindar of his area. It is said, that his affairs with Govt. involve three thousand rupees annually. He is also a stipend holder @ five hundred rupees annually. In his area, the national title of this race is Sardar. In land settlement records, Kisr race is recorded by name of Moughal Kisr. The people of this race are mostly farmers.

Much has been discovered about basis of nomenclature about Kiser race, but no satisfactory answer has been received. In the same Tehsil, are several villages like Balkisr, Farid Kisr and

Sarkal Kisr. From these names, it is evident that Farid and Sarkal etc, were Kisr races. They had settled villages and those villages were famous on their names. In the settlement records of Jhelum, there is mention of Kisr race, by which it is revealed that after death of Aalamghir where there was war between Prince Mohammad Mouzam and Mohammad Azam and Ghakhad Sardar Syedo Khan assisted Azam against Mohammad Mouzam and Mohammad Azam was killed in this war. Mohammad Mouzam became King and naming himself as Bhadur Shah, Punished Seeru Khan, by Snatching his holdings and awarded to Mater and Kisr Sardars, where these races gradually controlled the ancestral rights of these holdings. By these lines of History of Jhelum, the Zenith of Kisr race is known. Nothing is revealed about basis of nomenclature of Kisr race. Through the courtesy of Sultan Sikandar Khan Rais Doilha, his Attorny, M. Abad Ali Khan, who dispatched some additional information, which records: "Kisr belong to Chenghiz Khan Tatari's race. During his invasion of India, many people of his race settled on the bank of river Sind, since that period. Even during Timur Baber and their successor's period, countless people of this race settled in Punjab and Hindustan". About Kisr basis of nomenclature he records, "that in official records our race is recorded as Kisr Moughal. But we fail to say anything about basis of Kisr nomenclature".

Perhaps, it is presumed that the name of great grandfather of this race shall be Kisr or something like other name and his progeny became famous on his name. Since they settled since long, therefore, despite being famous by Kisr name, they could not keep their originality preserved.

There are some people of Kisr race alive at Poonch. They migrated from Te\hsil Chhakwal to Khilana area of District Muzzafarabad. From there they came to Poonch and settled there. Due to Khilana, they were called Qaziyan Khilana. Their great grandfather who first of all migrated from Punjab was Hafiz Mohammad Qayim. He was Hafiz Quran and was engaged in teaching profession. He settled at village Khilana, Tehsil Lodee

District Muzzafarabad. Rajgan Ismal, endowed income of village Khilana for him when he became aware about his scholarly achievements. He had two sons, Hafiz Abdul Wali and Hafiz Abdul Jaleel. Hafiz Abdul Wali was a scholar like his father. The mazars of both these brothers are at Khilana. Hafiz Abdul Jaleel was a spiritual man. His sons are settled at villages Chakotee Chinari District Muzzafarabad and Majoman and Pattan District Hazara and their mazar is at Gaddi, which is a famous town and a stop of Jhelum valley Road. Among his progeny, Qazi Shams-u-deen's son, Molvi Faiz Rasool, is studying in Hindustan since long and after being Allama, died at Pattan in 1990 Bikrmi at the age of eighty or ninety years.

Hafiz Abdul Qali's son Qazi Mohammad Salah was contemporary of Maharaja Ghulab Singh and by the signature of wazir Panow was Qazi-ul-Qaza of one part of District Muzaffarabad. He was a great scholar and was highly influential. Among his eight sons, Hafiz Bodla died issuless. Qazi Mohammad Akbar's sons are alive at Kuilana, among which Qazi Shams-u-deen and Molvi Mohammad Sharief are outstanding during present times. The elder |Hafiz's were really noble people. Their progeny is alive at Poonch. Hafiz Mohammad Aziz's sons are at Chekar District Muzaffarabad. Hafiz Mohammad Jameel's sons are at village Sunya adjacent to Chenaree. The Numberdari of this place is held by this race. Hafiz Mohammad Aleem and Hafiz Molvi Alkee's sons are in Poonch. Hafiz Abdullah's sons were settled at Poonch, but their last man being issueless ended the silsila (Chain).

The village Khilana as recorded above was awarded for sustenance to Hafiz Qayim by Rajgan Hatmal which was under possession of their sons. But with the advent of Dogra Raj, when the Jagirs of these Rajgans were distributed, then Raja Muzzafar Khan's son Raja Nawab Khan and majority of his relations, due to their settlement in Khilana, when Qaziyan had to face odds, then he on the insistence of Raja Nawab Khan preferred migration than settlement at Khilana.

One famous Malldiyan Sardar, named Nazer Ali Khan alias Sardar Nazru Khan of village Ratnonee Tehsil Baag of Poonch area, who was a Rais and a Jagirdar was among the excellent students and devotees of Hafiz Shaib and on the basis of these relations, during Maharaja Ranbir Singh's period, Hafiz Shaib sons migrated from Khilana and settled at Retnoiee.

Hafiz Shaib had two sons. Qazi Niaz Mohammad had died at Khilana. The second son, Qazi Faiz Ali with his two nephews i,e; Qazi Niaz Mohammad's sons Qazi Mohammad Aalam and Qazi Mohammad Fazil went to Sardar Bhadur Ali Khan alias Bhadur Khan bin Sardar Nazru Khan. Qazi Mohammad Aalam had five sons. Four had passed away issueless. The elder one Qazi Syed Najeeb is alive who has his son Mohammad Sharief and he too has sons. Qazi Mohammad Afzal had four sons. One son died issueless. Noor Mohammad and Abdullah has died. Noor Mohammad's one son Mohammad Yousuf and Abdullah's two sons Aalam Din and Akbar Din are alive. Jamal-u-deen alias Jeevan is alive. Among his three sons, Qazi Mohammad wazirs and his issuless son, Mohammad Hushim had died. Qazi Mohammad Hussain was second son and he too was issuless. Qazi Imam-u-deen is still alive and has seven sons, among them Molvi Mohammad Faiz Rasool, is a certificate holder from Madrassa Mazahir-al-uloom Saharanpore and Molvi Fazil from Punjab University. He is employed in Department of Education, Poonch drawing fair remuneration. He is very influential due to his knowledge and honesty. He has following five sons i,e; Zia-u-deen, Abdul Lateef, Mohammad Bashir Abdul Rashid and Mohammad Sayeed. Among them the first three are studying while the rest are minors. One branch of this dynasty is from Qazi Mohammad Sabir, who migrated from Khilana went to village Chatroda Tehsil Baag. He had three sons, i,e; Qazi Faiz Talb, Qazi Faiz ullah and Qazi Shams-u-deen. Qazi Faiz Talb has six sons. Among them, Late Mohammad Noor was father of following six sons, Nizam-u-deen, Feroz-u-deen, Aalm-deen, Akbar-u-deen, Ghulam Mohi-ud-deen. Nizam-u-deen settled in village Koitre Najm Khan Tehsil Baag. Mohammad Azeem has one son. Among Late

Faiz ullah's five sons, two had died issueless. Three following sons are alive, i,e; Ghulam Rasool, Ghulam Hussain and Faiz Rasool. Ghulam Rasool and Ghulam Hussain have only son each.

Among Hafiz Molvi bin Qazi Mohammad Salah's sons, Qazi Sharf-u-deen had two sons, among which Gull Hussan has died issueless and Noor-ul- Hassan is residing in village Kotehari Najm Khan, Tehsil Baag. He has six sons, Barkatullah, Rehmatullah, Mohammad Qasim, Akbar-u-deen, Mir Aalm and Abdul Aziz. Rehmatullah had passed away Barkat Ali has one son. Mohammad Qasim is a primary pass intelligent young boy.

In this dynasty there have been Hafiz Quran and Qazi's since generations, even by holding the post of Qazi-ul-Qaza, this dynasty was named as "Khandan Qaziyan" (dynasty of Qazi's). The members of this dynasty are confined to Poonch besides being early inhabitants of Kashmir state and are agriculturists. Since education is common in this dynasty, therefore, besides, farming they are employed in Govt. services.

The relations of this dynasty are with the following dynasties, Qureshi dynasty Resident of Qadeem Aimen-abad (Punjab) presently village Chhatroda Kotdee, Najm Khan; Kahwat dynasty; Khoker dynasty whose great grandfather Mohammad Sofi Khan of Qureshi dynasty Aimemabadi alongwith came to Chatroda and whose community besides Kashmir is confined to Buniyad Dachna and Hilal Khokhram of Poonch area. From Khokhar dynasty, Nizam-u-deen, Feroz-u-deen, Mohammad Aaalm, Abdul Aziz and Moulana Ghulam Rasool Sewari are alive. Besides, they have relations with Kathar and Talad dynasty (Chikar Kashmir), even due to close and major relationships, this dynasty is treated as the community of Qaziyan dynasty. In this dynasty, there are great Devbandi scholar's.

Qureshi Dulal

This race consisting of about twenty villages is confined to Tehsil Gojar Khan envious of Rawalpindi. Most people are farmers and employees of Govt. A Good number of them are serving in

Army, especially three person have attained very good name and fame. They are appointed as Honorary Magistrates in lieu of their army services. One after being promoted as captain is now a pensioner and then served as General officer commanding in the state of Jaipur. It is said, that the ancestors of this race had come to Hindustan during Ghazi Mohammad bin Qasim and via Sind and Baluschistan spread throughout different places. Besides Tehsil Gojar Khan, some of its families are in peshwar also.

Quresh race is divided into hundreds of Tribes and every tribe is named after elder's personal qualities. Among Quresh, Abu-illa-Soodolee is also a famous tribe, who belongs to Zaid-bin-Bakr's progeny and due to this relation is named Doolee, Dooeelee, Doomlee etc. names. This Abu-illa-Sood was resident of Basra, who passed away at the age of 58 years in 69 Hijra.

Likewise among, Quresh, some elder "Dulal or its related name, has been living. His progeny became famous as "Dulal" on his name. Therefore as per a fresh statement that in Taif there is also a tribe at present, famous as "Quresh Dulal".

Chowdry Noor Mohammad Khan, who belongs to old Gojar Khan, is a leading member of this race. He was working as an employee in Department of Revenue, Poonch before 40-45 years. At present, he is Tehsildar Medhr Poonch. He has purchased land at Poonch and constructed a residential house there. He is a landlord. He is settled in Poonch for about half a century. He married there. He married his son in Poonch. Therefore, he is now Poonchi and settled permanently here.

Chapter-4th

Afghan Race

Afridi Malik Deen Khail

The country of Afghanistan is homeland of Afghan race and Terah is the fountain head of Arifidi branch of Afghana race. In Kashmir and Poonch, the entry of Afghan race started after decline of Moughal Govt. and after rule of about 60-65 years, during beginning of 1819 AD, handed over the reins of Govt. of Kashmir to Sikh race. The Afghan and Pathan races who inhabit Kashmir, Poonch and its environs, were associated with Afghan Govt. As a fact, every Hindustani race is divided into hundreds of branches, but there are so many Tribals, dynasties and Khail's among Afghan's, that it is not easy to count them. Likewise, there are many branches in Afridi tribe. Among them one branch is Malike Deen Khail, which is leading over all other branches of the tribes.

The great grandfather of the branch of Afridi Malik Deen Khail settled in Poonch Handee Kathana, was Sardar Mohabat Khan Terah' son, Sardar Himmat Khan, about whom it is said, that he came to Kashmir alongwith Sardar Abdullah Khan, Nazim Kashmir and then during the time of Dewan Karm Chend Governor Poonch, left for Poonch as per his desire, where he received Jagirs in villages Chhela, Dahanagir, Sathada Bandee Kaman Khan etc. of Mandi area. He had five sons, among them, three who were serving the Army, passed away issueless. The other two sons, Mudat Khan and Shahawaz Khan have their Progeny till date. Mudat Khan's son Akhter Khan's son is settled at Poonch, but his other sons Sadat Khan and Passand Khan's sons again went to Kashmir. Sadat Khan's one son was Mohammad Hussain Khan, who settled in Tehsil Hindwara, Kashmir. He has three sons, Master Nawab Khan, Yaseen Khan and Gul Mohammad Khan. The last two are farmers in Kashmir. Nawab Khan came to Lahore and in order to overcome financial stringencies set up a shop to sell goods.

This intelligent young man is the model for those young people, of Kashmir and Poonch, who coming to Kashmir and Poonch, earn by working as Labourers to feed their belly and earning a little return back and are not effected by climate, culture, prosperity in Education and industrial sectors of Punjab. Master Nawab Khan came to Lahore during his childhood. He worked as a Labourer and a Shopkeeper. He received education and laying foundation of a small private school, is now engaged in teaching there. But the real secret of progress is his business. Therefore, with teaching learning, he learnt the process of making both English and Desi Soaps and succeeded in this field. The Newspapers of Lahore, presented the life of this youngman, as a model for people of Kashmir and Poonch.

Shahnawaz Khan had six sons, the elder was Mohammad Akbar Khan. He has two sons. Both are alive. The elder is Mohammad Zaman Khan who is also Numberdar. The younger is Mohammad Ishaq Khan. Shahnawaz Khan's second son, Mohammad Amin Khan has following five sons. Shah Zaman Khan, who is Numberdar. Abdul Majeed who is a policeman. Abdul Quyum, Ghulam Haider Khan and Ahsan ullah Khan are engaged in farming at Handee Katyana. Shahnawaz Khan's third son is Yaseen Khan and his son is Faiz Mohammad Khan. The fourth and fifth son, Yousuf Ali Khan and Mohammad Ayub Khan are alive. Only one son Youqub Khan has passed away issueless.

In the jagir of Raja GhulamMohi-u-deen Khan Sidroon at village. Rajee, one more Malik Deen Khail dynasty is settled there, whose ancestor, Sardar Mudgul Khan, accompanied Sardar Abdullah Khan, Nazim Kashmir to Kashmir. He had two sons, Azmat Khan and Dost Mohammad Khan. when after their father's death, they came to Poonchh. Raja Sarandaz Khan, out of his jagir at village Rajee, awarded them some land and appointed Numberdar. He had six sons. Three died issueless. Mudat Khan and Mastan Khan's sons are settled at Rajee. The second son Nawab Khan's sons, are settled at Nadwah, adjacent to Baramulla Kashmir. Mastan Khan died at the age of 100 years in 1988 Bikrmi. He remembers

several events of Royal Empires. He is the live history of Kashmir and Poonch in his area. Among his four sons his elder son, Wali Mohammad Khan is Numberdar. Azmat |Khan's brother Dost Mohammad Khan's, progeny has the following persons, who are alive: Ismail Khan, Ursahil Khan, Sheraz Khan, Zardool Khan, Dawood Khan, Abass Khan etc. Sheraz Khan, who is Dost Mohammad Khan's grandson Majeed Khan's son, is working in police department at Kotlee. The other members of this dynasty are farmers.

Kakay Zaie

Kakay Zaie is a famous and respected race of Indian Muslims, which is confined to Punjab and Frontier besides in every part of India. Sir Denzal Easton, who was census commissioner of Punjab, during 1881 AD and has been Lieutenant Governor of Punjab in 1907 AD or 1908 AD, has recorded emparlimentary language and baseless allegations againsh Kakay Zaie race.

By these words of Sir Denzil Eabaston, that he was commissioner census, of the Govt. and the census reports were published though Govt. expenses attained official status and the writers later on started to present this record as revelation. Therefore, Lieutenant Colonel J.M. Vikley in his Book, "Head Book for the India Army Punjab Musalmans" and in census 1891 AD, Macklaygan and in census 1901 AD Mr. Rose treating Sir Eabeston, as their leader for research about Kakazia race, authenticated his statements with eyes closed. Such allegations against Kakazai race added fuel to fire. They woke up from deep sluinmer. They issued many monthly Journals. They established their committees and Associations. One of their able and efficient writer Moulana Abu-al-Mohammad, Malik Hidayatullah Soharavi documented a complete and illustrative history of his race. By fourteen details he rejected all baseless allegations. The associations of this race and the respected Govt. officials of this race, in order to rebuff Sir Denzil's allegations agitated against the Govt. which at last bore fruit and the Govt. through superintendent, census, (circular letter 1344 dated: 27 Feb.

1911 AD) rejected Sir Denzil'sa baseless research and his wrong allegations for Afghansitan and Punjab races.

In Journals Afghan Kakazai and Tarikh Kakazai famous as Hidayat Afghan, the edicts and commands of Moughal Kings are recorded in Arabic, by which it is clear, that this race before three hundred years ago was famous as Kakazai and during last days of Sikh rule, the two famous persons of this race have been Governors of Kashmir.

The Historians have recognized Kakazais as Afghan and Bajod has been recognized as the area of their Frontier. Therefore, the writer of "Frontier and oversees Expedition from India", has made mention of the Valley of Afghans, there is no mention of Kakazai race. Even the Pedigree of this race has been recorded from Qais Abdul Rashid upto Kakazai founder of Kakazai race. The author of Tarikh Afghana Molvi Shab-u-deen Saqib, also recognizes Salaziyun, Mohmindziyun, Tosoziyun, Ismailziyun alongwith Kakaziyun as progeny of Tarkafi, or Tarkantree alias Tarkalani. Nawab Mohammad Hayat Khan author of Hyat Afghania while making mention about Kakazaie's and Dour tribe, records their population as twelve thousands. Moulana Abdul Majeed Arabic profession College Peshawar who's Publication Quom Afghanna (Afghan Race) is an excellent work, has recorded Kakazai as son of Momind or Mohammad and Salazaie's brother and named Kakazai's sons as follows: Khalozaie, Doulat Khail Hindu Khail, Yousuf Khail, Mehmood Khail. The way, Tarkani, Tarkalani and Tarkantri in fact belong to only one race. Likewise, the Kakazais of Afghanistan and Hindustan belong to the same race, which are called Kakeraie or Kakazaie.

Afghans came to India during Subaktageen and Mehmood Ghaznavi's time 365-421 Hijra. since last two Kings of Ghaznavi dynasty selected Lahore as their capital, therefore, during that time, many Afghans had settled in Punjab. But it is known, that a big number of Afghans came to India during Sultan Bahlol Lodhi's time i,e; 855 Hijra. In one edict, this King invited every race and every tribe of Afghans to Hindustan and recorded that all of you are

my brothers and friends. Why you will spend life of starvation in your homeland. Come here and spend your life happily. As per this edict, thousands of Afghans leaving Afghanistan arrived at Punjab and other corners of India and achieved big posts and positions during Afghan rule. Among them there were Afghan tribals and members of Kakayzaie race.

During Moughal era, Kakazaie Afghan names are found at several places. In Tarikh Kakazaie, Tarkani during Akbar's era, one Kakazaie Generals, original Persian letters has been published which dates back to 1st Safar 989 Hijra. Then one Kakazaie Governor Kandhar's dispatch of Muhharam 1033 Hijra,is recorded on the same date. During Shahjehan and Aurangzeb's time, there was one Kakazaie from Persarwar, whose name was Abdul Haddi Khan and was titled Amin-ul- Mulluck. Therefore, the well he constructed in his village Dawood, the following words still exist there.

"Bannee ayn Chhah Amin-ul-Mulluck Abdul Haadi Khan Kakazaie 1076 Hijra". During Sikh period, Doaba Jalandhar's Sheikh Ghulam Mohi-u-deen and his son Nawab Imam-u-deen Khan have been Governors of Kashmir. Nawab Ghulam Mehmoob Subhani who was close associate of the undersigned during early stages of Journalism and a famous Rais of Lahore, was son of Nawab Imam-u-deen Khan Governor Kashmir.

Kakayzaie race still exist in Bajod valley, peshwar and in some districts of Punjab Likewise, some members are living in Kashmir. The members of this race are called Khan, Malik, Sheikh and Khawaja. In Punjab, this race produced famous personalities. In law, Medicine, Journalism, poetry, civil and Defence services, that is in every field, this race holds an excellent status in Punjab.

In the state of Jammu and Kashmir which also includes Poonch, the population of Kakayzaie people according to census 1911 AD was 471 persons. In 1921 AD & 1931 AD census, the population of Kakayzaie race has touched upto 600-700 mark due to increase in population.

The members of this race are confined to the following places in Jammu and Kashmir i,e; Kis Guman, Samahenne;

Bhimber; Chhahee, Kalseyan, Chalayar, Dudyal, Kotlee Mangralan, Mohadamalkan, Kotlee Nowshera, Riasi, Rajouri. All these places are included in District Mirpur Jammu. Besides, there are few families of Kakayzaie people in Jammu proper, Srinagar and Baramulla.

This race has been declared as agriculturists as per modern professions of people. Some of its members are holding respected posts. They intermarry with one another and with other races also. The population of Kakayzaie's in Poonch is about 100. Their Silsila (Chain) relates with Mirpur and kotlee Kakayzaies.

Kakayzaie Community Poonch
Dynasty of Sardar Fateh Mohammad Khan
Retired Tehsildar

In 1925 Bikrmi, one respected person of Kakayzaie race, Malikullah Datta Khan, son of Malik Amir Khan came to Poonch from Mirpur. The Kakayzaie settled in Poonch at present, are all his descendants. His progeny is in Poonch, but he passed away in 1942 Bikrmi at Mirpur.

He has three sons i,e; Sardar Atta Mohammad Khan, Sardar Syed Mohammad Khan and Sardar Fateh Mohammad Khan. sardar Atta Mohammad Khan was sub-Inspector police at Poonch. He died on 11th Asog 1990 Bikrmi at the age of 66 years. Among his four sons, Malik Abdul Aziz Khan, the eldest is Patwari and the youngest, Malik Abdul Hamid Khan is an employee in police. Second, Qudratullah Khan and Ghulam Jeelani are still minors. Sardar Syed Mohammad Khan was General Guard in Judicial Deptt. Poonch. After 24 years of Govt. service he retired in 1983 Bikrmi. He has seven sons. The eldest Malik Ghulam Hassan is an employee of British Govt. while the second Malik Mohammad Khan, is working as forester in Poonch. The third son Malik Mohammad Youqub Khan is Dental Surgeon. The others Mohammad Shafi Khan, Mohammad Shareej Khan, Mohammad Rashid Khan, Mohammad Rafiq Khan are still minors. Sardar Fateh Mohammad

Khan retired as Tehsildar, in 1988 Bikrmi. During census 1931 AD, he was superintendent of census department. As an important officer. His Highness, Govt. of J & K, awarded him a special certificate for his commendable services. At present, he is one of the efficient Lawyers of Poonch High Court. He is the leading member of his community and a famous Rais of Poonch.

He has five sons. The eldest Malik Mohammad Khurishis is an employee in British Govt. The second one, Malik Mohammad Hayat Khan B.A (Punjab) B.Sc (wales) who after achieving training in Forestry from Britian is working as chief Forester, in the Department of Forests, Poonch. The other three sons, Mohammad Iqbal Khan, Mohammad Aslam Khan and Mohammad Akhter Khan are still minors, Sardar Mohammad Hayat Khan is married to the daughter of Chowdry Imam-u-deen Zaildar, Rais, Aimanabad (Punjab) by which it is revealed that due to patriotic spirits the distances do not matter for Kohistan Poonch and Kakazaie race of Punjab. In Kakazaie community of Poonch the following persons are remarkable. Malik Jamal-u-deen Khan Inspector, Department of customs, Malik Mohammad Akbar Khan, Electricion (Department of Electricity), Malik Abdul Aziz Khan Employee, "Risala". Malik Ghulam Mohammad Khan, Employee, Department of forest Department, Malik Deen Mohammad Khan Employee, Department of customs, Malik Khalil Ahmad Khan, Employee Department of Electricity, Malik Mohammad Iqbal Khan, Employee, Police Kashmir and Malik Fateh Sher Khan, Mohrer judicial Poonch.

Kakayzai community Kotlee Mungralal

In Jammu territories, Kakayzaie community is settled in majority at Mirpur. It is said that their dynasty from Ghazni environs is residing at Kotli, from that period. When Maharaja Gulab Singh had been the ruler of Jammu & Kashmir, this event has taken place 91 years ago as per 1846 AD. Wazir Niaz Ali Khan and his father wazir Jamat Khan as is evident from word wazir, were holding important posts during Sikh rule. The royal favors by Maharaja Gulab Singh, wazir Niaz Ali Khan was compelled to come to kotlee

Here he was appointed as Numberdar and made efforts to make Kotlee a beautiful town. Due to his dynasties influence and gentleness this dynasty has been very outstanding throughout the area. Wazir Farman Ali Khan who was son of wazir Niaz Ali Khan was among the chief confidants of Late Maharaja Ranbir Singh. Maharaja used to call him "Shataba" due to his smartness. In Kotlee, this dynasty still owns land and is influential. His elder brother Munshi Bahav Ali Khan was an employee in Judicial Department of Poonch for thirty years and passed away there in Poh, 1987 Bikrmi, Kakayzaie community of Dudyal Tehsil Mirpur is branch of this dynasty.

Malik Fateh Mohammad Khan, B.A.B.T, who is Headmaster of state High School Poonch and Chief Education officer, is the first graduate of this dynasty, even he is the first Muslim among vast area of Tehsil Kotlee, who received higher education. His grandfather, Malik Fateh Jung Khan was Jamadar in Army during Maharaja Ranbir Singh's period and participated in Gilgit war, where he lost his life. Malik Shan Ali Khan Numberdar Kotlee's son, Malik Maqbool Hussain who is F.A, is an employee in the office of Revenue Minister, Govt. of Jammu and Kashmir. Malik Shan Ali Khan, is paternal cousin of Malik Fateh Mohammad Khan B.A; B.T. This dynasty was famous for loyalty and peace since earlier. The famous persons of this dynasty are as follows: Malik Mohammad Hussain Khan who was holding responsible posts in police at Bandipora and Lar area police Headquarters and at present is working as Asst. Inspector in the department of Income Tax Kashmir; Malik Ghulam Mohammad Khan, Malik Shan Ali Khan, Numberdar Kotlee, Malik Faiz Aalm Khan, Numberdar Dudyal; Malik Ghulam Hussain Khan, Numberdar, village Kalyan. Tehsil Bhimber. The Bhimber community people include Malik Fateh Mohammad Khan, Sub-Divisional forest officer, Bhaderwah. His Brothers Malik Ghulam Mohammad and Malik Karm Dad reside at Baramulla and now their homeland is at Baramulla instead of Bhimber.

Yousuf Zaie

Yousuf Zaie is a famous race of Afghans, who are settled at Swad, Bajoor and few places of frontier province. During Shehenshah Akbar, their agitation gained so much momentum, that the King before travelling Kashmir in 997 Hijra, had to call Mohammad Qasim Khan, Amir-al-Bahr Kabli to depute to Sawad and Bajoor, where after losing many lives, the royal army was victorious.

Afghans and their different races, before Moughal King's period, were settled in Hindustan. Among them is the Yousuf Zaie race, which are settled in Punjab and different areas of India besides Poonch. Yousuf Zaie dynasty which is settled in Poonch, their ancestor Mohammad Ramzan Khan along with his family came to Punjab during Sikh period. As per the traditions of this dynasty Maharaja Ranjit Singh awarded a respectable post to Mohammad Ramzan Khan at Mirpur Jammu and awarded some land for residential house. This dynasry which migrated from Afghanistan to Lahore and settled at Mirpur. Mohammad Ramzan Khan had one son Mohammad Khan by name. His five sons are as follows. Imam Baksh, Karim Baksh Khan, Shams Khan, Illahi Baksh Khan, Jeevan Khan. the two elder brothers were General and Sobeddar in Maharaja Jammu Kashmir's army.

When Raja Moti Singh became ruler of Poonch due to civil wars, agitations and fights between Dogra army and local noble's major part of the country was damaged. Raja Moti Singh for resettlement of Poonch and to streamline the state affairs called many people from outside and some members of this dynasty were settled in Poonch for sake of Govt. services and Business. Among them some had come through Raja Shaib's efforts while some came out of their own desire.

Imam Bakshh Khan had also five sons, Molvi Rustum Ali Khan, Rajoulee Khan, Shaholi Khan, Munshi Nawab Khan and Karm Ali Khan. Moulana Rustum Ali Khan has two sons, Mohammad Din Khan and Ahmad Din Khan. among them Munshi

Mohammad Din has only one son named Abdul Aziz and Munshi Deen Khan has following four sons, Hakim Abdul Malik Khan, Tabeeb Hazik, Abdul Khaliq Khan, Abdul Razak Khan, Mohammad Hazik Khan. Imam Baksh's fourth son Munshi Nawab Ali Khan is an employee in ploice at Poonch. He is now a pensioner and is secretary, Anjamen Ahmadia Poonch. He has following two sons, Babu Abdul Karim Khan who is Sub Post Master at Gupus (Gilgit at present and second is Mohammad Shaji Khan.

All sons of Imam Baksh Khan are Ahmadis. The sons of his other four brothers are Ahl Hadis. The marriages of this dynasty are with Afghans, Quyreshi's and Sheikh races. The following persons are remarkable in Yousuf Zaie dynasty: Molvi Karm Din Khan, Shaib deen Khan, Feroz din Khan, Gulab din Khan, Noor Mohammad Khan, Lal din Khan, Miuan Khusi Mohammad Khan, son of Rajoli Khan, Feroz Khan son of Sher Mohammad Khan, Munshi Nawab Ali Khan, Munshi Ahmad din Khan, Babu Abdul Karim Khan and Mr. Abdul Razak Khan etc.

Majority of this dynasty is engaged in Govt. services or Business. Among them people like Imam Baksh Khan and Molvi Rustum Ali Khan have been scholars and men of character. About, Molvi Rustum Ali Khan it is said, that the house in which he passed away after his death there is flavor from all the sides of the house. His mazar as per his will exists on the high snow clad peak of a hill in village Kaziyan, which is located across river Poonch adjacent to Poonch city.

Chapter-5th

Rajput Race

Bhatti Rajput

Bhatti Rajputs stand recorded in many histories. Hindu and other historians have recorded them as the progeny of Sri Krishen ji. The complete geneological order of Punjab Bhatti race is recorded in "History of Rajputs", which records events 19 generations before Krishen Ji, and from Krishen Ji period upto Raja Amar Prakash, the Ex. Ruler of Sir Mornahan, which are called Sir Maurya branch of Rajputs, stands recorded. According to above referred geneological order, in 11th generation of Sri Krishen Ji, the name of Maharaja Salbahan I is recorded. Among his eldest son's seven sons, Bhatti was the eldest. In his 11th generation, there has been Rao Jaisal, who established Jaisalmar named state. He had four sons. One of his sons was Haim. The author of "History of Rajputs of Punjab" records that Haims sons became Jats and Maharaja PatAlia belongs to Hamiz progeny.

The Bhatyana area which extends upto Sirsa and Hissar is named after this Bhatti. His progeny spread gradually throughout Punjab. Since the area of Jammu and Kashmir which includes Poonch also, is attached with Punjab, therefore, Bhatti Rajputs are also residing here. As per references of Bhatti Rajputs settled in Poonch, they have mostly migrated from Rawalpindi, Jhelum and J&K environs.

Bhatti Rajputs are related to Chender Bani's dynasty. When India was ruled by Muslim Kings, most of the races embraced Islam. Among them, Bhatti Rajputs converted to Islam, in good numbers. Though it is not clear, that in which period and in whose Kings era, which Bhatti dynasty first of all embraced Islam? In Poonch area, the population of Bhatti Rajputs is said to be 3000 persons. Their relations are with Rajput Muslim races and other zamindar Muslims. All these people are agriculturists.

Among Bhatti Rajputs of Poonch, Chowdry Gulzar Khan who is office Qanoongo in Haveli Tehsil office and a supporter and sympathizer of the only Islamia Association of Muslims is outstanding among common Muslims. He owns land at Slotere and Sumhote villages. Besides, Sardar Wazir Mohammad Khan of Kalanee and Sardar Kala Khan of Khanatar are respected by their community.

Bani's

This race, with population of 3000 persons in villages of Tehsil Sidhantee and Tehsil Mendhr, with relations for long time with Budhan race of Tehsil Sidhantee was famous as Budhan. The intelligent people of Bani's race, diverted attention of the Govt. towards betterment of their race. Therefore, besides, Anyari the villages of Sehr, Besadee, Barhote and Kahala due to progress of the race, some persons who were thought to be associated with Budhan race, are now recorded as Bani's as per land records of above villages.

What is basis of nomenclature? Is this race Rajput or is related with any other tribe. If they are Rajputs, whose progeny they are? The statement of this race about it is that our ancestor's generation after generation have been saying that we are Raja Mal Khan's son Beer Khan's, one son Basee Khan's progeny. This tradition has been revealed to us through our elders. Mukhyala (Jhelum) where Janjoah race was powerful during some period of time is our ancient homeland, and our first elder who migrated from Mukhyala to Poonch is said to be Basee Khan.

About Bani's race, we have to cast a cursory glance through historical perspective. At present, we have "History of Sialkote", published in 1867 AD, which was published by Munshi Amin Chend Extra Assistant commissioner settlement, about settlement of District Sialkote by the orders of commissioner settlement, Mr. Edward Dakhsatus. On the page 8 of this history, there is mention of one race named Venus from Jat race. It is recorded that, "it is among Janjova Rajputs like Gamn race. The ancestor of this race Feroz

Shah came to this country for sake of employment. The country was all barren. His sons settled here. The Bani people are settled in following villages i.e. Korad, Chak Khana, Hardubatus, Hindal." Gamn about which mention was made above, was Joda Pasar, Raja Mal's grandson i.e. Sunpal's son, o had 22 sons. His progeny on his name are famous as Gamn till date.

With reference to History of Sialkote, the lines recorded above, in which VaBani's race is in origin the same as Bani's race. The people who are aware about the wangling and changing of words, they know that "Wan" and "Bae" in Urdu often change. For example, the famous name of one town of KashMir is Baramulla, KashMiri Zamindars and common people call it Varmulla. "Bavna" as "Vavna", "Beya" is often named as "Vivah". Raja Mal's one son is named Veer Khan. Some of the historians have recorded him Beer Khan while others as Veer Khan, Veer or Beer stand for strong and courageous. River Beas is referred as Viyas by some people. Likewise there are some other words, whose initial word "Bai" changes into "Naw". Therefore, we have no objection in accepting Venus to Bani's and Bani's to Venus. It has one more proof for its authenticity that the author of "History of Sialkote" has acknoeledged Venus or Bani's as Janjova Rajputs. Seventy years before Poonch's Bani's claim that they are the Progeny of Raja Mal Khan and are Janjora Rajputs. The author of "History of Sialkote", about settlement of Bani's or venus race in villages, refers one village as HarduBani'ss. It is evident, that Bani's or venues is only race in origin. The author of "History of Sialkote" has recorded the name of this race as Venus, who had accompanied King Feroz Shah from GudMukhyala to Sialkote. The Bani's race of Poonch, states the name of their ancestor as Basee Khan or Bani's Khan, about whom this race states, that he has come from Mukhyala to Poonch. In our idea, the Bani's race of Poonch, is wrong in stating the name of their ancestor as Bani's Khan. Since there is neither date of any settlement in Poonch race nor is any origin of history and there is no curiosity among common people to study History due to ignorance and illiteracy. Therefore, the elders of Bani's race or geneologists

have treated Bani's as Bani's Khan, although the race which is called Bani's, if it is related with any ancestor, the name of the ancestor is not Bani's Khan but Bani's Khan or Bains Khan. From Bains to Bani's is an ordinary thing.

The author of History of Sialkote has recognized Venus race as Janjova Rajputs. But its particulars are recorded in Jat race. It is clear, that since early times, this race was engaged in agriculture. Munshi Amin Chend, the author of "History of Sialkote" writes, venus who is founder of venus or Bainus race, came to Sialkote alongwith Feroz Shah and as per Poonch Bani'ss race, their ancestor, on whose name they are famous as Basnis, came to Poonch from Gud Mukhyala. About it, our opinion is that Bani's or venus did not come to Poonch himself, but some of his sons came to Poonch during that period. When on his name, his sons have become famous as Bani's in Punjab. The opinion is the Bani's Jats in District Sialkote of Punjab are called Janjova Rajputs. They are settled here as Bani's race of Poonch. Had Bani's been to Poonch, then his sons, as per Bani's race's claim, had settled in Poonch. Then wherefrom came the Bani's race in some villages of District sialkote and who developed villages HarduBani's. It has not been proved, that had some person from Bani's race come to Sialkote who settled Hardu Bani's and extended his progeny in several villages of Punjab. It is proved, that Bani's who is ancestor of Bani's race, had never been to Poonch. However, after his death, someone from his sons had gone to Poonch. Since Bani's as a race was famous, therefore, he was also called Bani's and his progeny became famous as Bani's. However we have differences with auother of "History of Sialkote" that, venus or Bani's as servant of Feroz Shah had accompanied him to Sialkote. "Sultan Feroz Shah, on whose name Zia Barnee has documents "Tarikh Feroz Shahi", ascended the throne of Delhi at the age of fifty years and was King of India for forty years from 752 Hijra --799 Hijra and died at the age of 99 years in 799 Hijra.

He never came to Sialkote during his four decades rule and neither visited Depalpor or Lahore, which were famous provinces of Hindustan at that time. However, his visit to Kangda, Sirmore and

Kallanoor (Gurdaspore) stands authenticated by historical records. Therefore, accompanying Feroz Shah to Sialkote by Bani's is wrong. However, it is possible that during Feroz Shas's period, he as an employee in royal army might have come to Sialkote and perhaps the same might have happened.

It is very difficult to ascertain the period of Bani's entry to Poonch. However, it is clear, that the ancestors of this race were Alive during Feroz Shahi's rule, who lived 500-550 years ago, upto present i.e. 1354 Hijra. The Bani's who had come to Poonch, might be some person from 2nd or fourth generation. Raja Mal had four sons i.e. Veer, Joda, Kahla, Nazlonee and Khakh. Veer Khan, who has been recorded as Beer Khan by some Historians, was controlling Khawda (adjacent Pind Waden Khan) and its adjoining areas. In "Tarikh Raisain Punjab", among Veer's sons only Ahmad Khan's name stands recorded whose sons are living in Malwat Baadshah pore and Dalwal. But from his style of writing, it is evident, that Veer Khan had more than one son. Their names have not been recorded because they have not participated in state politics or they were having less authority than Ahmad Khan, or migrated for trying their luck elsewhere. Bani's, who is called as the son of Raja Veer Khan by Bani's race, and the author of "Tarikh Sialkote" recognizes him as the founder of this race and who migrated to District Sialkote, where his breed on his name is Alive till date.

The Bani's race of Poonch, is progeny of one ancestor. The population of this race in Poonch is 3000 persons, and as compared to Tehsil Mendhar are confined to Tehsil Sidhanti in majority, and especially is in abundance in the villages i.e. Anyari, Baryute, Chokiyan, Noosra, Sehr, Neeryan, Kahala, Galagajan, Phagwatee, Humrota, Kalaan and Akad of the said Tehsil. One family of this race is in village Bangoo.

The Bani's race like other races of Poonch is taking part in educational awareness. The English speaking people are less in this race, while Urdu speaking people are fair in number. Agriculture and Govt. service is the main occupation of this race. In Tehsil

Sidhantee, there are three Numberdars of this race. They intermarry with Aawan and Janjova races.

The famous people of this race are: Sardar Illahi Baksh Khan, Numberdar Anyari, Sardar Bhadur Ali Khan, Masdar Ali Khan Hawaldar Num Commission Khawn Neyari, Rasmat (Rustum) Ali Khan Anyari, Munshi Mohammad Din Headmaster, Madrasa Bangoo Resident of Neyari, Jaman Khan Resident of Sehr, Feroz Khan Resident of Sehr, Mohsa Khan Resident Kahala, Illahi Baksh Khan Resident of Basadee, Bhadur Khan Resident of Kahala, Sharf Khan Resident of Basadee, Hayat Khan Resident of Chokiyan, Sardar Satar Mohammad Khan Numberdar Resident of Basadee, Munshi Shadman Khan Resident of Basadee, Munshi Fateh Mohammad Khan Headmaster, Madrassa Chunochhee Resident of Noorrah, Fateh Deen Resident Bungoo and Garoo Khan Resident of Yazyan.

Janjova

Origin of Janjova race in Punjab and their main centres

The original homeland of Rajputs is Rajputana as is evident by the name Rajputana. In "Tarikh Rusaie Punjab" there are three periods of Rajputs entry in Punjab.

There was a period whose historical records are not available. But this period is expected to be 2500 years before Hazrat Issah [RA] (Christ). The Rajputs of Katoch (Kangla) Chamba and Kohistan Jallandar whose elders have been the rulers of Doabs of Bari and Chenab for centuries, are said to be their descendants. The second period is expected to be after 1000 years of their arrival, when Ajmaid Abani, the son of Hastanpore (Delhi) took Rajputs towards north of Jhelum and established the dynasty which ruled from Rawalpindi to Multan. The third period is the arrival of Rajputs in Punjab from 10th to 15th century AD, when different breeds of Rajputs were coming to Punjab.

Janjovas refer their origin to Pandvas sons and they recognize Raja Mal as the greatest elder of Janjova dynasty. Sir

Lapel Grappel, as per the statement of Janjovas has recorded Raja Mal as Rathore. Thomas Shaib also in his report has referred Jodhpore Rathor's as Rajputs in Jhelum. But Thakur Kahan Singh Bilawaria who is famous historian of Rajput race recognize them as Chender Bani's or two branched but do not accept them Rathor's. It is said that Raja Mal migrating from Jodhpore or Qunog in about 980 AD. Came to Jhelum environs and developed a village Rajgadh by name, which is now called Malwat on his name. During that Rajas rule, Mehmood Ghaznavi invaded India. Raja Mal, whatever his might was, confronted but after his defeat was arrested and in order to save his life and to regain his Kingship embraced Islam.

Janjovas say that word Janjov has originated from "Zenar", which Raja Mal and other Hindus used to don. Till date, it is obligatory for Hindus to don Zenar. They say that when Raja Mal broke Janjov, his sons were called Janjova. But there is difference of opinion among some historians. The auother of " Rajput Races" records, that the name of one of his sons was Johad and Johad or Jadoo is the old name of Kohistan Namak (Salt Mountain). This name Johad changed into Janjova and the progeny of Johad are called Janjova. One English writer, Brandth, states, that Raja Mals and Johad's brother Veer's progeny are called Janjova.

After change of Janjov to Janjova or Janjovah story seems wrong. This name seems appropriate on the condition when someone has started use of Janjov. After changing Janjov, the name of this race should have been Janjov tood. Therefore, being son of Raja Johad or Raja Veer, calling this race as JanJova is more appropriate and to call Raja Johad's progeny name as Janjova is more racial. According to Janjovas, when Raja Mal embraced Islam, his sons at that time were; Johad, Veer, Kalam and Tarlonee Khakha. All of them were young.

After Raja Mal Khan, Raja Veer Khan, became ruler of Khevda and pind Dadam Khan. His son, Raja Ahmad Khan's sons, belong to Malwat, Badshahpore and Dalwal dynasties, Raja Johad or Johad Khan, controlled the country where Mukshah was settled. Brahmins were settled in this village, Raja Johd Khan named it

Mukhyala. He got constructed one fort and two tanks, which still exist there. Kala or Khala's sons are settled in Rawalpandi. Tarlonee's sons are in District Hazara, Rawalpindi and Attock etc. Khaks progeny is stated to have settled in District Muzzafarabad and Baag Tehsil of Poonch. Raja Johad had four sons, 1:- Rahpal or Rahhans Pal or Roy Pal. In District Jhelum the villages of Baaganwala, Koteumar, Pindi, Chakree, Peer Chak, Nethyal, Faridpore, Sherpore and Syed pore etc. Janjovas are from his progeny 2:- Sahnpal or Hanspal, was great grandfather of Choha Seedan Shah, Kotlee Seedan, Katora, Silvery, Kal's Makhdoom Sain, WaAli, waahAli, veryala Khawla etc.

3.:- Jaspal, l. The author of "Tarikh Rousa Punjab" writes about him, "Jaspal's progeny is less and is settled at Kalwal". 4:- Jaipal, His progeny is settled at Dandwat and warind.

Rehpal or Roy Pal's son Nasoo had three sons, Ajell Dev, Hast Khan and Tatar Khan. within short period of time, Janjova dynasty divided into many branches and every branch was named after one of its elders. But the more the population of these branches increased the more differences surfaced and they became weak. During Timur's invasion of India in 1398 AD, Janjovas supported him and at the time of Babar's invasion (1526 AD) they were with Babar. In 1765 AD, after decline of Moughals, the Kabul Kings weakened them more. Gakhad and Aawan's were always supporting their enemies and were in the forefront for their destruction. Sikhs during their rule destroyed them completely. In Ajek Dev's sixth generation there is a Muslim name Habib Khan. He had five sons, among them, the third son, Malik Darvaish Khan developed Darapore. In his 99th generation, Roy Khair Mehdi Khan was Jagirdar of Darapore. The national title of Janjova race is Raja, Roy and Malik which speaks about its dynastic grandeur.

Where in Poonch is Janjova Race settled?

The Janjova race is settled at following locations in Poonch. Lesana, Pathana Teer; Addi; Kalhota, Kotan, Mulkotah, Narool, Banola; Salwa; Kalabun; Maidan; Goorsahinad and Soran area etc.

In Poonch, the famous personAlities, as recorded by Munshi AMir Ali Khan Resident of Pathana Teer are:

Pathana Teer Tehsil Mendhr

From study of Misl Haqeeqat 1961 Bikrmi of this village, it is evident that Pathana Teer stands settled since early times and Janjova race who are Numberdar's here, are living here since long. The chain of Janjova dynasty of Pathana Teer starts from Ghulam Mohi-u-deen Khan. Among his 8th generation, Sikandar Khan has been famous man. He has four sons: 1:- Late wAli Mohammad Khan Numberdar. 2:- Hashim Ali Khan. 3:- Munshi AMir Ali Khan. 4:- Rajoli Khan. The last one has only one son Safdar Ali Khan by name. The other three have many Children. Late WAli Mohammad Khan has following four sons. Allah Dutta Khan who is also Numberdar. Noor Mohammad Khan, Syed Mohammad Khan, Mohammad Hussain Khan. Hashim Ali Khan has following sons. Atta Mohammad Khan, Mir Baz Khan, Bhadur Ali Khan, Khan Bhadur Khan, Ali who was an army Sardar during MahaRaja Ranbir Singh's period, is an educated and a famous man, Janjova race in Poonch are agriculturists. Farming is their common occupation. Some people are also in Govt. service.

Jaraal

Rajput race is divided into many branches, castes and Sub-castes. But its historians have divided it into two branches since early, one is called Suraj Bani's, which according to Hindu tradition is from 20th generation of Brahmah's grandson. His name was Suraj. Therefore, his progeny is called Suraj Bansh. Sri Ram Chender Jee belonged to this Bansh. The second branch is called Chender Bansh. Its origin relates to Brahma's second grandson, Chendermaan, who is also called Soom. The Korov and Pandov belong to his breed.

The Rajput race branch Jeral are from Chender Bani's dynasty and Pandov's progeny. A detailed description of this branch is recorded in "Tarikh Rajwar". Therefore a summary report is

sufficient for records. Jeral race which has ruled Rajouri as an independent ruler since centuries, belongs to Raja Jaisar Rao, who was son of Raja Nekha, ruler of Kalanoor and son of Raja Pereechhat, ruler of India from his 8th generation. Raja Shaib Senah was the first person from Jeral race to embrace Islam, who was among the 5th generation of Raja Jaseer Rao. He alongwith his son Neel Senah and other relatives during Sultan Shab-u-deen Goori's, period embraced Islam in 576 Hijra (1179 AD). Sultan Shab-u-deen named Raja as Sher Afgan Khan and Neel Senah as Noor-u-deen Khan. In 1194 AD, Rajouri was ruled by one Paal dynasty of Rajput race. Amna Pal, was the name of their Sardar. During those days Raja Noor-u-deen in order to avoid, external aggressions, came to Rajouri. Here again stars were in his favor. He arrested Raja Amna Pal and assumed reins of government in his hands, which were in the hands of his sons for 675 years which came to an end during MahaRaja Gulab Singh's period, when Raja Rahimullah Khan was ruler of Rajouri. One branch of this branch of ancient Jeral dynasty was in Rahlo District Kangda. One branch is in wazirabad District Gujranwala. Some people are also in Rajouri and about 150 persons are in Poonch. This dynasty is Rajputs but are called Mirza. Who awarded the title of Mirza to this dynasty, why and when? A brief description of the same is recorded as follows:

In 995 Hijra, when under the commond of Mohammad Qasim Mir Behr, the Akbari forces invaded KashMir via Rajouri route then Raja Mast WAli Khan, ruler of Rajwar who was aware about his position against royal army obeyed all orders of Mohammad Qasim Mir Behr, not only guided them but provided supplies and deputed his son with some armymen, to support Moughal army. After conquest of KashMir, Mohammad Qasim informed the King about support and services of Raja Mast WAli Khan and was awarded the Jagir, worth fifty thousands. In 997 Hijra, when the King came to KashMir and Raja WAli Khan with gifts and presents was present at the border, the King was pleased and said, that Raja is a title of Hindus. You are a Muslim. A Nawabi title is suitable for you, which is royal title of Moughal Princes. The

Raja replied thankfully that no one is aware about Nawabi in this country. Rajgee is recorded as a superior title. Therefore, Rajgee title shall be appropriate for people like us. However, if my family members be awarded the title of Mirza it will add to my stature and honor, waiting for your orders in fututе. The King approved the request of Raja. Therefore, the title of Mirza was awarded from that time. However, reigning prince is called Raja.

Dynasty of Mirza Jaral Soharankote

The branch of Jaral dynasty of Rajouri, settled in Poonch area, is related to Mirza Gareeb ullah Khan, Brother of Raja Rahim ullah Khan, Governor Rajwar. Mirza Gareeb ulah Khan had five sons. The eldest was Mirza Munawar Khan who during last days of Sikh rule, was killed at Srinagar, under a conspiracy by his cousin Mirza Fakir ullah Khan son of Raja Rahim ullah Khan and Sher Mukhtar Ali. Nawab Shiekh Inam-u-deen Khan was Nazim KashMir at that time. He sent the corpse of deceased to Rajouri with pomp and show. Therefore, Mirza Munawar Khan is buried at Rajouri. He had three sons; Mirza Attah Mohammad Khan issueless; Mirza Fateh Mohammad Khan, whose sons are settled in Rajouri and Mirza WAli Mohammad Khan, who during Raja Moti Singh's era, settled at village Soharankote. He had following four sons; Mirza Ghulam Mohammad Khan, who has two sons, Mirza Mujeeb ullah Khan retired petition writer, Mirza Aziz ullah Khan who is secretary circle committee Poonch, president of Soharankote Bank and Assessor of session court. Mirza Aziz ullah Khan's one son Mirza Abdul Hamid Khan is Alive. (2) Mirza Salah Mohammad Khan, who has following four sons, Mirza Qudratullah Khan, Retired Sergeant police; His son is Mira Maseebullah Khan, Mirza Farman Khan. His son is Mirza Inayatullah Khan; Mirza Assadullah Khan Assessor session court; Mirza KhAlil ullah Khan. The third son of Mirza Ghulam Mohammad Khan is Mirza Safdar Ali Khan. He has following sons. Mirza Attahullah Khan, police Employee, whose son is Mohammad Lateef Khan, Mirza Nawabullah Khan and "Mirza Feroz-u-deen Khan. Mirza Naider Ali Khan is the fourth son

of Mirza Ghulam Mohammad Khan. He has two sons, Mirza Karamatullah Khan and Mirza Rehmatullah Khan. The former's son named Nazir Khan is Alive.

Dynasty of Mirza Jeral, branch Sokhyal Wahdah

The founder of this branch is Mirza Ali Mohammad Khan son of Mirza Behram Khan, who during MahaRaja Gulab Singh's period, during his young age, due to civil wars, migrated from Fort Nagr located at Budsoot, Rajouri area to Poonch. He had six brothers. His sons are Alive at Badakna situated at Budroot, among which Mirza Shahdat Ali Khan etc. are Alive. Mirza Ali Mohammad Khan, cultivated a barren area at Lahdee. He married here one after another, one in Sidhan race, from whom two sons were born, namely Mirza Bahwal Khan and Mirza, Jungee Khan. The latter died during his early stage of life. The second marriage was from Doolee race, from whom three sons were born, namely Mirza Qasim Ali Khan, Mirza Ahmad Ali Khan and Mirza Mansar Ali Khan. Mirza Bahwal Khan, who was eldest son of Mirza Ali Mohammad Khan, assisted Poor people during 1934 Bikrmi famine. He also married in Sidhan dynasty. He had following five sons. Mirza Ashraf Ali Khan, Mirza Illahi Baksh Khan, Mirza Id WAli Khan, Mirza Roda Khan and Mirza Painda Khan,

Mirza Ashraf Ali had two sons, Mirza Fakirullah Khan and Mirza Haider Khan. Both of them were employees of British Army. Now both of them have passed. Mirza Ashraf Ali Khan's one grandson Mirza Lal Hussain Khan is reading in Islamia High school Poonch. Mirza Illahi Baksh and Mirza Rodda Khan's sons are employees of Poonch police. Mirza Painda Khan died in 1980 Bikrmi issueless. Mir Id WAli Khan, who is third son of Mirza Bahwal Khan, is Alive. After his studies he was serving Poonch army and was a Sobedar. At present, due to old age, is confined to solitude. Mirza Wahab-u-deen is his only son who received nigher education and is at present, working as Forest Range officer, in Tehsil Sidhanti.

Mirza Ali Mohammad Khan's sons of sons who were from Doolee wife are still alive. His eldest son, Miurza Dewan Ali Khan, was father of following four sons, Mirza Akbar Ali Khan, Mirza Bhadur Ali Khan, Mirza Deewan Ali Khan, Mirza Faiz Talab Khan. Among them Mirza Akbar Ali Khan's three sons are employees of J&K Army, and Mirza Sher Khan, is a pensioner at present.

Mirza Akbar Ali Khan's sons are settled at villages Badoot and Sardi: Mirza Qasim Ali's grandson Mirza Rehm ullah Khan is a police constable. Mirza Ahmad Ali Khan was second son of Mirza Ali Mohammad Khan, who was from Dooli's marriage. He has two sons, Mirza Fateh Mohammad Khan and Mirza Feroz Khan. Mirza Mansur All Khan was third son. He has two sons, Mirza Fateh Aalm Khan who is dead and Mirza Afzal Khan who is Alive. The population of this branch, both men and women, is about fifty. Among them the most famous are Mirza Id WAli Khan and his son Mirza Wahab-u-deen Khan.

Mirza Jeral Mundhole Mendhr Area

Mirza Shadat Ali Khan was the elder of this branch, who came to Poonch from Poonee Jammu, during Raja Moti Singh's era. One of his sons Mirza Safdar Ali Khan was Tehsildar. His son was Mirza Haider Ali Khan who died in his young age. Mirza Feroz-u-deen Khan, his son, succeeded his father and grandfather, as Tehsildar. Mirza Lal Deen Patwari is son of Mirza Feroz-u-deen Khan.

Mirza Fakir ullah Khan was the second son of Mirza Shadat Ali Khan. He was Moher Sargeant in Police. His elder son Mirza Farman Ali Khan has been a police Sargeant also. He is dead now. His second son Mirza Saif Ali Khan is Asst. Mohrer in police. Now he is staying at home. Mirza Shadat Ali Khan's third son Mirza Shadat Ali Khan's third son Mirza Ghulam Hussain Khan's son Mirza Gulab Deen is a police constable. This branch is Poor in literacy.

The population of Jeral race is confined to Sohernkote, Sukhyal, Tehsil Mendr villages of District Poonch and villages of

District Poonch and villages, Khaigalla, Tarat, Hamannadi and Dhun of Tehsil Sidhanti and villages Sri Kanthee of Tehsil Baag and proper Poonch city.

The population of this race in Poonch and its villages is not more than 150-200 persons. These people are engaged in Govt. Services and Zamindari. They intermarry besides Saadats, Chib, Doolee and Sidan races.

Chib Rajputs

Chib is a famous Muslim Rajput race of J&K and Poonch. A description of this race has been made under Thakyal and Doomal Silsila and detailed description shall be in "Tarikh Kalmro Jammu" Inshahullah. Some 6-7 families of this race are in Tehsil Baag and 2-3 families in Degwar Maldeyar Tehsil Havelli. Peer Baush Khan was the great grandfather of Degwar Maldeyan branch, who was nephew of Raja Sultan Khan of Bhimber. When Raja Mehr Baz Khan Sangoo ruler of Poonch, married a lady of Chib dynastyPeer Baksh Khan Chib who was his close relative decided that he will Punish Mir BazKhan for this act. Raja Sheeraz Khan of Sidroon was treating Poonch as his ancestral property and was claiming Raja Mir baz Khan, for Sangoo Poonch. Both of them submitted their case before MahaRaja Ranjit Singh at Lahore. Peer Baksh Khan came directly to Lahore from Bhimber as Raja Mir Baz Khan was stationed at Lahore and with an opportunity, he killed Mir Baz Khan. The MahaRaja came to know about it. By his orders, he arms & Kga were amputated and thrown on heated sand and he breathed his last.

Peer Baksh Khan had two sons, the elder was Rustum Khan while the younger was Mohammad Ali Khan. Rustum Ali Khan's son Baagh Ali Khan had five sons, among them three were issueless. However, Ghulam Mohi-u-deen Khan and Mohammad Khan are Alive. Raja Sher Baz Khan of Sidroon awarded him jagir at Degowar Maldeyan and looked after him. During Raja Sarandaz Khan's time, Mohammad Ali Khan Was appointed as Advisor and later on as wazir. After his death, his both sons, Ahmad Ali Khan

and Nawab Khan were favourites of Raja Sardandaz Khan, Ahmad Ali Khan was awarded wazarat and Nawab Khan was Advisor, even he was working as a Diplomat at Darbar Jammu from Raja Sidroon. Both these brother's are famous for their honesty in Sidroon. After Raja Sarandaz Khan's death who was succeeded by Raja Afraseyab Khan, Nawab Khan, who was Attorny and Advisor, went upto Simla for restoration of powers for Govt. of Sidroon. The records about his competence and intelligence are still in possession of Rajgan Sidroon. He died issueless.

Ahmad Ali had three sons, (1) Ghulam Hassan Khan, whose sons Munshi Mohammad Youqub Khan and Mohammad Hussain Khan are Alive. (2) Ghulam Murtaza Khan, whose following five sons are Alive. Mohammad Akbar Khan, Mohammad Azan Khan, Qamr Zaman Khan, Mohammad Zaman Khan & Shah Zaman Khan. (3) Ghulam Mustafa, died issueless. Farming, is main occupation of this dynasty. In settlement records, this race is recorded as chhib. Among them, Munshi Mohammad Youqub Khan, who is Mahaldar customs, is a famous man.

Chendail Rajput

The silsila of this dynasty originates from Raja Gameer Chend, in Jammu Dominion, who was from 38th generation of Raja Cheedee, Bani Chendari. He was from Raja Chender Bani's dynasty. He being Chender Bani's or according to some, Chendail named Maantalahi as Mam Chendahan. From Chendahin degenerated into Chenani. The Rajput dynasties AnwAlia, Mudwal. Geego and DuwAliya are all branches of Chendail dynasty, who are named after their elders.

The present Governor of Chenani Jagir Raja Ram Chend Chendail is the highest Rais of Rajputs, who is grandson of Late Raja Ram Singh brother of Late MahaRaja Partap Singh.

Among Chendail Rajputs several persons have embraced Islam. Among them Mian Kishan, Mian Gasawon, Mian Nahala and Mian Gattoo after embracing Islam migrated to Poonch. Mian Sokan, Mian Roda Jamadar, Taj deen, Mehtab deen, Fakir deen,

Nazr deen, Qamr-u-deen and Baag deen are their progey. They are employed in Army and are Zamindars. They marry with Mankas Rajputs also. Their population in Poonch is limited to few families.

Chohan Rajput

As per colonel Tad, author, Tad, Rajastan Solangi, Parmar, Parihar and Chohan whose original name is Chahama or Chahman and who are famous as Chohan, belong to Agnikal Rajput race.

About basis of nomenclature of Agnikal dynasty, there is a tradition that when Brahmins were engrossed in prayers at Koh Aaboo (Rajputana) the local residents were teasing them and desecrate their holy places. The Brahmins after preparing an "Agnikund" prayed to Mahadov, that they shall be free from the oppression of these wicked people. Therefore, four persons originated one after another from flames of fire. The three are named Solangi, Parmar and Parihar and their sons were named after them. When the fourth person appeared, he had four hands. Therefore, he was called Chohama or Chamann. The same Chamann later on became famous as Chohan. The Rajput Chohans are offspring's of the same Chohan. All these four persons prevented Brahmins from interference by local residents.

The last famous Rajput ruler of Delhi and Ajmeer was Raja Prithi Raj Alias Roy Pathora Chohan. During Islamic rule, Chohan tribe also embraced Islam, like other Hindu races.

Chohans of Aadaie and Sahdee Chohan

About 400 years ago one person Chowdry Malook Khan came from Punjab to that area of Poonch, whose vast area was full of dense forests not human beings. He by his hardwork made the land fit for human settlement by cutting trees. The earlier name of this area was Sahdi. Since Malook Khan belonged to Chohan race and had Made Sahdi fit for settlement therefore, it was named Sahdi Chohan.

Chowdry Malook Khan's progeny is settled at Sahdi Chohan and Adaie. Both these villages are situated in Tehsil Havelli of Poonch. Its population which includes Chohans besides, other races is about 900 persons, among which Sardar Zikri Khan's breed has fifteen families. Sardar Zikri Khan, was from the 8th generation of their great grandfather, Chowdry Malook Khan. Sardar Zikri Khan has three sons, Sardar Mir Baz Khan, Sardar Fazl Khan and Sardar Lal Deen Khan. Among their sons, Sardar Ghulam Mohi-u-deen Khan son of Sardar Mohammad Ali Khan and Sardar Ghulam Mohi-u-deen Khan, son of Sardar Haider Khan and Sardar Ghulam Hussain Khan Numberdar son of Sardar Fazl Khan are respectable and leading personAlities. This dynasty is recorded by the name of Rajput Chohans in Poonch records and are engaged in their favorite occupation of Zamindari. Some of them are also employed in Govt. service.

Raju Chohan's Progeny

About fifty years ago Raju Rhohan son of Fateh Mohammad whose age at this time is about one hundred years migrated from Bandee Chohan District Muzzafarabad and settled at village Karnada Poonch. It is said that his community is still Alive in District Muzzafarabad and is engaged in their old ancestral occupation of agriculture.

Raja purchased some land at Karmada, whose cultivation is main subsistence for his sons. But Raju observed some profits in rearing and selling of goats and started rearing goats. Since he came to his area as a foreigner, therefore, was offered marriage for his sons and he accepted. Therefore, the relations of this dynasty are with Natah Cheeche, loran Geegee, Sodah and Baroo races which are called Gujjars.

It is revealed that Raju's business created name in rearing goats. Raju's son, chowdhary Allah din submitted few true copies official papers to the undersigned, in which one Patta, from late Diwan MoKhan Chand, Governor Poonch was in the name of Raju son of Fateh Bakerwal resident of Karnada, and is dated 12 Baisakh

1960 Bikrime, in which it is recorded that Raju Bakerwal has been appointed as Mukdam Bakarwalan. In return he shall offer ten Buzgala. He is already exempted from Zarchoo Pani and in future he shall be exempted from same. The Prime Minister Babu Hari Prasad as per his orders of 29 Baisakhi 1961 Bikrimi no. 200 authenticates the order and records that for resents, the fat Buzgola may be taken and the concessions of Zarchor water are for his own goats . The original copy shall remain in Dewani office and orders shall be issued to superintendent Tarnee and department of forests. Magdum Raju has following six sons ; Ghulam Mohammad ;Kalu; Meera; Allah din; Noor Mohammad . The last two among them are educated.

RUPLAL

Raja Salhalhun has been a famous Raja of Hindus. In history of Rajputs of Punjab, volume 1, page 474, his 15 sons stand recorded. The name of his sixth son was Roop or Roopa Dev. The Rupal race of Poonch is said to have settled at Poonch before Akbar's invasion and on the name of the said Raja is famous as Ruplal. In Raja Rupa Dev's 12th or 14th generation has been Raja Mul by name. It is said that he was the first man of this race to embrace Islam, and was named Roy Jalal-ud-deen.

From "Halalat Khandan Ruplal", it is evident that the ancestor of his dynasty, Roy Jalal-ud-deen in early 15th century leaving his homeland village Mukhiyala Tehsil Diwan Khan District Jhelum and came to poonch and settled in Dhada khaas in sidroon area. During Akbars period one more respectable race has settled in sidroon area.

The people of this race are generally called Chowdhrys. When Jahanghir visited KashMir and chowdhrys of sidroon pleased him by providing supplies and services, the emperor was happy and awarded this area to them. During the same period, Roy Sher Khan son of Kaleem Khan who belonged to 10th generation of his ancestor Jalal-ud-deen of Ruplals race, advanced and prospered Wahda and its environs. His progeny is still controlling wahda Khaas. Other

races who are settled at Wahda Khaas came after Ruplals race. AMir Ali Khan is elderly man at present in Ruplal race, who is uncle of Munshi Bhaag Ali Khan, Mohrar Tehsil Haveli, perhaps he is the oldest man in Poonch. His age is reported to be about 150 years. He states that our family is settled in Poonch before Akbar's invasion. Akbar attacked KashMir in 1586 AD. If Ruplal dynasty's arrival is expected to be before half-century of Akbar's invasion, it is understood that in those days KashMir was ruled by Budshah.

Though Rajgan Sidroon was under Moughal influence but were autonomous in their internal affairs. Chowdhry Mohammad Abbas Khan Qadri attorney Raja Ghulam Mohi-ud-deen Khan Jagirdar Sidroon, dispatched a statement to the undersigned by the permission of Raja Saib in which it is recorded that among ancestors of Munshi Bhaag Ali Khan Ruplal, Sardar Tul Khan, Sardar Zulfikar Khan, Sardar MutwAli Khan and others one after another were wazirs and high officials of independent Rajgan Sidroon and were jagirdars also. Therefore, it is oblivious that this migrant dynasty produced famous people. In this dynasty Raja Sher Khan was a jagirdar and Bodya Khan has been the Numberdar of village Sudyan.

The occupation of Ruplal race is agriculture and govt. service and those who are not employees are agriculturists and farmers. In villages Basti and Choyee, several Ruplal cultivators stand recorded in Jamabandis of Tehsil Haveli. In settlement records this race is listed as Ruplal and Zamindars.

This race is confined to the areas of Pind Khurd, Tehsil and District Mirpur(Jammu), Mukhyala District Jammu, Tehsil Kohota District Rawalpindi besides following villages of Poonch; Tehsil Havelli villages of Miyanibasti and Cchoyee Degwar Maldeyalan, Chatra, and Mung and Dhangadoon of Tyehsil Sidhanti.

The following persons have been famous among Ruplal race; Sardar Mouzan Khan, Khandhari Khan, Jameel Khan.

Jameel Khan had two sons, Sardar Hassan Khan and Sardar Izzat Khan, Sardar Gull Khan, Zulfikar Khan, MutwAli Khan, Syeda Khan, Kala Khan, who during rajgan Sidroon were famous

wazirs and officers, who were offspring's of Sardar Hassan Khan. This branch resides in Meyani Basti Tehsil Havelli. From Izzat Khans sons are, Badoo Khan, Syeda Khan, Sardar Kaleem Khan, Sher Khan jagirdar, Mungoo Khan Numberdar and Daroga, were respectable persons. This branch is settled at village Choyee of Sidroon area. Munshi Faiz Mohammad Khan, Mahaldar custom, who died recently belonged to this family.

At present the famous persons of the dynasty are;

Meyani Basti; Baba Baag Ali Khan son of Syeda Khan sergeant police Poonch, Akbar Sher Khan son of Syeda Khan Zamindar, Fakir Mohammad Khan and Sher WAli Khan sons of Mir WAli Khan, occupation agriculture, Ghulam Hassan Khan son of Hashmat Khan occupation agriculture.

Choyee; Amir Ali Khan and Nawab Ali Khan sons of Bodya Khan, Munshi Gaag Ali Khan son of Nawab Ali Khan Mohra Tehsil Havelli. Ghulam Qadir Khan son of AMir Ali Khan occupation agriculture. Mohammad Hussain Khan son of Mir Mohammad Khan occupation agriculture, Shams-ud-din Khan, Mir Hussain Khan, Akbar Ali Khan, Babu Faiz Ali Khan brother of Munshi Baag Ali Khan son of Nawab Ali Khan occupation agriculture.

Dedwar maldeyalan; Lal Khan son of Khuda Bhakhsh Khan occupation agriculture.

Chatra; Feroz-ud-din Khan son of Milli Khan occupation agriculture.

Mung dhangadoon; Subedar Sardar Abdul Ghani Khan platoon 5/7 Rajput Regiment son of Amir Bakhsh Khan, occupation agriculture.

Pind khurd District Mirpur Jammu; Chowdhry Syed Ali Khan Numberdar.

Mukhyala District Jhelum; colonel Bostan Khan son of peer Bakhsh Khan Jagirdar.

Salharia Rajput

The author of "Tarikh Rajputan Punjab" stating Salharia Rajputs as branch of Chender Bani's Pathania Rajputs has recorded

that they are related to Raja Jaspals one son, Raja sesoo who lived between 13th and 14th century Bikrmi but it is a fact that Salharia dynasty is Chender Bani's but is not branch of Pathania Rajputs. But salharia Rajputs name does figure since long as per secretary Rajput Itehas committees report of Tarikh Aqwam Kashmir page no. 109, during Raja Jaipal governor Punjab's time, who himself belonged to Salharia dynasty. During Memood Gaznavis invasion of hind(396 Hijri) Punjab's Raja was Jaipals son Anand pal. It was about 950 years ago and Raja Sesoos period was 600 to 700 years ago, however, a fair number of salharia Rajputs are living in Districts of Gurdaspore, Kangda and state of Jammu. Among them are Hindus and Muslims, and among them some own villages and are zaildars and Numberdars.

Salharia Tribals of Poonch

One of their branches migrates from Kash Mir and settled in poonch. Before 200-250 years, yar Mohammad Khan salharia, was from fourth generation of Sardar Rustum Khan, accompanying his minor son Khair Mohammad Khan migrated from village Jabla Tehsil Uri District Muzzaffarabad and settled at village jag ladi in Tehsil Baag Poonch, and laid foundation of Salharia dynasty at jagladi.

Khair Mohammad had three sons, sultan Mohammad Khan, Jumma Khan and Malka Khan. Among them sultan Mohammad Khan had also three sons, but two died issueless and satar Khans progeny continues. He has three sons. Sher Dil Khan, Ghulam Mohi-ud-din Khan and Abdul Shakoor Khan, Sher Dil Khan is educated and is engaged in business at Rawapindi and Abbotabad.

Jumma Khan had two son, Mohammad Ali Khan and Mohammad Bakhsh Khan. the former has two sons, Feroz Khan and Gul Sher Khan and both are literates. Mohammad Bakhsh Khan has five sons; late Mohammad din Khan whose son Sulaiman Khan is Alive. Pahalwan Khan, Ali Akbar Khan, Mir Gull Khan and Ali Hussain Khan. Among them Ali Akbar Khan an educated man is a distinguished man.

In poonch the population of this race more or less is confined to following places. Tehsil Baag villages Karl, Gayalan and Jugladi. In the later village there are only four families, in Tehsil Mendhar, the village Batti. The relation of this race are with Khaak, Teziyal, and Dhoond races. They are Zamindars and own big area of land.

Khokhar Rajput

In India there are two types of Khokhars one is Khokhar Qutub Shahi, who's originated from Arabistan. The second types of Khokars are Rajputs, whose homeland from ancient times is Hindustan. Qutub Shahi or Qureshi Khokars basis of nomenclature is, that while coming to India Qutub Shahi married a Hindus Rajput Raja's daughter, whose caste was Khokar. The three sons born out of the same lady are called Khokar. Its detailed description is recorded in Aawaniz.

No detailed description is available from anywhere about Rajput Khokars. However, it is revealed, that their population is mostly concentrated in District Jhelum and its environs. They are very rich in Jhelum Dawan Khan, Ahmadabad and Potuhar area. Their ancestors were Hindus, and later on became Muslims. During Jehangir's period Dewan Khan Khokar has been a famous Rais, who during 1613 AD. developed a city called Pind Dewan Khan on his name at the foot of Kohistan Namk. In this Tehsil, Chak Shafi, Sultankote, Kote Shaib Khan and Ahmadabad all have been developed by these Khokars. They have been fighting with Janjovas, Gujjars and Jalb races for long time. Khokars were rulers. Pind Dewan Khan and Ahmadabad were their capitals.

During Sikh rule, their authority began to decline. First of all they were weakened by Sardar Chadat Singh. Then his grandson MahaRaja Ranjit Singh evicted them from Pind Dawan Khan and appointed their Rais Raja Sarfaraz Khan as Jagirdar by awarding few villages as he was the Governor of the state. Khokar Rajputs population is confined to District Jhelum and other Districts as is seen in Jammu, Poonch and KashMir locations, but their real centre is District Jhelum. Sir Lapal Griffin in his "Tarikh Raisan Punjab" page 604, records about them, that "Khokar Rajgan Pind Dewan

Khan and Ahmadabad belong to the high breed of Rajputs. Before 1623, there is no true picture about them". They marry with Gakhads and Janjovas.

Mr. Abdul Hameed Khan (B.Sc; I.F.S.)

His father Munshi Syed Ahmad Khan, came to Poonch during settlement, who working in department of Revenue settled in Poonch after his retirement from services. Mr. Abdul Hameed Khan was born at Poonch in 1906 AD. He studied upto Interance at High school Poonch. In 1927 AD. he passed B.Sc.Exam. from Lahore Mission College and stood first throughout Punjab. During that period, the Govt. of Poonch, paid him scholarship @=Rs 25/= per month for two years on the condition that after passing B.Sc. he has to work as science teacher in Govt. High School Poonch. But when after passing Exam. he came to Poonch, but the Govt. could not provide him, the Job of science teacher as promised. In those days a post of Demonstrator was Vacant in Islamia College Lahore. He was appointed there @ = |Rs 100/= per month as Salary, where he worked for one year and repaid the scholarship amount of 600 rupees to Govt.

In Lahore, he was appointed in Agriculture Department as Agriculture Asst. In 1929 AD, he appeared in Imperial Forest service's competition at Delhi. Many candidates appeared in this competition from all states of India, but the selection was to be made for three successful candidates. At last, the three lucky candidates who got selected were 2 Mudrasee's and one was Abdul Hameed of Poonch, who by his participation in All India competition, made small area of Poonch, famous throughout India. By the approval of Secretary of state i,e; Wazir Hind the Govt. of India deputed him to Imperial forest service college, Dera Doon for training on scholarship basis. In 1931 AD, he completed the training and was appointed as Asst. conservator in Madras state as no post was available except Assam, and he preferred Madras to Assam. At present he is drawing monthly salary of = Rs 600/= with fifty rupees as annual increment in the grade of 1350 rupees. When he will be in

the selection grade his total salary shall be 1750 rupees and by getting 100 rupees annual increment his salary shall be 2750. Since he is in Imperial service therefore, he can be posted at any place in India by the Govt. At present, he is 29 years old. Since his parents and younger brothers reside at Poonch, therefore, he regularly visits Poonch.

Minhas Rajput

Basis of Nomenclature of Minhas- Where this race stands settled?

This dynasty is a branch of Jamwal Rajputs. When this branch separated from Jamwal branch, how it separated, are Minhas only one man's progeny or different persons progeny in different periods. It is described in detail in "Tarikh Rajputan Punjab". We submit a summary of these facts here.

Minhas race relates with Raja Jog Raj or Jog Rao or Jog Roy, which according to "Kursi Nama" was 62nd generation of Raja Jambolochan, founder of Jammu and as per writer "Gulab Nama" was from 58th generation. Raja Jog Raj had two sons. The elder was crown Prince, who died leaving his offspring's during his father's life. Therefore, the Govt. was handed over to this younger brother. Suraj Hans. The present ruler MahaRaja Hari Singh Bhadur is from 25th and Poonch ruler Raja, Jagat Dev Singh's 36th generation. The few villages awarded to Milan Hans by Raja Jog Raj to Milan Hans by Raja Jog Raj his sons began to avoid its Cultivation. since ploughing of land is prohibited in Jamwal dynasty, therefore the name of Milan Hans progeny was Minhas in which Milan Hans and Manah words are included.

It is revealed from particulars of Jamwal dynasty that the main caste of Minhas race has originated from Milan Hans. But this race by practicing agriculture and farming was called Minhas, i,e; the progeny of Rajgan Jamwal who ploughed the fields were named Minhas. Minhan Hans period is said to be of 400 Bikemi. By this statistics the Minhas race is about 1600 years old today in 1992

Bikrmi. The progeny of Milan Hains is settled in Jammu besides Chaprad, Bhath and Pargawal etc.

The second dynasty of Minhas, Jasrotia, separating from Jamwaliz is settled in village Maltee Tehsil Sohelee. The third dynasty, Raja Sangram Dev separated from Lakharporia. They are settled in Kangda and Gurdaspur Districts.

The fourth dynasty, separated from Raja Chak Dev's second son Ram Dev in about 1238 Bikrmi. Ram Dev had two sons, Sanga Dev and Jaggu. The progeny of both these are settled in Sialkote, Gurdaspore, Jalandhar and Hosharypore Districts and are famous by the title of Mehtas. Babu Devi Singh, who during Rajha Baldev Singh's era has been a wazir, belonged to Minhas dynasty of Hoshiyarpore. Ram Dev's elder brother was Brij Dev, who had been killed in 1238 Bikrmi by Roy Pilthora. The present ruler of Jammu and Kashmir, Maharaja Hari Singh belonged to Brij Dev's 23rd generation.

The fifth dynasty separates from Raja Brij Dev's second son, Ralmal Dev who is settled at village Sameel; pore. Raja Narsang Dev the elder son of Brij Dev had three sons. Raja Arjan Dev became the Raja. His other two brothers Seedu and Jankhar Dev, became founders of sixth Minhas dynasty. Their offsprings are settled in villages Sum, Tope, Jindyala and Sohanjana.

The seventh dynasty of Minhas Rajputs commences from Hukman Dev, Kalyan Dev, who was younger brother of Raja Maldev (Death 1456 Bikrmi) and grandson of Raja Argan Dev. His sons are settled at Palovda, Chenderkote, Aaqilpore and Kastigadh etc. the famous Raja of Jammu, Aajayub Dev who is famous as Ajab Dev was grandson of Raja Maldev grandson of Raja Maldev.

Whatever Minhas families are in different districts of Punjab, Kashmir, Jammu & Poonch, belong to all those seven dynasties. Among Minhas Rajputs there is fair number of Muslims and in Punjab, they like other races progressed much in every field of life. Therefore, Late Molvi Haji Mehboob Aalm, founder "Paisa" Newspaper Lahore, Molvi Mohammad Abdullah Minhas Ex. Editor Muslim Rajput Amritsar, Moulana Hafz-u-Rehman Hafz-ul-uloom

Lahore Walay and some other persons belong to Minhas branch. Madam Fatmia Begum, Superintendent, Women's Madaries Bombay, Madam Zeenat Khatoon (B.A) Editor Newspaper Khatoon Bombay are daughters of Late Moulana Mehboob Aalm. Munshi Abdul Karim is his younger brother.

Minhas Muslims of Poonch

There is tradition of Prohits as per past tradition among Muslim Minhas Rajputs of Poonch. Therefore, a branch of Brahmins called Khajoray Brahmins are Prohits of Minhas race and Minhas Muslims follow these Prohits and as per ancient traditions, serve them. The village Samoot of Souran in Poonch area is the centre of Minhas race. In Samoot there is a Choki of stones where tradition of Teeks was organized, still exists.

Some families of Rajputs stand settled in Poonch area since ancienttimes. But Jamwal dynasty and its other branches came into origin during Sikh and Dogra Govts. among which Minhas dynasty is also included.

Minhas race is settled in following six villages of Soran area i,e; Samote, Poth, Soharnkote, Pumrote, Gandee, Dogriyan. Besides, the population of this race is confined to following places i,e; Gulhota, Adee, Gulhoon, Pathana Teer, Dharmsal, Poonch cirty Khas. Balnoie, Chendak, Polus Chafad, Maldra, Baag and different villages of Tehsil Sidhanti.

Among them, there are some dynasties who after embracing Islam, were called Sheikhs and some of them, after becoming Muslims are titled as Minhas.Like other places, in Poonch this race is also agriculturists. Some of its people are employees in army and police, while some are serving in Revenue and custom departments of the Govt. They intermarry among themselves and hardly have blood relations with other races.

On enquiry by the undersigned about migration of Minhas race from Jammu to Poonch, Lal Deen Khan Minhas Resident of Polus Tehsil Havelli records. "we have learnt from our ancestors that Minhas race had migrated from Jammu environs of Phulawda or

Akalpore areas". The correct name of these locations is Palavda or Aakilpore. It is evident, that the majority of Minhas in Poonch is from the progeny of Raja Maldev's brother Kalyan Dev. In Gulhota, the dynasty of wazir Mohammad Khan Minhas is very famous. Munshi Bhadur Ali Khan Mohrer Sargeant Police Sozan is an outstanding Muslim Minhas. Feroz Khan Numberdar Sorankote, Fakir ullah Khan Numberdar Pumrote, Kala Khan Numberdar Pumrote and Jalal-u-deen belong to this branch.

In village polis Soba Khan, Qazi Nawab Khan, Ghulam-u-deen Khan and Lal Din Khan are leading member of this race. Mian Manjee Resident of Jindrola is their great grandfather. This village is situated Tehsil in Havelli. It is also said, that Mian Manjee Shaib was an authority and a Rais. Qazi Nawab Khan and Soba Khan were from his third generation. Qazi Nawab Khan was Imam of two villages. Lal Din Khan, was from 4th generation of Manjee Shaib. In village Chafad Hawaldar Major pensioner Atta Mohammad Khan, besides, Mian Sayeen Khan, Sheroo Khan, Employee Poonch Platoon and Fajoo Khan are members of Minhas community. In Bani, Maldara, Chater Tehsil Baag, Dubaz Khan, Imraj Khan and Sher Ali Khan are leading men of their race. In Chokiyan Neeran Tehsil Sidantee, Sardar Barkhurdar Khan is an influential man possessing big property. His Late father was Deputy Inspector of police. Besides, the following persons are distinguished in Minhas community Ghulam Ali Khan, Mushaib Ali Khan, Syed Ali Khan Employees police, Lal Din Khan, Ibraheem Khan, Employees of J&K Army, Munshi Ghulam Mohammad Khan and Mudris Madrassa Tahi Mohammad Baksh Khan and Ghulam Haider sons of Sardar Fateh Sher Khan, Jamadar custom Poonch. In Poonch, the population of Minhas Rajputs is said to be more than one thousand persons. There are 12-13 Numberdars of this race. There are several Primary and Middle pass students and few are reading in Entrance classes. It is evident, that there is educational awakening in Minhas Rajputs. Some Minhas dynasties are mentioned as follows.

Dynasty of Sayeen Ghulam Murtaza Minhas

The particulars of this dynasty reveal, that one of their elders who embraced Islam during Moughal Kings, came to village Kaknee Tehsil Kotlee, Jammu, via Delhi, Silkote and Rajouri etc. His progeny spread in Kotee Poonch and other places. His son Khawaja Mian Khawjayal had three sons, Mian Doulat, Mian, Payroz, Mian Janoo. Payroz and Jano's progeny are settled at village Chhaddaa Tehsil Sidhanti Poonch. Malik Sajn Khan is the son of Mian Doulat Khan. From here, the word "Malik" is attached with this dynasty. According to the statement by this dynasty, that some Rais of Gakhad dynasty as a pleasure, awarded the title of Malik to Mian Sajn Khan. The progeny of this Sajn Khan is spread in villages Kaknee and Kalhar of Tehsil Kotlee, Madarpore of Tehsil Poonch Khas; village Tahee of Tehsil Mendhr and village Duwarandi Tehsil Sidanthi and other villages.

This dynasty as per their Pedigree relates to Minhas Rajputs and Sayeen Ghulam Murtaza who is Numberdar of Madarpore and Darandi and Saint successor, is from 15th generation of his neophyte ancestor. in the 10th generation of Malik Sajn Khan during Maharaja Ranjit Singh's era, Haider Khan has been a famous person of this dynasty, who was employee of Maharaja's army. About him, there is a famous tradition of this dynasty, he due to spiritual gesture resigned from army services and came to Sultan Mast Saint Successor Peer Mohammad Sachyar to District Gujrat in Punjab at Nowshera, which is adjacent to Kadyanawala. Peer Mohammad Sachyar has been an elderly man of Nawshai Qadria Silsila. During that period, Malik Haider Khan who after allegiance with Sultan Mast was called Sayeen Haider Shah, was residing in village Kulhad of Tehsil Kotlee. Now with the orders of his Murshid (Patron) came to village Duarandi situated at Phagudee in Tehsil Kotlee. Here he was awarded some area of land by Kardar Poonch for his services at Tanda vide endorsement of 28th Asog 1896 Bikrmi, which according to Sayeebn Ghulam Murtaza record is 40 Kanals and 12 Marlas.

Raja Moti Singh and after him Raja Baldev Singh also extended favor to his son Sayeen Sandal Shah. Therefore, a big area in village Duwarandi Tehsil Sidhanti and in village Madarpore Tehsil Havelli's exemption of 125 rupees, are gifts of their times. Even the award of two Beega land at Duarandi is of Maharaja Ranjit Singh's time as is evident from the notification of 10th Cheet 1896 Bikrmi, when Maharaja Ranjit Singh was astill alive.

The throne of Madarpore is related to dynasty of Madar Peer Shaib Qadri. This exemption continues from Raja Rustum Khan's period. Their successors have maintained the exemption. The mazar which is said to be of Sayeen Qamer Ali Shah, was under the control of one branch of Sajn's progeny. During 1958 Bikrmi and 1962 Bikrmi, during Raja Baldev Singh, the exemption was in the name of Roadord Sayeen Chengi, who was from the 12th generation of Malik Sajn. During Raja Sukhdev's period, according to Raja Shaib's order of 9th Phagun 1981 Bikrmi, this exemption was sanctioned in favor of Sayeen Ghulam Murtaza instead of Sayeen. Nawab Ali Shah. The total is 125 rupees, out of which they have to pay rupees thirty six as gift.

Sayeen Sandal Shah has four sons, (1) Ghulam Murtaza, who is saint successor and Numberdar also (2) Sayeen Ghulam Mohi-u-deen (3) Sayeen Haider Ali (4) Sayeen Aziz-u-deen. Malik Sajn Khan, Mian Payroz and Mian Janoo's progeny is in majority. Some families of this community are said to be in village Chakhalla Tehsil Rawalpindi. They intermarry with one another. Zamindaeri is their main occupation while some are engaged in Govt. service. They are also engaged in teaching and learning.

Munshi Ghulam Mohammad Khan Minhas Resident of Tahie

This dynasty, with Sayeen Haider Shah, as their great grandfather in Poonch, Garib Khan was an elderly man. Garib Khan's one son was Fateh Sher Khan. He has four sons, Mohammad Khan, Munshi Haider Khan, Ghulam Mohammad Khan and Syed Mohammad Khan. The former has two sons. Feroz Din Khan and

Faiz Mohammad Khan. Feroz-din Khan is educated while Faiz Mohammad Khan is studying. Munshi Haider Khan has also two sons, Munshi Ali Mohammad Khan who is Patwari in Revenue department and Youqub Khan who is still a minor. Munshi Ghulam Mohammad Khan, who is 33 years old is an employee in Department of Education since 12974 Bikrmi and is a good Munshui. His is teacher in a school at Tahi and people are pleased with his civilized behavior. His son is Attah Hussain Khan who is reading in class 6th. Munshi Syed Mohammad Khan is an employee in customs department since 1969 Bikrmi. He has two sons, Mohammad Shafi Khan who is studying and Manzoor Ahmad Khan who is still a minor.

The distinguished people of this dynasty are as follows.

1.Poonch Area

Malik Feroz Hassan Khan Numberdar Taterinote; Malik Bugger Khan Numberdar Taterinote. Defense Clerk, English, Malik Rasmat (Rustum); Ali Khan, Head Numberdar, Taterinote wund Chohanad; Malik Fakir Khan Numberdar Resident of Banpat, Malik Jamn Ali Khan Numberdar Banpat, Sayeen Noor Hussain Resident of Dwarandi, Sayeen Ghulam Mohi-u-deen Devarandi, Brother of Sayeen Ghulam Murtaza, Saint Successor, Malik Fida Mohammad Khan, Numberdar Resident of Kunkote Tehsil Haveli, Malik Feroz Khan Numberdar Resident of Kenee Teghsil Mendhr, Malik Wali Mohammad Khan Daroga Resident of Twetreenote, Hawaldar Jaisa Khan Resident of Poonch Khas, Master, Painda Khan Resident of Gulpore Tehsil Havelli, Malik Bhadur Khan Jamadar Resident of Sloteri Tehsil Havelli, Malik Syed Mohammad Khan Mashaldar Resident of Tahie, Mian Nawab Khan Resident of Polis Kakoth Havelli, Kala Khan and Sobah Khan Residents of Polis, MalikFaiz Talb Khan and Malik Shan Mohammad Khan Resident of Chhawd, Malik Ghulam Hussain Resident of Gundee, Suran area, Malik Attah Mohammad Khan Numberdar Resident of village Tahee, Malik Shah Wali Khan Resident of Sher Kakoth, Malik Allah Datta Khan Resident of Dwarandi, Malik Haider Ali Khan, Chhohanad

near Tetarinote, Malik Fateh Mohammad Khan Resident of Shwer Kakota, Bair Mohammad Khan Resident of Balonee Tehsil Mendhr.

2. Tehsil Kotlee Jammu

Malik Painda Khan Numberdar Resident of Kulhar, Malik Pholla Khan. Numberdar Resident of Kaknee, Malik Feroz Khan Numberdar Kaknee, Malik Allah Datta Khan Numberdar Resident of Tainda, Maliok Ali Akbar Khan Numberdar Dheree. Malik Haider Ali Khan Numberdar Shakyali, Malik Painda Khan Numberdar Pul, Malik Khan Mohammad Numberdar Chhajoda, Malik Matta Khan Numberdar Fagoraie, Malik Haider Ali Khan Numberdar Resident of Fagoraie, Malik Bhadur Ali Khan Resident of Dharee, Malik Qasim Khan Resident of Ashkayli, Malik Faqir Khan, Numberdar Resident of Village Palag.

Dynasty of Sardar Ghulam Hussain Khan Minhas

He is Numberdar Samoot and a rich man. During 1933 AD the agitation of J&K extended upto Poonch. He took active part in suppressing the agitation. The Govt. in recognition of his loyal services awarded him the certificate of honor. His four sons are as follow. M.Ashraf Khan; M.Sarwar Khan, High school student, Nazir Ahmad Khan and M.Hafiz Khan.

Dynasty of Sardar Shahada Khan Minhas

Mian Chhata is said to be the ancestor of this dynasty, who first of all embraced Islam in his branch Sardar Shahhda Khan, who is a leading figure of village Uri Tehsil Mendhr, among Minhas Rajputs, is from the 6th generation of Mian Chhata. The entry of this dynasty began during Maharaja Ranjit Singh's period (Govt. of Kashmir, 1819 AD). The name of Mian Chhata's son was Mian Methah. Mian Matha had two sons, Gull Mohammad Khan and Buland Khan. Gull Mohammad Khan's progeny is settled in villages Surankote, Samhote, Pumrote and Dogray. Buland Khan went to village Dhandak Tehsil Mendhr and settled there. Then progeny of

both extended in far off villages. Sardar Shahda Khan's father were four brothers. Saif Ali Khan and Ali Baksh were issueless. Hassan Ali Khan's son Beeru Khan and his son Baag Ali Khan is alive. Sardar Shahda Khan has three sons, Munshi Feroz-u-deen Khan who is Patwari in Tehsil Mendhr. Lala Khan is engaged in Agriculture. The youngest Mohammad Khan is studying in class xth of Islamia High School Poonch.

Minhas Dynasty Kali

Mian Mukand Singh was a leading person of Minhas Rajput dynasty of village Sheikhpora Wada Tehsil Samba Jammu. His grandson Mian Jerya embraced Islam during Maharaja Gulab Singh's period and when Raja Moti Singh ruler of Poonch came to Poonch, Mian Jerya also came to Poonch from Palawada. He has three sons and all of them are alive at present. They are Mian Nawab, Mian Ghulam Din and Mian Lal Mohammad. All of them have children. Mian Ghulam Din has two sons, Abdul Karim and Abdul Rahim. Mian Jerya after serving Raja Moti Singh was an employee of Raja Baldev Singh and after his retirement from services was awarded a piece of land and some reward. (Epistle by Syed Saif ullah Shah Sherazee Mudari's Madrassa Kalalee Poonch).

Malik Minhas

The people of this race are confined to villages of Tehsil Kotlee (Jammu) and Tehsil Mendhr Poonch, I.e. Daysee, Pathana Teer, Adee; Gundee area Soharn; Phugwadi; Kaknee, Dhanaan, Negali Goyee; Latree; Chhotee Nad; Chakdali, and Chharkote etc.

The people of this race relate that they are Minhas Rajput. One of their elders had embraced Islam during earlier times. His progeny, who are named Malik Minhas, are settled in the above reffered villages:

In "Tarikh Aqwam Kashmir" several pages were recorded about Malik race and Malik word and it has honorable title. It is not name of any particular race. One who either Rajput, Afghan, Hindu

or Musalman, when rewarded the title of Malik, his sons are called Maliks. Therefore, Maliks are in Hindus also and among Muslims, this race is recorded as Maliks in Settlement records. This race is purely agriculturists. In villages Dhanman and Phugwadi the Maliks are Numberdars. They intermarry. The educational status of this race is very Poor, and perhaps all people are illiterate. One man Allahi Baksh is primary pass. Syed Mohammad is receiving pension from English Govt.

The following persons are remarkable in this race. Bawl, Beer Wail sons of Qadir, Baksh, feroz, Syda, Baag Ali, Wahab Din, Ghulam Mohammad and Nawab Warla jolee Alias Raju Chowkidar. About Jolee Alias Raju Chowkidar one acqnaintee has dispatched following lives, which being interested are recorded as: "This person despite of Chowkidar of village, is Hafiz of Soura Muzamil, Expert of medicinal herbs, a strict follower of Islam and offering Tahjud. He treats Sick children and Allah favors him. He treats fever, and other diseases. He is such a manager, that he was making arrangements upto Mohtamum Bandobast single handedly. Allah Datta and Mohammad Shr are his two sons. His one nephew Nawab Ali son of Ali Baksh is a Businessman.

In Dubsee, the population of Malik Minhas is 3230 persons, and all of them are progeny of Lakhoo Khan. Lakhoo Khan, Jia Khan and Kamal Khan were three brothers, who are said to be the first neophytes of this dynasty in 10th generation. The sons of all brothers are settled in different villages but are deprived from education.

Minyal Rajput

According to Christian era (1194 AD), about 750 years and Hijra era (591 Hijra) 775 years has passed Rajput Raja Amna Pal was ruling Rajouri peacefully. His race was part of second word of his name that is his race was Pal, which is branch of Rajput race. Amna Pals' dynasty was ruler of Rajouri since few generations, and he was the last Raja of this dynasty.

During the same period,from progeny Raja Jaseer Rao founder Jaral race, Raja Noor-u-deen Khan son of Raja Shr Afghan neophyte alias Raja Shaib, left his property and country due to Afghan invasion and accompanied by his family and a small party of his companions came to Kohistan Rajwar. Raja Amna Pal received him with open arms and treated him elegantly. Raja Noor-u-deen Khan, after gaining knowledge about the country and its people and cementing friendship with Raja, tried his luck for the throne of Rajwar. And at last, one day with an opportunity when Raja was unaware about his attack, even he had no such execration from Noor-u-deen, and he attacked Raja and after arresting him became Raja of Rajwar. The members of Amna Pals' family and his companions fled away, while some faced death and destruction some were killed while others were arrested. This event as recorded earlier dates back to 1194 AD i.e; 591 Hijri.

The Sardar of Budal area, Tehsi Rajouri, Thakr Namdar Khan who was alive before 125 years from today and whose reference in historical accounts dates about the period when Maharaja Ranjit Singh was involved in Kashmir war, was from Amna Pals' progeny.

Raja Amna Pals' near and dear ones were hiding themselves for sake of their lives in different places of Rajouri area i,e; Muthee Dhada, Budhal, and village Majwal tehsil Kotlee, and Thakyala area of Poonch. As per Maynal race, due to one elderly person of Rajouri area, Hazrat Dood Haqani several people embraced Islam, including one person of Amna Pals' 7th generation, and he was named Deen Mohammad. The same Deen Mohammad's son Fateh Mohammad during that period when in Thakyala Padava area there was influence of Thakyal Rajputs, came to settle at Mohada. Since he relates himself as progeny of Amna Pal, therefore, he became famous as Fateh Mohammad Minyal and his progeny also became famous by the same name.

In Mohada there are only six families of this community, and are famous in their area as Malik's. It is not known, that why and when the world Malik became part of their name? Perhaps this word

has originated from Minyal. Adjacent to Agra (Hindustan) thousand and lakhs is Malik's Rajputs are settled, as well as Muslims.The origin of these Malkan's in reality are the Malik's. In the same word originated from one another and assume different shapes. The history of words is an interesting subject. It is possible, that someone might have referred their elder as Malik and the prdess continued. Few years back, a man who was holding a respectable post in cooperative societies in Kashmir was called Agha Shaib, although he had no relation with Agha seet. Now, his progeny are referred as Agha on his name. this race stands recorded as Agha in settlement records, and all of them settlement records, and all of them are agriculturists. Their fields are said to be fertile. They are related to Ghakad , Thakyan, Minhas, and Kulutra dynasties who are all Rajputs.

Among Mohada Minyals, Kirman Khan, Dewan Khan, Abass Khan, Methu Khan, Farmana Khan and Kala Khan are leading persons. In this community, a Sofi Darvaish (Saint) of Naqashbandi Silsila, nmed Sayeen Bhadur Ali is very famous. He has long hair and his amulets in his area are of significance. Among leading races I,e; Thakyala and Dwnala, of Thakyal, he is rated as an elderly man. Sayeen Bhadur Ali's fields are also in villages Gonthal of Saran area. Sayeen Bhadur Ali has three sons. One resides at Gonthal and his name is Syed Mohammad. One is railway employ at Fariduote Railway station. His name is Shah Mohammad. One is Dost Mohammad and is an employee in railway general store Lahore. Sayeen Bhadur Ali's two cousins Fakir Mohammad and Sakhee Mohammad are employees of railway factory Lahore.

Ghakad Race and its branches
History of Ghakad race

Some description about Ghakads has been recorded in "Tarikh Aqwam Kashmir" captioned Kashmiri's Muslim Rajput races, in which there is statement of Ghakads about their race. The Gakads say, that "we are progeny of Sultan Gowhar, who was residing in Asfahan, Iran. One of his sons breed was governing Tibet

for seven generation of Gowhar, controlled Kashmir by defeating Munawar Khan and married his son Farg with Munawar Khan's daughter. For thirteen generations, Ghakads ruled Kashmir. The last Governor Rustum Ghakad, was killed by insurgent Kashmiri's and his son Sultan Kabil Khan went to Ghazni to meet Subaktageen."

After fabricated statement of Ghakads, Sir Lapel Graffin himself refutes history of Ghakads as stated by them has been recorded. But it is known, that it is totally wrong. Sir Lapel Graffin also writes, "It is difficult to prove that Ghakads controlled Tibet and Kashmir. However, it is correct, that they invaded Kashmir during earlier times and the signs are still in existence in the north western side of this country.However, there is no proof that Ghakads have ruled there firmly." But the fact is that Ghakads invasion is subject to explanation. Sultan Sikandar Khan Iconoclasts' two sons Sultan Ali Khan and Prince Shahi Khan, who later on was as Sultan Zainulabdeen alias Budshah as famous King of Kashmir, were fighting with one another. On his arrival at Punjab, Shahi Khan sought help from Jasrart Ghad. Therefore, after a fierce battle, Shahi Khan after arresting his brother became King of Kashmir. On this occasion, Jasrat alongwith his race entered Kashmir for the first time.

The names of Ghakad Kings as stated by Ghakads, among them some names are purely Islamic for example, Khair-u-deen and Noor-u-deen. These names refer to Subaktageins time before him, although "Tarikh Farista" and "Tabkat Akbari" all histories record, that Ghakads during Sultan Subaktageen'son Sultan Mehmood Raja Jiapal, Ghakads were his supporters. It dates back to 1008 AD Ghakads embraced Islam during Sultan Shah-ub-deen Goris' period, after decline of Ghazni dynasty and its detailed description is recorded in "Tarikh Farista" and "Tarikh Aqwam Kashmir".

Ghakads refer Munawaz Khan as King of Kashmir and Ghakads state King Sultan Kabb's son Farg Amir's marriage with Munawar Khan's daughter. As per the research of earlier historians and the undersigned, the way there has been no Ghakad King in Kashmir and neither some Sultan Kaab has conquered Kashmir, nor

there has been any King Munawar Shah by name in Kashmir and none of his daughter has married with Farg Amir. But, Ghakads relate Sultan Kaab and his son Farag Amir's fanciful origin; there was rule of Hindus in Kashmir during that period, and after long period of time, (1325 AD) Islam spread in Kashmir.

Ghakad race has been brave, courageous, strong and wise race. Due to such qualities they were always successful than their contemporary races of Aawan, Gojar, Janjova etc. and however there was animosity between Ghakad Raise's but for outside enemies they were always united and elect one leader, and this plan and unity was instrumental for their honorable existence. Among Ghakads besides Ghakad Khan, on whose name their race is famous there are people i.e. Sultan Jasrat, Shakha, Ghakad, Tatar Khan, Sultan Adam Khan, Sultan Sarang Khan, as big and famous Raisez and independent Rais of Ghakads was Sultan Muqarab Khan, whose Govt. was extended from Gujrat and Bhimbar upto Attock. In 1765 AD, after departure of Ahmad Shah Abdali to Lahore, Sardar Gojar Singh Binghi who was Lahore's Ahad-al-Hukam defeated Muqarab Khan in a bloody war. Afterwards, the condition of Ghakhad dynasty became gradually so weak that in 1826 AD, it was an ordinary Zamindar dynasty. In Jhelum, Rawalpindi and Hazara Districts of Punjab, Ghakhad is a famous dynasty. Sir Lapel Griffin records. "Despite of various deficits and revolutions, Ghakhads are so brave and respectful as during their rule".

Ghakhad race has now many branches and then every branch gives rise to further branches. Sogail branch is related to the name of Ghakhad's grandson Seyogee. From the same dynasty, Satwal from Shaheri Khan, Loori from Lohar Khan, Sarangyal from Sarang Khan, Ferozal from Feroz Khan and Sanal race from Sun Buja Khan who was sovereign Rais of Rehtas is founder of Bugbal branch. This branch is settled at Rehtas and Dumalee areas. After Maqrab Khan's defeat, most members of this dynasty, leaving their residences pell mell, went to adjacent mountains of Jhelum and Rawalpindi.

Most of Poonch Ghakhads refer these Districts as their ancient homeland. No Poonch Ghakhad, cannot say correctly that in

which time and under what circumstances and which period they entered Poonch. However, it can be surmised that during decline of Moughals, i.e; after death of Aalamghir and during Ahmad Shah Abdalis attacks and after that when Sikhs assumed authority in Punjab and like other races, Sikhs depressed Ghakhads and Ghakhads leaving Govt. left for unknown destination in Panic. During the same period Ghakhads entered Poonch and its environs. Among, Poonch Ghakhads, Hatyal, Begyal, Sarangyal, Oumal and Ferozal are famous dynasties. Ghakhad race and its branches were famous during earlier times by the titles of Sultan, Malik and Rajas and still the rich and influential Ghakhads are called Raja, Sardar and Maliks.

Sultan Ghakhad Khan, on whose name this race is famous, is described in detail as under; about origin of Ghakhad race and its acceptance of Islam, has been recorded in detail in "Tarikh Aqwam Kashmir". Ghakhad Khan was second son of Sultan Kabil Khan. During Mehmood Ghaznavis time, he sought permission to settle his race, which was in majority, on the bank of river Jhelum. It is said, that the place where this race settled first of all is now called Ramkote. Ghakhad within short period of time conquered the area called Potuhar which is sand- witched between Jhelum and Attock. His son Baj Khan was minor at the time of Ghakhad Khan's death. Therefore, during days of Bajkhan's underage, Ghakhad's wife ruled for some years on her vast area. Baylogee who has been the founder of Sogyal race, was son of the same Baj Khan..

Now, some famous branches of Ghakhad race are described in detail.

Oumal Ghakhad

About this famous branch of Ghakhad's there are five hand written Pedigrees before me, which have been dispatched by different Oumal Ghakhads of Poonch and the interesting thing is that every Pedigree is different. Their two published Pedigrees are also available in which there is mention of Oumal branch.

The undersigned feels it appropriate to have a cursory glance on those Pedigrees before making mention of famous persons of Oumal dynasties or Oumal Ghakhads of Poonch. In one pedigree from Munshi Taleh Mohammad Khan Jamadar Palandri upto Shaib Khan are nine generations. But a strange history named "Haft Ganj", Taleh Mohammad Khan upto Shaib Khan. And then some names in the middle are entirely different. In "Tarikh Raisan Punjab". It is stated that from Sultan Kabil Khan upto Sultan Adam Khan are 13 generations. The "Haft Ganj" has counted 16 generations and in hand written Pedigrees, two have recorded 16, one 15 and other only ten, from Kabil Khan to Adam Khan. Then difference among them about names is more interesting. Malik Gul Mohammad Khan was recorded Malik Lakhn Khan by "Tarikh Raisan Punjab", "Haft Ganj" Bakun Khan while among hand written Pedigrees one has recorded Lakhn Khan, other Lehr Khan and in some Pedigree Malik Makhn Khan was recorded as Gul Mohammad Khan's great grandfather's father, in some grandfather and by some as great grandfather and by some as great grandfather. Lakhn, Bakn and Lakhn, words which resemble with one another, make it clear that the name of their ancestor might be similar to these words.

The undersigned thinks the name Malik Lakhn Khan as most credible, which is recorded in Sir Lapel Graffin's book, in which efforts have been made to research about certain races.

In one Pedigree Sultan Adam Khan has six sons, in other only one Son, in other two twelve sons and in "Tarikh Raisan Punjab" only two sons have been recorded. "Tarikh Raisan Punjab" which is however an authentic book, has made mention of only those branches, which are settled in Punjab, or which are related to big branch, or which took place in policies of the country and fought wars with local races. Therefore, it is surmised that besides, those two sons of Adam Khan, who have been part of Punjab Govt. had other sons also which themselves or their progeny extended to different areas of Poonch by migrating from Punjab or its adjoining mountain areas and those who due to unemployment or other

reasons could not take part in the politics of the country were either six or twelve.

However, as stated one son of Sultan Adam Khan, namely Lakhn Khan's one son Mung Khan came to village Gulkote of Tehsil Sidhane Poonch from Phadwala, District Rawalpindi. He developed a village Mung on his name. That village from centuries ago still exists, but Mung Khan's son Amir Ali Khan, after death of his father, settled in village Rehada of the same Tehsil. He had three sons, Butar Khan, Awhar Khan and Yousuf Khan. After death of their father, these three brothers migrated one after another to (1) Bagyana Dakhla or Cheyat (2) Chapda Bun, Hornamera area and (3) Choki Kalabun to settle there. Raja Butar Khan had five sons, Junaid Khan, Jeej Khan, Misri Khan, Rattan Khan, Shakree Khan. The Progeny of these five is settled at Nikr, Humo Mohada, Bagyana, Banakh, Pinhalee and Baag. Raja Adhar Khan's son, Raja Sangar Khan's Progeny is settled in following villages, Bakh, Kullar, Poth, Baag and Pinali etc. Raja Yousuf Khan had two sons, Sheru Khan and Bagh Khan. His sons are settled in villages Banakh, Tikradarviyana besides, Tehsil Kotlee District Mir Pur and Nela Tehsil Kohata in English area.

It is said that three sons of Raja Amir Ali Khan and their sons, for 8-10 generations were working as rulers and conquerors in these villages. During Dogra rule, many Oumals who were Rais and influential received Pattas, Jagirs, Titles and Numberdari's to settle permanently in following villages i,e; Bathakha, Nikr, Humomohada, Raveli, Cheervati, Bagyana, Peenali and Basagh. Among Oumal there have been many spiritual persons, whose mazars are pilgrimage sites in villages of Reehada, Gulkote, Bhagayana, Darekh, Banakh, Humomohada & Chokee Baghyana. This race took active part in European war. Besides, common soldiers, many commissioned officers, some Hawldars and Naik's are Pensioners at present. Despite, Business and employment in Govt. Services, they mostly depend upon agriculture. At present, many boys have passed Interance. Some are F.A'S and few are studying in B.A. class.

It has been a special characteristic of Oumals but all branches of Ghakhad race that in case they marry with other races, they donot marry their children other than Sadaats. However, they donot feel it below dignity to marry with other respectable races. But the main thing about their marriages is that they donot follow the tradition of Rum, in which the bride's father receives some fixed amount from the boy's father before Nikkah. For checking bad traditions during marriages or death ceremonies this race is striving hard to preach Islamic and moral education. The remarkable persons of Oumal branch are as follow, alongwith their residences.

Humo Mohada

Jamadar Taleh Mohammad Khan Mail Oversees Palandri and his son Shaibzada Babu Mohammad Afzal Khan, who after passing Interance is an employee in department of Education, has now been transferred to department of Revenue and is Patwari in Halqa Bungomain Tehsil Baagh. Jamadar has two more sons as follows, Jawahir Khan Student class 7th and Ali Akbar Khan, who is reading in Primary class.

Ravlee

Sardaran Sydal Khan and Yousuf Khan Numberdars, Sarderan Jungi Sher Khan and Dost Mohammad Khan and Soba Khan, Sardar Sher Ahmad Khan employee T.M.Company Hazara, Sardar Gul Sher Khan Army pensioner, Munshi Mohammad Aalm Khan and Mohammad Syed Khan, Ahmad Deen Khan, Rural post Runner Baagh area, Mohammad Ayub Khan, Shopkeeper.

Banakha

Jamadar Munshi Mohbat Khan Mail Oversees Line Baagh.; Munshi Mohammad Amir Khan, Petition writer Baagh, Sardar Sultan Khan Numberdar, Sardar villayat Khan Numberdar, son of Sardar Dost Mohammad Khan, Jagirdar, Sardar Mohammad Zaman

Khan Numberdar, Munshi Mohammad AMir Khan, Branch Postmaster, Trarkhad.

Among Oumal Ghakhads of Banakh, Sardar Haji Noor Khan has been a godly man. Munshi Hashmat Ali Khan Mahaldar custom who due to his satisfactory services has been incharge Inspector customs, several times, is his son. Munshi Hashmat Ali Khan provided education upto Interance to his son Mohammad Akbar Khan in poonch High School. Mohammad Akbar Khan was also so intelligent that he stood first in Matric exam. and got merit scholarship from Poonch Govt. Now, he is studying in Sri Partap College, Srinagar. Besides, studies he is a famous sportsman and has received awards on several occasions.

Baagyana

Sardar Sher Zaman Khan, Pensioner Jamadar platoon.

Khatyada

Sardar Syed Mohammad Khan, Mahaldar customs Hejara, Sultan Mohammad Khan Inspector Zamindara Bank.

Nikr

Sardar Bilawar Khan Khewatdar, Sardar Mohammad Hussain Khan Mahaldar custom Chokee Champa GAli, Sardar Noor Khan Shopkeeper, Sardar Hussain Khan School master, Sardar Sher Ahmad Khan Army pensioner, Sardar Mukhtar Khan Numberdar, Sardar Mohammad Noor Khan Shopkeeper, Babu Mohammad Yousuf Khan, Interance pass, Sardar Ghulam Hussain Khewatdar, Sardar Mohammad Amir Khan, Employee customs department Khan Mohammad Khan Teacher Middle school Baag. Karmdad Khan Resident of Karomohari Baag, Son of Raja Sheru Khan Son of Raja Yousuf Khan.

Motarain Tehsil Sidhanti

Here are only families of Oumal Ghakhads, in which the sons of Late Bhawal Khan are remarkable. He has four sons, Masu

Khan, Mohbat Khan, Rasmat Khan and Munshi Feroz-u-deen Khan. The last one is Patwari since, 15-16 years. His brother Masu Khan's one son, Imam-u-deen Khan is doing business in America and lives there with his family. He has married there, Sardar Taleh Mohammad Khan Jamadar Overseas Mail Service, is close relative of Munshi Feroz-u-deen Patwari. Some people of this branch are settled in Palan Tehsil Havelli. They often marry among their own community. If they mean to marry in other community they do it but never a girl outside their community. The branch of Oumal Motarains is recorded as Ghakhads in revenue records. These people are agriculturists and few of them are engaged in Govt. Service.

Bagyal dynasty of Ghakhad Race

Buja Khan is the founder of Bagyal dynasty, whose Particulars are recorded in detail in "Tarikh Raisan Punjab". Here we present a summary about them.

Sultan Shah-ub-deen Mohammad Gori, deputed his General, Qutub-u-deen Khan, who later on has been the first permanent Muslim King of Hindustan by the name Qutub-u-deen Aebak, to Lahore for Punishing Ghakhad race, who were involved in attacks upto Lahore Wall.Qutub-u-deen Aibak not only defeated Ghakhads, but even killed thousands of Ghakhads. Malik Nang Khan Ghakhad who was from 6th generation of Sultan Ghakhad Khan, took revenge of the bloodshed, at the time, when Shah-ub-deen Gori on his return from Hindustan was camped on the bank of river Attock. It was summer season. During night the top of King's tent was lifted. A group of Ghakhads led by Malik Nang Khan came to attack during night and killing the guards came to Kings Bed room. Due to noise, a good number of killers were arrested, including Nang Khan, but the King who faced 22 wounds of Sword passed away. After Nang Khan, Gowhar Khan succeeded his father. But one grandson of Nang Khan Boja Khan by name, who was nephew of Gowhar Khan, separated from his Uncle became self-styled Rais of Rehtas. The same Buja Khan is the founder of Begyal branch of Ghakhad race. Begyal race is settled between Rehtas and Dumalee till date. Buja

Khan, event took place in about 1247 AD, or few years after that. The elderly man of Bugyal branch, who came from Dumale District Jhelum to Poonch area, is famous as Sardar Kamal Khan.

About Sardar Kamal Khan, there is an interesting event in Poonch that once enemy forces arrived at Poonch. It was Raja Abdul Razak Khan or Raja Rustum Khan's period. By his orders, Sardar Kamal Khan's army instead of Swords made use of beating the enemy with shoes and compelled them to fled away. Therefore, the place where this war broke out in Poonch, is famous as "Tarpad Mohda". In Pahadi language, "Tarpad", stands for shoes, while "Mohda" for piece of land. When Raja Rustum held reins of Govt. he awarded many villages as Jagir to Sardar Kamal Khan and among them some villages and places are related to Kamal Khan's name, i,e; Mahkama Kamal Khan, Ba Hendee Kamal Khan and Bagyal pass etc. At Tarpad Mohdah, the Govt. of Poonch has constructed Judicial court complex and the name of this place is Mandi.

Among Sardar Kamal Khan's progeny, Sardar Shams Khan's sons areas as are; In Poonch Khas; Sarsar Fateh Bhadur Khan, is working as Gazetted officer in Poonch. Sardar Syed Ahmad Khan, Khan Bhadur Khan, Ghulam Hassen Khan and Dewan Ali Khan. In village Kosliyan. Fateh Din Khan Faiz Mohammad Khan, Banka Khan, Khan Mohammad Khan, Safdar Ali Khan, Feroz Khan. In Sehr Kakota; Ali Akbar Khan, Fakir Khan, Ghulam Mohammad Khan, Fakir Hussain Khan.

"Besides Sardar Nadir Ali Khan Tehsildar, Sardar Nasir Khan Thanedar and Sardar Hayat-u-deen Khan, Deputy Inspector police, are the progeny of Sardar Shams Khan. From Sardar Kaman Khan's Progeny Sardar Hashim Khan has following successors. Sardar Fakirullah Khan, who is A.D.Kong of Raja Jagat Dev Singh. In revenue records, the two villages of Bagyal pass and Dhokadee Jagir stands in the name of Fakirullah Khan. The dynastic papers are also in his possession. His father's name was Sardar Abdullah Khan. In Poonch, this dynasty is famous due to its authority. These

dynasties often intermarry. They are agriculturists and are serving the Govt.

Sidhal Ghakhad

The Pedigree of this race starts from Malik Tatar Khan, a remarkable name, who was from Sultan Ghakhad Khan bin Sultan Khan's 12th generation. Tatar Khan's grandfather was Gul Mohammad Khan. He was Alive when Amir Timur attacked India. He passed away in 1403 AD. In Pedigree of Sidhal race, Sultan Adam Khan had seven sons, though historical accounts refer only two sons, the first Lashkier son, who was Killer of his nephew Allawal Khan son of Sultan Sarang Khan. The second Ali Mohammad Khan whose progeny is Alive in Rawalpindi, the third son is Sheikh Ganja.

During Akbar's period, there were civil wars and disturbances in this dynasty. Therefore, the King by his orders divided the possessions of this dynasty as, Sultan Jalal-u-deen Khan son of Sultan Ali Mohammad Khan was awarded Danglee and 454 villages. Mubark Khan son of Kamal Khan ibn Sultan Sarang Khan was awarded Phirwala and 333 villages and Syed Khan who was Sultan Sarang Khan's third son, was awarded some area of Rawalpindi. Among seven names of Sidhal Pedigree only Lashkri Khan is a correct name. The second name recorded is Mohammad Khan. Perhaps, the correct name shall be Mohrer Khan. Mohrer Khan was not brother of Lashkri Khan, but his son. The same Mohamid Khan or Mohrer Khan's one son Syda Khan has been recorded as Sidhal race was famous on his name and the same Syda Khan first of all came to Poonch. In "Taruikh Raisan Punjab" there is no mention of Mohrer Khan's sons. But it can be enquired that since his father Lashkri Khan had killed Sultan Sarang Khan's son i;e, Uncle's son, Allawal Khan and due to dynastic animosity they were hell bent to kill one another, therefore there is no surprise, if Mohrer Khan or his offspring's has taken refuge in Poonch mountains due to Powerful enemy.

During writing, present book, the undersigned studied "Tarikh Jhelum" in which there is mention of Sydu Khan, an influential Ghakhad Rais and on page 245 of this book, it is recorded, that.

"During Aalmghir's period, one leading Rais of Ghakhads Sydu Khan developed fort Syed pore, which was adjacent to his capital Choha. After Aalmghir, his sons fought for succession to throne, then Sydu Khan in opposition to Mohammad Mouzam who became King of India later on and was named Bhadur Shah I, helped his brother Mohammad Azam. Mohammad Mouzam after being King punished Sydu Khan by distributing major area of his country Dhani between Mayer and Kisr Sardars. Now, there are three Syed Khan or Syda Khan or Sedu Khan in Ghakhad dynasty which with, little difference exhibit the meaning of one name only.

The first Syed Khan, was son of Sultan Sarang Khan, during Akbar's period, whose mention has been made by author of "Tarikh Raisan Punjab". The second, Syda Khan son of Mohrer Khan or Mohmid Khan, whose name has been recorded by Sidhal race in their Pedigree and lived perhaps during Jehanghir ibn Akbar's period. The third is Sydu Khan who was living during, Aalmghir's time and whose mention has been made by the author of "Tarikh Jhelum" under Ghakhad Silsila.

Among the three with which Syed Khan or Syda Khan or Seedo Khan, Sidhal race is related. Its decision is not difficult. The Syed Khan who was Alive during Akbar's period was controlling Rawalpindi and its environs. He does not need to go to Poonch and if it had been from Sidhal race, then this race might have been in Rawalpindi and its adjoining areas. The Syda Khan son of Mohrer Khan or Mohmid Khan's mention has been made by Sidhal race in their Pedigree, the historical Proof for that is difficult to locate.

The Sydu Khan during Aalmighir's time was holding no authority due to opposition by Bhadur Shah I son of Aalmghir and in order to ridicule him, his country was gifted to Sardars of other races. Therefore, it is possible that he due to Shame and repentance might have come to Poonch territories to hide himself with the

undersigned, the same Seedo Khan is the ancestor of Sidal Ghakhads. Sidhal race in their Pedigree has recorded four sons of Seedo Khan, whose names are: Beekho Khan, Sekho Khan, Haider Khan and Jeevan Khan. Among then, one of the Sidhal races branch exists i,e; from Bekho Khan it is Bekheval from Sukho Khan is Sukhwal and from Haider Khan is Haideryal. This race is settled in village Charfad Tehsil Havelli. There are about eighty families and their population is more than 400 and less than 500 persons. The amount of Revenue tax of this race is upto 800 rupees. Education is not common and people are mostly farmers. During European war many men of this race were employees of British army platoon 104, and still some are serving. Some people besides agriculture are engaged in other trades. There are two Numberdars of this race and both are in Chafad. One is Ahmad Ali Khan son of Shaholi Khan while the other is Ghulam Mohammad Khan son of Jamu Ali Khan. Besides, two Numberdars the following persons are remarkable in this race, Syed Mohammad Khan, Mian Sher Mohammad Khan, Nazer Ali Khan son of Shaholi Khan, Allah din Khan, Syda Khan son of Nazer Khan, Feroz Khan, Fakir Mohammad Khan, Juma Khan Fakir Khan. Faju Khan, Ali Sher Khan, Feroz Khan son of Syda Khan, Ghulam Mohammad Khan son of Kamoon, Fateh Mohammad Khan, Faju Khan son of Gadah Khan, Fakir Khan son of Jamal Khan, Fakir Mohammad Khan son of Gamoon.

Sikandaral Ghakhad

The original land of Ghakhads as recorded is District Rawalpindi. From Sutltanpore, which is situated in this Distinct, its four races with different names spread on different places. Their names are: Sikandral, Bugyail, Ferozal, Oumal. The other branches of Ghakhals originated from these branches. Bugyail branch spread on Rehtas or Dumalee, Padree, Singhoie and Maloat villages. One of their branches which originated from Tola Khan is called Telyal. The Rajgan Rehtas were Bugyails, but after Sultan Mukrab Khan, was ruler of Gujrat upto Attock. The Bugyal of Rehtas Raja was the greatest Sardar of Ghakhads. Ferozal left towards Jhelum and

Novgeran. Oumal branch originated from Sultan Adam Khan. They also spread in the Districts of Jhelum & Rawalpindi.

Sikanderal branch which is also called Sikanderyal left towards Lahdee and Bigdala. Sardaran Lahdee belong to this branch. From here, this branch due to revolutions of time, settled at other places. In villages Lahdee, Badul, Bikdala, Goorsiyan and Gundapik of Tehsil Jhelum, Sikanderal Ghakhads have been Numberdars since early ages. In village Sahdee Chohan, of Poonch, one elderly man of this branch Hafiz Khalil Khan by name came from Khanpore District Hazara. After some time, he or from his progeny, some elder migrated to village Adaie from there.

In Poonch, Chowdry Ghulam Hussain Chohan, Numberdar, Resident of Adaie's elders and Hafiz Khalil Khan Sikanderal Ghkhad arrival has been on the same time. Hafiz KhAlil Khan's sons have been Hafiz Quran for three generations, for example, Hafiz KhAlil Khan himself, his son, Sultan Hussain Khan and his son, Hafiz Sultan Gull Mohammad Khan. Hafiz Sultan Mohammad Khan has following three sons. (1) Mian Ghulam Rasool Khan (2) Mian Qudrat allah Khan (3) Mian Abdullah Khan. Mian Ahmad ullah Khan, Mian Abdul Karim Khan and Mian Abdul Rahim Khan, were grandsons of Mian Ghulam Rasool and were sons of his son Sultan Khan. Among them only Mian Abdul Karim Khan is Alive at present. Mian Alim-din son of Mian Ahmad ullah Khan is working as Imam also and is in possession of Nikkah Register. Hafiz Sultan Mohammad's second son, Mian Qudratullah has only one son, Mohammad Ali Khan, whose son Mian Noor Aalm is Alive.

Hafiz Sultan Mohammad's third son Abdullah Khan has three sons. (1) Mahenda Khan, who has following sons, Mian Lal Din and Mian Rahim Baksh (2) Mian Fakir Khan, whose son is Attah Mohammad Khan. (3) Mian Qadir Baksh Khan. His son is Mian Jalal-din Khan. They intermarry while their daughters are even married with Sadaats. In Poonch Settlement records, these people are recorded as Ghakhad race. In Adaie there are only 3-4 families and their population is not more than 12 persons. They are commonly Zamindars. A few of them are Imams and Mudaris also.

In Sultan Ghakhad Khan's tenth generation, Malik Gull Mohammad Khan has been a famous Ghakhad Rasis. Among his four sons, one was Malik Sikander Khan. His sons are called Sikanderal Ghakhad on his name and Poonch's Sikandral Ghakhads are his progeny. One branch of Sikandral Ghakhads exists in Kotlee District Mirpur. In this branch which is settled in village Dhangrote Bugga Khan, Numberdar has been an influential man. His two sons are Alive. Hussain Mohammad Khan is Numberdar, and Gull Mohammad Khan, is Mohrer Mal in Kotlee. There are three families of this branch. Among this branch, one person Saifoo Khan, came to Balnoie to Raju Khan Sakhal Ghakhad. He married his daughter with him and gifted a house and both irrigated as well as dry piece of land. Saifoo Khan's three sons are Alive, Sher Khan, Ali Akbar Khan and Mir Mohammad Khan. Sher Khan's two sons are Mohammad Khan and Panoo Khan. Mir Mohammad Khan is a Peon in Tehsil Mendhr. His sister's son Jalal Khan is residing in village Dhangrote Tehsil Kotlee. One more branch of Sikandral Ghakhads is settled in Tehsil Havelli after migrating from capital city of Lahdee. The founder of this branch and leading Risaldar Feroz Khan, came to Poonch for employment in Singer company and settled permanently at Tehsil Havelli.

Sikhal Ghakhad

As mentioned above, the Ghakhad race which has spread in Punjab and some areas of Hindustan was controlling Potuhar lying between Jhelum and Attock about 950 years ago. The first ruler who established his race in this area was Sultan Ghakhad Khan, who is also called Ghakhad Shah. This race embraced Islam during Shah-ub-deen Goris time. During Ghakhad Khan's 4th generation, Malik Rajr Khan, who developed Wangali and which has remained capital for years, has been a powerful ruler. In "Tarijkh Raisan Punjab", in chapter Ghakhads his name has been recorded as Raju Khan, but in Ghakhad race's Sukhal branch's Pedigree, his name is recorded as Rajan Khan instead of Raju Khan. After his death in 1160 AD, his elder son Malik Sephr Khan was recognized as his successor. His

second is said to be Ishaq Khan. The Ghakhads of Khanpore District Hazara, who at present are famous and influential in Punjab, and among whom Late Raja Jahndadf Khan C-I-E is famous as Chief of Ghakhad, belong to Malik Sehpar Khan's Prongeny.

The second son Ishaq Khan's progeny is settled in villages Kathar Wania District Mirpur Jammu. From here, one branch, whose founder is Tasa Khan Sukhal, came to Poonch. Ishaq Khan's progeny is called Sakal or Sakhal on his name. Sakhal Ghakhads in Kathar are still influential. The undersigned is in receipt of an endorsement dated, 28th Magh 1964 Bikrmi, on which the seals of following Sukhal Ghakhads are affixed. Najeeb Ali Khan son of Sardar Alif Khan Numberdar, Karm dad Khan son of Sardar Sultan Ali Khan Jagirdar Numberdar, Fazl dad Khan son of Burhan Khan Jagirdar, Syda Khan son of Akbar Khan Jagirdar, AMir Ali Khan Jagirdar. These names reveal that Sukhal Ghakhal in Kathad were no less in status than any other race. But the seal and no signatures of these Jagirdars and Numberdars reveal, that they were illiterates. The referred statements are about one fourth of a century old, therefore, it is possible that this race might have advanced in Education. However, there is much army spirit in Sukhal Ghakhads. Raja Rung Khan is a retired Pensioner from Late Maharaja Bhadur's Platoon and Raja Alif Khan his son, who has met the undersigned, was colonel in Maharajas army. Now days he is a Pensioner, besides, there are many other employees in army of this race.

Whatever dynasties of Ghakhads are i,e; Bagyal, Oumal, Sarangyal, Sogyal, Sikanderal, Ferozal, Sukhal etc. the great grandfather of all is Ghakhad Khan. Sukhal Ghakhads are settled in two villages of Poonch, one village Bulnoie which is in Tehsil Mendhr and second village slotree in Tehsil Havelli. In both the Tehsils there are only 80 families of this race. First of all Tasa Khan son of Akbar Khan Sukhal, came to Bulnoie from Kathad. He had three sons, Mohammad Yaar Khan, Satar Khan and Buloo Khan. The progeny of these three brothers increased in number. In Bulnouie there are about 40 families of Sukhal Ghakhads and they belong to these three Ghakhads. But they are all illiterate and

City Book Centre

arrogant due to lack of knowledge. They are engaged in farming and rare cattle and think that Allah has created them for same. They have no desire for education and have no arrangements for prospects in Education. They are settled on a peak of mountain, where neither any trade nor is any chance of progress. There is no irrigated land. But under poor and depressed conditions they have sense of honor.

During land settlement process, villagers and Zaminaders were ruled by "Shejra Kush". Despite their crying they were listed as Sukhal instead of Sukhal Ghakhad. In 1960 Bikrmi, one Jaffar Khan of Bulnoie, strived hard to make amends in the records and atlast, he got, from Khanpore Ghakhan District Hazara authentication of his race as Ghakhads, in which by the orders of Raja Baldev Singh Governor Poonch, the orders of Raja Baldev Sngh Governor Poonch, the corrections were made in revenue records by recording Sukhal race as Sukhal Ghakhad. Jaffar Khan, was from 7th generation of Tasa Khan Sukhal and is son of Fateh Ali Khan. He has four more brothers i,e; Munshi Feroz Khan, Kala Khan, Bhadur Khan, Shah Wali Khan. Munshi Feroz Khan is Mahaldar in Customs department of Poonch. Due to efforts of Munshi Feroz Khan and Jaffar Khan, a school is on in the village. Among village Bulnoie, the following persons of Sukhal Ghakhads are prominent, i,e; Khan Wali Khan and Sher Mohammad Khan, Sher Khan, Feroz-u-deen Khan, Sher Dil Khan, Syed Ali Khan, Jabr Ali Khan, Lal Khan sons of Fazl Khan. Rung Khan, Sher Baz Khan, Shaskhee Zeb Khan sons of Jalla Khan (Among them Sher Baz Khan is forest Guard) Fazl Khan Bandiwala, who has been Guard of Raja Baldev Singh. Habibullah Khan son of Dewan Ali Khan, Chohad Khan, Fakir Khan son of Kallu Khan, Feroz Khan and Fakir Khan son of Bhadur Khan, Sher Dil Khan son of Sar mast Khan, Khan Wali and Feroz sons of Naser Khan, Kalla son of Roshan Khan and Fateh son of Naju Khan, Fakir Khan son of Hasha Khan and Fatweh Khan, Jehandad Khan son of Fateh Khan, is a Motor Driver in Quttla. Ghulam Hassan Khan, Inayat Khan and Rung Khan sons of Dooda Khan, Khan Bhadur employee Platoon English, Feroz-u-deen and Fateh Sher and Kala son of Naser Ali

Khan and Sher Mohammad Khan son of Jafah Khan, Niaz Ali Khan, Sher Ahmad Khan son of Fateh Khan, Sabz Ali Khan and Kala son of Khunk Khan, Mohammad Sher Khan and Malik Sher sons of Fateh Sher Khan Mehandi Khan son of Jung Khan, Kaka Khan, Mohammad Sher Khan son of Phelwan Khan.

The following persons are fameres in village Slotri Tehsil Havelli. Dost Mohammad Khan, Safdar Khan, Gulab Khan, Fakir Khan, Rasmat Khan, Ghulam Qadir Khan, Jalla Khan, Kala Khan, Fakera Khan, Sher Khan, Inayat ullah Khan, Ali Akbar Khan. As per the statement of this race, they marry with Sukhal Ghakhas or other branches of Ghakhads. They marry with daughters of other dynasties, but do not marry their daughters with them.

Ferozal Ghakhad

This branch is one of the four famous branches of Ghakhads. In village Daanpore, Tehsil Jhelum, Ferozal Ghakhads are Numberdars. This race is settled in 6-7 villages of Poonch i,e; Kullar Mohada, Pumroort, Bohriyan Naad, Ferozlan, etc. As per statement of Ferozal Ghakhads of Poonch, that they are settled there for about 500 years. All of them are farmers and among them the following persons are famous and are Numberdars. Sardar Abdullah Khan Numberdar, Naad Ferozan, Sardar Gowhar Khan Numberdar. Dohriyan, Sardar Haider Khan Numberdar, Chumyadi, Sardar Sher Mohammad Khan Numberdar Kullar Mohdaha, Sardar Nazer Ali Khan Numberdar Mahtadee, Syed Mohammad Khan Numberdar Singhote. Bihari Khan Numberdar Singhote, Fakierullah Khan Numberdar Singhhote, Sardar Attah Mohammad Khan son of Sardar Gowhar Khan Numberdar Dohiriyan, Sardar Pandah Khan Numberdar from progeny of Sardar Salah Mohammad Khan, Sardaer Nadir Ali Khan Numberdar son of Sardar AMir Ali Khan.

The genelogical map sent by Ferozal Ghakhads of Poonch, begins from Sultan Gull Mohammad Khan who is recorded as Malik Gull Mohammad Khan in historical records. This famous Sardar of Ghakhads, was Alive during AMir Timur invasion of India. He died in 1403 AD, which as per 1935 AD, is 532 years ago. Some Shajra

Nawees has referred three sons of Gull Mohammad Khan, some has recorded six and then there is difference between names, for example, Ferozal race in their genelogy has recorded following three sons of Gull Mohammad Khan, Sarang Khan, Feroz Khan and Bagga Khan. From Ghakhad race of Tehsil Baagh one genelogical map has been received in which three sons have been recorded for Gull Mohammad Khan, with following names; Sikander Khan, Farg Khan and Bagga Khan. The genelogical map in possession of Khanpore people and a copy of which is available with the undersigned has recorded following six sons of Gull Mohammad Khan; Peer Khan or Beer Khan; Sikander Khan, Bagga Khan, Feroz Khan, Hathi Khan; Issah Khan, allothough Hathi Khan is Peer Khan's grandson and Peelu Khan's (Brother of Tatar Khan) son.

In genelogical map there is a rule, that if there is mention of Kings, Governors and great men, the big branch is taken into consideration and others are disregarded. Therefore, Malik Peer Khan's mention from whose progeny were Hathi Khan, Adam Khan and Sarang Khan, almost all of them stand reflected in all historical records and genelogical maps. There is no mention of Gul Mohammad Khan's other sons in historical accounts. As per my view as compared to other genelogical maps of Ghakhads, the Khanpore genelogical map is more credible though that is not free from mistakes. Bugga Khan is recorded in almost all genelogical maps. In one map, Farg Khan's name stands recorded. Feroz Khan may Perhaps be the correct name. In this manner, Sikander Khan, Feroz Khan, Bugga Khan and Malik Peer Khan, must be true. From Sikander Khan is Sikanderaral and from Feroz Khan is Ferozal. Ferozal is also called Purozal, as Ferozpore is called Parvezpore and Ferozwala as Parvazala.

On Page 254 of "Tarikh Jhelum" Published in 1880 AD, is recorded, that "Ghakhad reveal themselves as Keyani breed. But the fact is that initially they were Hindus". Its Proof is that Killing of daughters was common among them. Before Islam one woman had several husbands. Widow remarriage was prohibited. They fought against Sultan Mohammad Ghazanavi and were supporting Raja

Lahore in Peshwar battlefield, till date their marriage and death traditions resemble Hindus. The Raja who is King among them, uses "Kashka" or "Teka" on his forehead like Hindus.

The Proof about them being Hindus or atleast idol worshippers or non-Muslims is that when in 1000 AD (393 Hijra) Raja Jaipal Governor of Lahore's son, Raja Nangpal or Nund Pal, fought with Mehmood Ghaznavi, thirty thousand Ghakhads who were all idolaters, in support of Raja murdered 3000-4000 Muslims. But the same Ghakhads after 175 years embraced Islam during Shahb-u-deen Goris time.

In Mendhr area there are more than 100 families of Ferozal Ghakhads. During some period, they were very influential in that area. In settlement, they were exonerated at National level for remittance of revenue tax. Though this race has dynastic and historical importance, but alas! On the whole, they are arrogates and illiterates. Ferozal race is settled in following villages of District Jhelum, Barsal, Sekho, Nokran, Singa, Jhelum Daanpore, Besides some families are said to be in Sambha and Jasroota Jammu.

Mugyal Ghakhad

In 5th generation of Sultan Ghakhad Khan, Malik Sehphr Khan Ghakhad was the son of his famous forefathers. His son's name in Tarikh Risan Punjab, is recorded as, Malik Nang Khan. But in Gakhads genelogical manuscript which is in possession of Ghakhads of Khanpore District Hazara Nang Khan's name is written as Sung Khan and in some other genelogical maps, which are in Possession of the undersigned, Mang Khan name is recorded there also. It is therefore, evident, that the correct name shall be Mung Khan. He is the same Mung Khan, who was instrumental in killing Sultan Mohammad Gori when in 1206 AD; he was retiring back to Ghazni from India, by a party of Ghakhads.

Mughal race is not in Poonch but is confined to District Jhelum in majority. The Emperor Jehangir has made mention about it in his Tuzik. In Tehsil Jhelum, the Mukyal Numberdars are in

following villages, Khanpore, Bodla, Ram Dayal Ourana, Sultan, Reseela Kalan, Karbak, Badda Gawara and Salhal etc.

Hathyal branch of Ghakhads

In 11th generation of Sultan Kabil Khan son of Sultan Ghakhad Khan, three famous sons were born. (1) Malik Tatar Khan (2) Jastar Khan (3) Peelo Khan. Sultan Adam Khan who had been a famous Rauis of Ghakhads and his brother Sultan Sarang Khan, both were Malik Tatar Khan's sons. Jaster Khan was issueless. Hathee Khan was son of Peelu Khan. Hathee Khan was Rais of Ghakhads during Babar's time. Babar fought with him and Baber in his Tuzik has made mention of this war. Sultan Sarang Khan, who was his nephew, was poisoned to death and in 1525 AD obeying Baber became Rais of his race. Hathyal race of Ghakhads is famous by Hathee Khan's name.

Sogyal branch of Ghakhads

Sayogee was grandson of Sultan Ghakhad Khan. He was the ancestor of Sogyal Ghakhads of Tehsil Gojar Khan. Dunglee which has been the capital of this branch has been settled by Sayogee's nephew Ujar Khan (Death, 1160 AD). In District Jhelum, Sogyal Numberdars are Present in many villages, for example Baylee and Rudyala Jungo which is situated in Tehsil Jhelum.

Sarangyal branch of Ghakhads

Sultan Sarang Khan was brother of Adam Khan and son of Malik Tatar Khan. Sarang Khan poisioned to death Hathee Khan in 1525 AD established his state and alongwith his brother Adam Khan, obeyed Babar and became free from threat of Moughal attacks, even Adam Khan alongwith a group of Ghakhads left for Delhi to call Moughal King for submission, for which Babar awarded vast area of Pothaar to Adam Khan.

In Wars between Himyun and Sher Shah, Sarang Khan supported Himuyun. For this loyalty, Sher Shah's son SAlim Shah

attacked Sultan Sarang Khan and after defeating him killed him alongwith his 16 relatives though he sought for asylum. The branch Sarangyal Ghakhads originated from the same Sarang Khan.

Khak Rajputs

According to the traditions of Khak, Hatmal and Tezyal dynasties their great grandfather has been Raja Mal Khan, whose mention has been made in "Tarikh Aqwam KashMir", and more than that, has been recorded in Janjova race's particulars.

As per statement of Khak people, that first of all, Raja Sri pat, Rathore, who was grandfather of Raja Mal came to Punjab from Kanonj. Sir Lapel Graffin according Janjova race traditions writes, that Raja Mal who was Rathore and progeny of Pandvas came from Jodhpore or Kanorij in 980 AD. The author of "Rajput castes" also states Raja Mal's arrival to Punjab from Kanooj or Jodhpore. According to the undersigned that Raja Mal has lived during decline of Ghaznaviz and rise of Ghoris. The decline of Ghaznaviz started from Behram Shah's death 547 Hijra till Khusroo Shah (555 Hijra) and Khusroo Malk's (590 Hijra) period. The rise of Ghoris started from 590 Hijra upto Shah-ub-deen's murder 602 Hijra. This whole period is about sixty years.

This period was determined that the autghority of last three Kings of Ghaznavi dynasty due to rise of Ghori dynasty, had disappeared from Afghanistan and Ghazni and in Punjab, small sovereign Govts. were reestablishing. During the same period, Raja Mal Rathore due to differences with one of his contemporary Raja's of his race, settled in northern mountains of Jhelum alongwith a small group of people and as per Sir Lapel Griffin that this thought encouraged him that once Pandvas had took refuge in these mountains. Due to decline of Ghaznavis there was rule of autocracy. Raja Mal gradually gained power even when Shahb-u-den Mohammad Ghori tried to destroy the last King of Ghazanvi dynasty, Khusroo Malik, whose capital at that time was Lahore, first of all he had to confront. Raja Mal, in the environs of Jhelum. But there was hell of difference between Shahb-u-deen Gori and Raja

Mal. At last he was defeated and imprisoned. The traditions famous about embracing of Islam by Raja Mal among Janjova, Khakh and Hathmal dynasties is that Raja Mal embraced Islam due to Miracles of some Muslim Saint. The other is that the Muslim Darvaish, who had said to his father Dharopat, that he will be gifted with a son positively but shall embrace Islam. Due to spiritual attraction of these words, he became a Muslim. The last tradition, which the undersigned has recorded on page 402 of "Tarikh Aqwam KashMir" that, one day Raja Mal passed by a madrassa and what he observed was that the teacher was teaching the following verses to his students.

"Butay Chon bar aarov muhemat Kus Ke natu andaz khud barand magus na neirdey dastush na aftud zepa agar bafgund bar na Khaiz wa zeja".

When Raja heard the meaning of these verses from the teacher, he was impressed and from an idol worshipper he became follower of tawheed i,e; Musalman.

Besides, these traditions Sir Lapel Griffin, about conversion of Rajal Mal to Islam, expresses that Raja Mal, in order to save his life and to regain his empire accepted Islam. But the races from Raja's Progeny and the way the dynasties link themselves with Raja Mal, no body agrees with the idea of Griffin. They state, that with regard to above three traditions, one of the traditions is related with him.

"Tarikh Rajputan Punjab" "Rajput castes" and "Tarikh Raisan Punjab" authors and genelogical maps of Janjova and Khakh races have recorded five sons of Raja Mal Khan, i,e; Raja Tarnolee Khan, Raja Beer Khan, Raja Johad Khan, Raja Kala Khan and Raja Khakh Khan.

About their ancestor, Raja Khakh Khan, one elderly person of Kkakh race states, "He alongwith an ordinary army came towrds KashMir mountains. During that period there were Govts. at many places. The master of 2-4 villages was also called Raja and was ready to fight with his enemy. When Khakh Khan arrived Chattarclass of District Muzaffarabad which is adjacent to the old

Dulaie stop on Jhelum valley road, he fought with the ruler of that place. But the ruler of Cheterclass, was defeated and submitted. From here Raja, Khakh Khan conquered sohutr Danah Kacheelee area. Then he controlled Kote Dahr Yaldov etc. and selected Nagnee Dhasree which is adjacent to Dulaie stop as his capital. His sons Raja Sangee Khan and Raja Mangee Khan stayed here. But Raja Khakh Khan stayed here. But Raja Khakh Khan himself with his young son Aliya Khan left towards Tibet and passed away there. His son Aliya Khan could not return as he too died there. His progeny is still alive there.

From his progeny one son Raja Sangee Khan of Raja Khakh Khan, the Hatmal race was born. One son remained in Tibet. The middle son, Raja Mangi Khan's progeny increased in majority. In District Rawalpindi, Poonch and Tehsil Uri and Muzaffarabad, the race famous as Khakhs are all progeny of Mangi Khan Bin Raja Khak Khan.

Raja Mangi Khan's son, was Ali Sher Khan and grandson's name was Panja Khan. Panja Khan had two sons, Raja Tej Khan and Raja Peroz Khan. The last one Peroz Khan had two sons, Raja Goond Khan and Raja Dahoda Khan Alias Tez Khan whose Khakh race is settled in Tehsil Muzzafarabad and Tehsil Uri of KashMir, where there are many Jagirdars, whose mention has been made on pages 400-406 of "Tarikh Aqwam KashMir". This race and its people are the progeny of Raja Goond Khan. Dahoda Khan Alias Tez Khan's progeny are settled in following villages of Poonch area; Kotlee, Dheerkote, Nutrol, Bagheer, Mukayala, Nawl, Arja, Chod, Peel, Malvat, Dhak, Bhadr, Rangla, Rungoli, Seclokote etc. Raja Tej Khan brother of Peroz Khan has his sons in following three villages, i,e; Cheedyan, Ghaddikair and Tahal. Besides, in Badat, Rehkod bin Mung, Gowhara Hajeera and Tat, there are about fifty families of Khakh race.

As per cousus 1931 AD, the population of Khakh dynasty in KashMir state including Poonch is 12608 persons in which there are 6409 males and 6199 females. It is said, that Khakh dynasties were receiving four annas per rupee from every cultivator as property

rights. The people of other races who were settled in villages, were paying five rupees for horse to Numberdar at the time of marriage. This race has matrimonial relations with other race besides Sidhan and Dhonda dynasties. In Gilgit war, the young men of Khakh race, were fighting with Maharaja's army to prove their loyalties. During European war this race supported English Sarkar (Govt.) It is said, that about 600 men of Khakh people were employees in army Mr. Hamilton, Mohtamim Bandobast (Settlement) Poonch, in his report has made mention of Khakh race with Tezyals. The translation of same is as follows.

"Tezyal includes 16 villages, but they donot get any benefit for their merits and rights and their superiority against other races. This race in origin relates with Rajputs. They are courageous and strong people and are superior than other races due to their character and authority. This race in origin inhabits KashMir Mountains and stretches from Tehsil Uri and Muzzafarabad upto Tehsil Baagh Poonch. When Raja Moti Singh was appointed as Governor of Poonch Darhar was fixed as the boundary for partition. As per this partition these people who were left in KashMir their revenue tax was collected by employees of Tehsii Muzzafarabadf and those villages who fall in Tehsil Baag of Poonch, their tax was reAlized by Tehsil Baagh Walas.

There are some villages of Khakh race, whose owernship rights are in Poonch also as well as in KashMir for example Kotlee Rungoli, Rajpothee. Some area of these villages are in Poonch and some in KashMir and the owners of land, pay revenue tax at both the places. Now, there is mention of few famous persons, who are settled in different villages.

Kotlee

Here, Sardar Mohammad Youqub Khan Numberdar, is a famous personality. He has received the title of Sardari from Darbar Poonch. He is Assessor of Sessions court, Director of central co-operative Bank Tehsil Baag, president of Anjaman Islah-al-

muslemeen and a reputed contractor. He is rich, respected and an influential man. During days of famine of 1983 Bikrmi, 1989 Bikrmi and 1990 Bikrmi, the assistance by cash which he paid to his community was acknowledged by the Govt. of Poonch through the certificates. During days of tumult,1988 Bikrmi, the efforts which he made for restoration of peace, the officers of Revenue department and Superintendent of police Poonch, awarded him certificate acknowledging his services. Besides, Poonch he owns property in Tehsil Muzzafarabad, besides, Poonch. He is also Numberdar there. His grandfather Sarfaraz Khan was Jagirdar and Numberdar. He lost Jagir as per settlement laws, but Numberdari continues. He has following three sons, Sardar Mohammad Lateef Khan, Sardar Mohammad Yousuf Khan, Sardar Mohammad Yousuf Khan and Sardar Mohammad Yaseen Khan. All three are reading in a High School. Besides, the following persons are famous. Sardar Khan Fazl Khan son of Shah Wali Khan, Zabardast Khan son of Bhadur Khan, Panda Khan, Najabat Ali Khan, Mehdi Khan Shams Khan Kamal Khan, Sardaer Phalwan Khan Nasra Khan son of Baag Khan Munshi Gull Ahmad Khan, Munshi Muneer Ahmad Khan, Munshi Kala Khan, Munshi Fazl Khan who is secretary of Quomi Anjuman. The following persons in this village are pensioners, Jamat Khan, Hayat Mohammad Khan, Shabir Ahmad Khan and Gull Ahmad Khan.

Nazool

Mohammad Yousuf Khan Numberdar, Nawab Ali Khan, Neela Khan Habib Khan contractor, Gull Ahmad Khan.

Bhagsar

Abdul Khan and Sikander Khan Numberdars, Ali Akbar Khan, Sultan Mohammad Khan.

Mukhyala Nadil

Sardar Jawahir Khan Deputy Inspector police, Pensioner, Jagirdar Rehus and Numberdar. He has been awarded the title of

Sardari from Govt. Sardar Rehmat ullah Khan Numberdar and Jagirdar, Sardar Mohammad Sharief Khan, Sargeant police, Sardar Sher Afzal Khan, president and Assessor, Sultan Mohammad Khabn Jagirdar.

Peel

Sardar Mohammad Zaman Khan Numberdar and Jagirdar, president committee, Sardar Ghulam Nabi Khan Jagirdar and Numberdar, Sikandar Khan.

Dahak Bahdar

Syed Khan Numberdar, Feroz Khan Indian officer, Attahullah Khan, M.Yousuf Khan, M.Akbar Khan, Sher Ahmad Khan Pensioer, Mohammad Afzal Khan, police Employee.

Bahdar

M.Ali Khan, Umar Khan, Mungi Khan Numberdar, Rengi Khan, Indian officer, Samandar Khan, Gull Ahmad Khan, Govt. Pensioner.

Chod

Painda Khan Numberdar. Mir Ahmad Khan, Bashir Ahmad Khan, Mir Aalm Khan School Master, Sardar Pahlwan Khan.

Arja

Bugga Khan Numberdar, Prize holder, Sobedar Major Malook Khan Bhadur, Muju Khan Bhadur.

Rungla

Sher Ahmad Khan, Bugga Khan, Sher Ahmad Khan II Numberdar.

Seekote

Jawhr Khan Numberdar.

Rangooli

Khan Shans Khan and Akbar Khan, Numberdar, Shams Khan's father Shahbaz Kjhan was Jagirdar and Numberdar. After his death his Jagir was stopped. Dost Mohammad Khan and Rehmatullah Khan, Ali Akbar and Sher Ahmad Khan, pensioner.

Chapadyan

Fateh Noor Khan Numberdar.

Ghodi Keer

Ali Bhadur and Youqub Khan Numberdar.

Tahil

Sabdal Khan Numberdar.

Khak Community of Jugladee Tehsil Baag
Progeny of Beer Khan

About 300-400 years from today a person named Jung Khan, from village Kachayle, Chikar area of KashMir, arrived at Tehsil Baag. The village Jugladee is settled on his name. jug is degenerated word of Jung and Ladee means house. Ther are six Numberdars from the same dynasty. Their relations are mostly with Sidhan, Tezyal and Dhond races. Jung Khan's all sons are farmers. During world war Europe, this race performed remarkable servbices. From Jung Khan's 10th generation, Beeru Khan during Dogra Govt. was a famous man. He was the first Numberdar of his village. Whatever Khak community is settled in this village they belong to his

following four sons progeny. Roshan Ali Khan, Sher Ali Khan, Nazr Ali Khan and Mohammad Ali Khan.

Roshan Ali Khan has following sons, Hashim Ali Khan, his son Mohammad Zaman Khan, Jamadar Khan. His two sons are Feroz Khan and Sher Mohammad Khan.

Progeny of Sher Ali Khan

Sher Ali Khan has three sons, Bala Khan, Attah Mohammad Khan and Dost Mohammad Khan. Balla Khan has three sons i,e; Hayat Khan, Pahlwan Khan and M. Yousuf Khan. Among them, Hayat Khan, who is Numberdar has two sons, Mir Ahmad Khan and Jawahir Khan. Attah Mohammad Khan who is distinguished among his community has one son, namely Munshi Gowhar Ali Khan, who is a Businessman in Aibatabad, Dost Mohammad has three sons i,e; Munshi Gull Mohammad Khan, Afraseyab Khan and Abdul Rouf Khan. Nazr Ali has only one son, named Gulab Khan, who has two sons, i,e; Sher Ahmad Khan and M. Youqub Khan who are Alive. Beer Khan's fourth son Mohammad Khan has two sons i,e; M.Bazz Khan and Aaalm Sher Khan. The foremost has two sons, i,e; M.Ashraf Khan and Gull Sher Khan and the latter has following five sons, namely Ali Akbar Khan, Molvi A.Rehman Khan, G.Hussain Khan, Noor Hussain Khan and Akbar Hussain Khan.

Progeny of Karim ullah Khan Alias Kar mala

Among his three sons, Kala Khan's sons are as follows. Fateh Noor Khan, M.Noor Khan, Mohammad Din Khan, son of Mir Bazz Khan, son of Sesa Khan bin Kala Khan and Shab-u-deen Khan bin Shah Mohammad Khan bin Sesa Khan, Nawab Khan contractor and Abdullah Khan bin Sohana Khan bin Kala Khan.

Progeny of Hansoo Khan bin Bulu Khan

Bulu Khan's father Lateef ullah Khan was a leading person of his community during "Aap Rajee" period. Hunsoo Khan, his grandson, has two sons, i,e; Fakir Khan and Feroz Khan. The

foremost has four sons, i,e; Ghulam Haider Khan, Ali Asgar Khan, Ashraf Khan, Wohshanak Khan, who are Alive, Feroz Khan's son is M.Akbar Khan.

Progeny of Mouzam Khan

This man was living prior to Dogra rule and was famous in his area. His son Panoo Khan and grandson Sitar Khan and his son Mir Wali Khan have been famous. Mir Wali Khan has following four sons, i,e; Meera Khan, Bohala Khan, Fakir Khan and Shah Wali Khan. Meera Khan has three sons, i,e; Nawab Ali Khan, M.Baksh Khan and Mir Mohammad Khan. Nawab Ali 'Khan's son, Fateh Mohammad Khan is educated and is contracttor. Mohammad Baksh has a son named Pahlwan Khan.

Bhola Khan had five sons, MutwAli Khan, Akbar Khan, Dost Mohammad Khan, Rangee Khan and Nawab Khan. The first three are dead. Their sons respectively are M.Fayaz Khan, Sher Dil Khan and M.Ishaq Khan, who are studying. Rangee Khan is a distinguished person among his brothers. He has two intelligent sons, M.Sagree and Abdul Hamid, who are yet studying. Meera Khan's third brother Fakir Khan has passed away. But his son, Kaku Khan and his grandson Sher Zaman Khan are Alive. His fourth brother Shaholi Khan is Alive. His son Ahmad Ali Khan and grandson Faiz Aalm who is educated are remarkable persons.

Progeny of Mustroo Khak

He had two sons, Bhola Khan was a Numberdar. Now his son Gull Mehdi Khan is Numberdar. He has two sons, Ali Hussain Khan and Ahmad Khan. Both are educated. Ahmad Khan is doing Business at Brahma. Gull Mehdi Khan's brother is Gull Hassan Khan. Bhadur Khan has five sons, i;e Fakir Khan, Nawab Ali Khan, Tikka Khan, Nazer Ali Khan and Dost Mohammad Khan. Fakir Khan is famous among his brothers and his sons Sulaiman Khan and Munshi M.Zaman Khan and his nephew Sher Ahmad Khan son of Nawab Ali Khan are distinguished persons.

Progeny of Hunsoo Khan

Hunsoo Khan, was among the progeny of Sher Mohammad Khan's grandson, AAli Khan. Hanso Khan, is Ali Khan's grandson and son of Mir Wali Khan. AAli Khan in this dynasty has been the Numberdar during Dogra era. Hunso Khan has three sons i,e; Fazl Khan who is Numberdar, Gulab Khan and Bhola Khan. The last two persons have died. Among them, Gulab Khan's two sons Ali Sher Khan, and Sher Zaman Khan and Bhola Khans son Noor Ahmad Khan are Alive. Fazl Khan's Uncle M.Ali Khan and his son Dost Mohammad Khan are famous among this community.

Progeny of Gairat Khan

Among his three sons Dulha Khan's mention has been made at some other place. The second son Gull Beigh Khan's 4th generation has M.Fazl Khan bin Nasroo Khan with two sons M.Feroz Khan and Abdul Haleem are Alive. The third son, Beigh Khan's grandson Kala Khan had following two sons i,e; Bodaa Khan, whose son Dohada Khan's three sons Gowhar Ali Khan, Zaman Ali Khan and Akbar Ali Khan has following sons respectively, i,e; Hoshnakh Khan, Ali Sher Khan and M.Afzal Khan. Kala Khan's second son is Sher Wali Khan. His son Zaman Khan's sons are M. Karim Khan and Munshi Feroz-u-deen Khan.

Progeny of Panoo Khan Khak

He had two sons, the elder Satara Khan, from whose progeny is Mir Aaalm Khan son of Fazl deen Khan bin Rajoli Khan (correct name shall be Zor Wali Khan) bin Satara Khan and Moughal Khan bin Zior Wali Khan and Mougjhal Khan's two sons Ismail Khan and Mir Ahmad Khan are remarkable people. The second son of Panoo Khan was Kala Khan. His grandson M.Ali Khan bin Noor Ali Khan has following five sons i,e; M.Gulab Khan,

Qasim Khan, Gull Ahmad Khan, Noor Ahmad Khan and Suliman Khan.

Progeny of Jalu Khan Khak

He had two sons, one Hunsoo Khan who has two sons, Daleel Khan and Dilawar Khan. Dilawar Khan is a rich man and a leading figure and among his five sons, Ali Haider Khan, Ali Akbar Khan and Youqub Khan are distinguished persons. The second son of Jalu Khan is Sher Baz Khan. His son M.Baksh Khan is Alive. Among this dynasty Nasr Ali Khan and his son, Feroz Khan, Fazl din Khan and Pahlwan Khan are outstanding people.

Progeny of Maksood Khan

This man has been living during early ages. He had two sons Zia-u-deen Alias Jaboo Khan and Shukr din Khan. Jabu Khan had two grandsons, one Abdullah Khan. From his progeny are Gulla Khan Hayat Mohammad Khan and Akl Jung Khan who are Jachho Khan's sons. Sher Dad Khan, Mir Dad Khan and Sher Dil Khan are sons of Begoo Khan, the brother of Jachho Khan. The progeny of Abdullah Khan's second brother Fakir Khan are as follows, i,e; Ali Bhadur Khan, Iqbal Khan, Mir Ahmad Khan, Gull Ahmad Khan, Bagga Khan and Ali Akbar Khan.

Jaboo Khan's brother Shukr din Khan's son Gairat Khan had two sons, Arif Khan and Noor Khan. The foremost has following sons, i,e; M.Afzal Khan, Haji Abdulla Khan, M.Ayub Khan & M.Youqub Khan. These four brothers are sons of Sardar Mungi Khan Numberdar, who was from 5th generation of Arif Khan. M.Afzal Khan is Numberdar and M.Ayub Khan is an employee in Deptt. Of Posts. From Arif Khan's brother Noor Mohammad Khan's branch is Mir Ahmad Khan. Hayat ullah Khan, Jawahir Khan and M.Zaman Khan are distinguished people.

Progeny of Fazl Khan Khak

His elder son Gulab Khan is Numberdar who has two sons, Sher Wali Kjhan and Abdul Hassain Khan. The second son is Kadku Khan, who has three sons, i,e; Munshi Suliman Khan, Tota Khan and Sajawal Khan.

Progeny of Sher Baz Khan

He had two sons, one Nasr din Khan. He has two sons Jamsheed Khan and Gull Hussain Khan. The second Muna Khan, whose son is M. Sharief Khan.

Dynasty of Khak Kotaydee Lugo Khan

Amboo Khan, during "Aap Rajee" period migrated from village Barkayera Tehsil Baag and settled at Kotaydee Tagloo. He has following four sons, Faiz Baksh Khan, M.Baksh Khan. The last two remained issueless. From Faiz Baksh's progeny Mir Zaman Khan (son of Feroz Khan) is Alive. Karm Baksh Khan has three sons, i,e; Sher Ahmad Khan, Attah Mohammad Khan and Karim Haider Khan. Among them the sons of Sher Ahmad Khan are; Mistri Mir Ahmad Khan, who is an employee in Frontier province at Landi Kotal, Meer Mohammad Khan, Gull Hussain Khan, Ghulam Hussain Khan and M.Hussain Khan.

Atth Mohammad Khan's two sons, Kalu Khan and Abdul Aziz Khan are Alive. At Barkameera Nasru Khan has two sons, one Molvi M.Fazl Khan who is conversant with many languages and is an employee in Mumbai. The second, M.Sayeed Khan, who is an employee in post office Palndaree. They are all farmers. Some of them are employees also. This community has close relations with Khak community of Jagdee and are interrelated with one another.

Tezyal Rajputs

There has been mention about Tezyals under Khak race. According to the statement of Tezyals and Khaks, they were two brothers in 7th generation of Khak Khan, i,e; Raja Goond Khan and Raja Dahoda Khan Alias Tez Khan. Tez Khan's progeny whose

major part is settled in Tehsil Baag of Poonch area, is called Tezyal. In otherwords other Khak and Tezyal belong to same dynasty breed and blood.

The mention of this race has been made by Khan Shaib Sardar M.Akram Khan, Retired Judge Poonch, in his book "Aayaena Quresh" on page 32. He writes, that "Tezyal race is settled in Arja area of Tehsil Baag. This race is Rajput. Its genelogy relates with Khak race".

Mr.Hamilton, Mohatamim Banndobast (Settlement) Poonch, in his report has recognised Tezyal and Khak race as Rajputs and acknowledged courage, character and peaceful nature of this race, in following words.

"Tezyal comprises of 16 villages, they don't get any benefit for their peaceful nature, rights and grandeur upon other races. The origin of this race resembles Khakh Rajputs. They are strong and courageous and are superior than other races due to their authority and strong character".

Sir Walter Lawrence and Translator of Raj Tarangini Mr. Stein has acknowledged Khakh race as the origin of Tezpal race and accepted, Hush as the ancient ruling tribe of KashMir and Poonch. However, Khak and Tezyal are "Rajputs" as per their pedgree and in case they are related to Kush Tribe. As per Larwrence and stein still they are Rajputs.

In Tezyal race, there are inumerable Numberdars, Jagirdars and Army commissioned officers and some famous persons are;

Sobedar Mohammad Khan O.B.E

He was recruited by British Govt. 1915 AD. After promotions as Hawaldar and Jamadar, he was promoted as Sobedar in 1929 AD. In 1932 AD he appeared in the exam. of Lieutenants. He has received medal of "Order of British Empire" O.B.E. In 1935 AD, he was to be appointed as the ArdAli of Empire of Hindustan and King of British. His homeland is Dheer Kote. He is an educated man and is smart and influential. He is interested in educational affairs. The setting up of Dherkote Middle school is due to his

sincere efforts. His one brother, Sardar Suliman Khan has received the title of Sardar from Govt. of Poonch. His third brother Mir Zaman Khan is Chowdry of Mir Bazar. Besides, in Dheer Kote there is Sardar Jawahir Khan, Numberdar and contractor and Syed Illahi Khan, Nader Khan, Jamadar Mohammad Khan II and some other distinguished people of the community. Khak race people are agriculturists. They are least interested in Education.

Chapter-6th

Sheikh Tribals

About word "Sheikh" discussion has been made in "Tarikh Aqwam KashMir" unit 2nd and chapter 7th. It is such an honorable and respectable word, that with which name it is associated becomes honorable and respected. In this race every race, caste and personality accommodates which due to its virtues is respectable or who embraced Islam by relinquishing his ancestral religion.

In Poonch, this word is like other countries, specific for those races or people, who themselves or their elders have been non-Muslims and later on became Muslims. The people of this race, whether chiristians, Jews, Hindus or Sikhs or with any of their castes or Sub-castes, are called Sheikhs. There are some dynasties in Poonch, whose ancestors after embracing Islam are called Sheikhs. Among them are Khatris, Minkas, Chowan and also Brahmins. Besides, there are some other races and dynasties who are called Qureshis and are famous as Sheikhs due to their elders. In Tehsil Havelli polis is a village and there are 15-20 families of Sheikh community. Among them, the ten families were Brahmins earlier and the other families relate that their ancestors were Minhas Rajputs. In villages Kakdi Kahlar, there are ten families of such neophyte who were Rahn Brahmins and whose elder had embraced Islam during earlier period. There are five and three families of this community in village Batol and village KalAli respectively who express themselves as Minhas Rajputs and are called Sheikhs. In Dharmsal Mendhr village Silwah, there are few families of Sheikh Community. Among them Sheikh Mohammad Din, Khan, Sheikh Shakr Din Khan, Sheikh Din Khan, Sheikh Shakr Din Khan, Sheikh Feroz Khan and Sheikh Khan Bhadur Khan are famous persons.

In villages Khundhar, Dharana and Mabnkote etc, of Tehsil Mendhr, is one dynasty, having population of about 150 persons and they express themsleves as Minhas Joiz. One member of this dynasty was a Jogi and on his name, his progeny was named as

Minhas Jogiz. One of the elders of this dynasty followed Jogyana course of life and therefore, his progeny were named Minhas Jogis on his name. At present time, the following persons of this dynasty are outstanding.

1.Munshi Fazl-u-deen, Mudaris Madrassa, Khundhar (2) Mian Soba Khan, Resident of village Dharana, who was a famous Hunter of his area (3) Kalu Khan Resident of village Chhagra (4) Sher Baz Resident of village Mankote (5) Naseeb Ali Resident of Dharana.

Besides, Munshi Fazil-u-deen, Sher Baz and Naseeb Ali are educated. Besides, Alim Din Mohammad Din, Brothers of Munshi Fazl din, Sayeen and Noor Hassan, etc. are remarkable persons. Besides, Sheikh brothers are residing in some more villages of Poonch. Now, mention is made about some dynasties of Sheikh.

The particulars of Moulana Chirag Hassan Hasrat Editor Daily Ahsan Lahore and Khan Bhadur Sheikh Mohammad Abdullah B.A, LL.B Advocate, High, School, Illahahabad, M.L.A etc. are yet to be received. In case, the particulars are received the same shall be recorded as Annexures.

Sheikh Nabi Baksh Nizami

His father Sheikh Peer Baksh was hailing from Roypore Mianwala, which is situated in Tehsil Jammu, where his ancestral Brahmin community is still Alive. Munshi Sheikh Mohammad Saleh was Uncle of Sheikh Peer Baksh. He was holding an important post in KashMir. This dynasty has relations with Late Mian Nizam-u-deen, Prime Minister of Poonch's dynasty. The sister of Sheikh Mohammad Saleh was married to Mian Nizam-u-deen while Mian Nizam-u-deen's sister was married with Sheikh Mohammad Saleh and due to this relation, his dynasty during Prime Ministership of Mian Nizam-u-deen migrated to Poonch. Sheikh Mohammad Saleh stayed in Poonch for long period of time. The village of Beera Tehsil Mendhr was under his control. His son Imam Shah is Uncle of Sheikh Nabi Baksh and after working in Indian army as Sobedar is now a pensioner.

Sheikh Peer Baksh was an employee in Army at Poonch, but he preferred Business than service. He proved himself to be a successful trader of his times. He died on 13 Poh 1976 Bikrmi at Poonch. His son, Sheikh Nabi Baksh, who is a young writer of Poonch was an employee for ten years in British Mechanical Transport. Then he worked as a Manager in central cooperative Bank Ltd. Poonch for some time. But at last he was disappointed. Now, from mid 1935 AD is Director , in sole Islamic Newspaper "Almujahid" and from 1936 AD is its Chief Editor.

In Poonch Anjamen Islamia is the only Islamic association of Muslims. During agitation days in Poonch, when conditions were disturbed due to differences between Govt. Poonch and Muslim of Poonch, no one was ready to shoulder the responsibility as secretary of Anjaman, though a respected post. At last, with the majority vote, he was elected as secretary of the Anjaman and discharged his duties satisfactorily. His services were recognised by one and all in Poonch and its envoirns. His son is KhAlid Mehmood, who is only one year old.

Mian umar Illahi Akhnoori

Initially he was a Galeria Rajput. His ancestral homeland is Tehsil Akhnoor District Jammu. His son Fazl Din came to Poonch during Raja Moti Singh's time and was incharge of Govt. Tosha Khan and state treasury on an important post. He had three sons. Mian Shab-u-deen, Mian Lal Din and Mian Chirag Din. Among them only Mian Lal Din is Alive and his son's name is Rashid. Mian Shahb-u-deen son Abdul Rashid is Alive. Mian Fazl Din was son in law of Sheikh Mohammad Saleh, who was grandfather of Sheikh Nabi Baksh Nizami. In this manner, his dynasty is related to Sheikh Nabi Baksh's dynasty.

Sheikh community village Gundee Tehsil Mendhr

Sheikh Attah Mohammad Khan, Numberdar who is a respectable man of Sheikh community of village Gundee, belonged to a respected KashMiri Pandit dynasty. In Poonch, this dynasty is settled since four generations. Ghulam Mohammad Khan, Sher

Mohammad Kjhan Sheikh Meer Mohammad Khan, Sheikh Rustum Khan, Sheikh Raju Khan Sheikh Baag Ali Khan, Sheikh Kalu Khan all are associated with one dynasty and are Uncles or nephews of Sheikh Atta Mohammad Khan. The members of this dynasty are farmers.

Sheikh Feroz-din Bandichecheyan

His ancestors were KashMiri Pandits. On embracing Islam were called "Azm Sheikh" and migrated from KashMir to Poonch. His lonely son was Samad Sheikh. Samad Sheikh's son is Sheikh Feroz-u-deen, who is Alive. His two sons, Ghulam Hassan and Muneer Hussain are shopkeepers.

Gorkha Sheikh dynasty of Poonch

During Raja Moti Singh and Raja Baldev Singh's period, a fair number Gorkha people were employed in Poonch Army. These people were settled on the back side of famous spring, Dangus and this place for long period of time was famous as Gorkha cantonment. From their progeny, one person Buddu is Hawaldar in Poonch platoon. One Gorkha had embraced Islam; whose Hindu name was Moti Gorkha and Muslim name was Abdullah. Sheikh Shams-u-deen School Master Poonch is his son. He has two sons, named Muneer Hassain and Mohammad Sadiq. From Poonch one Gorkha dynasty, named Ram Dass migrated to Jhelum and embraced Islam. Now his name is Sheikh Abdullah and is Naik in English Army.

Sheikh Abdul Aziz Jamwal

Jamwal Rajputs is the ruling dynasty of J&K and Poonch. The details of this dynasty shall be recorded in "Tarikh Aqwam Kalmroo Jammu". About half century ago, one Jamwal named Gashoo of Udhumpore of Jammu, embraced Islam. He had two sons,, Umar Baksh and Jeevan. Both migrated to Poonch and worked as contractors here. Jeevan died issueless. Umar Baksh has only one son whose name is Sheikh Abdul Aziz. In Poonch, he has his own house and land and is a Shopkeeper.

Chapter-7th

Moughal and Chogtay

The Historians of Europe, India and other countries have recorded Magol Khan, King of Magolistan as the great grandfather and founder of Moughal race. Chengaz Khan by whose name India, Europe, Africa, Iran, China and Japan still shiver, was from 20th generation of Moughal Khan.

Chengaz Khan at the age of 73 years and after his rule of 25 years, died in the month of Ramdhan, leaving following four sons, i,e; (1) Jogee Khan (2) Oaktaie ka aan who was crown Prince and was called ka aan i,e; Emperor after his father. (3) Chugtai Khan (4) Tolee Khan. Chengaz Khan, during his life nominated his son Oakataie Khan as Ka aan i,e; Emperor and other three sons were awarded big and vast countries. Chogta or Chogtaie race is the progeny of Chugtaie Khan. Historians have recorded Chugtaies as Jugtaies. Ibn Chugtaie Khan's army, which extended in to vast and wide empire, included every tribe and Moughals of every race. But the way his brother Jogee Khan's army was called Alwas, Jojee the same way the Chugtaie Khan's followers though they were related to any tribe of Moughals, were called Chuigtaie's. In Chugtai Khan's dynasty, there have been many famous Prince's but the lucky Princes who were Kings were only fifteen in number. The 15th King was Sultan Abdul Karim Khan. He belonged to Chugtai Khan bin Cherngaz Khan's 15th and Magol Khan's 18th generation. Only Dayar-al-gayur, Kashghar and Khatan etc were under control of Abdul Karim Khan., which remained under control of his weak sons, for brief period of time and at last,, this empire transferred to Barlas dynasty of Moughals and several countries came under control of Uzbeks. Uzbek race is from Uzbek Khan's progeny and Uzbek Khan, was from 5th generation of Chengaz Khan's son Jogee Khan.

During invasions by Timur and Babar, many Chugtaai noble's joined army. Babar's mother, Katlak Nigar Khanam, who

was daughter of Prince Younis Khan Chugtaie, belonged to this tribe and Babar's sister Gulbadan Begum's husband, AMir-ul-Umra Khazir Khawaja Khan was Chugtaie who during Akbar's era was Governor of Lahore, for some time. AMir-ul-Umra, Khazar Khawaja Khan belonged to Chugtaie Khan's son Mawatu Khan Chugtaie's sixth generation. The fact is, that both famous dynasties, i,e; Timuri and Chungtai belong to same breed and blood and are closely associated through relationship.

Though India remained under control of Muslims for more than 800 years, but from 1526 AD, to 1707 AD, the way Moughals ruled Govt. the stories about its magnificence and grandewe are recorded in historical books and continue till date. The Chogatas in India and Punjab all came to India during Timur and Babar's period. The Moughals and Chogtas who inhabit KashMir & Poonch, came before Moughals and majority of them came during Moughal period.

In KashMir, there is majority of Moughals and were divided in several tribal, i,e; Meer etc. caste but in Poonch their number is also not less. Among them, there are some tribes, who till date are named Mirza Moughal or Chogta. But there are such tribals who are famous by their elders are now treated as separate caste or Sub-caste, i,e; Dulli, Maldayal, Jamhal etc. we are discussing about those moughals in this chapter, who due to their famous common Alias Mirza, Moughal or Chogta are treated as Moughals or Chogtas. The description of other Moughal tribals shall be recorded in next chapter along with other Miscellaneous races. In Poonch, the tribals, who are not Moughals or Chogtas due to their common name of their eldrs are confined to Poonch Khas besides Tehsil Mendhr areas of Pathana Tees, Gohald Gundee Adaie etc. and besides Tehsil Kotlee (Jammu) are confined to Rajmahal, and some are recorded as under.

Dr. Haji Nawab Ali Khan Chogta, Frontier Province

His original home was Islamabad near Poonch. During agitation in KashMir, when his great grandfather "Kamon Khan

Chogta" was burnt Alive to death, by Sikhs, for confronting them, the left over members of his dynasty came to Gundee area of Soran, where Qasim Ali, one of their relation was residing. His father's name was Umar Baksh Chogta. He was residing in Upper Gundee, his Uncle Soba Khan was living in central Gundee while his grandfather Gulab Khan Khak was settled in Lower part of Gundee. He has now no close relative in Poonch. His houses etc are under control of other races. However, Ghulam Mohammad, Foju Malik and Sardar Najeeb are his distant relatives. During Raja Moti Singh, the famine during 1934 AD in Poonch lasted for five to six years. This period was 1879-80 AD. Many people had to migrate. All foodgrains and property of his father was grabbed by Amrit constructor, as Interest. Mian Amrita's sons, Mian Ram Singh and Mian Chunkoo are still Alive. When Umar Baksh left his country it was winter and was snowing. After about two months hardships this looted caravan arrived Rawalipindi. Umar Bakash suffered Pneumonia due to coldness and passed away in Hospital. He was only six years of age at that time. He was totally unaware about father's death and threat of death. This innocent and the Alien country. He had a father but with no address. At last he returned back via Murree Mountain. Enroute there was threat of wild Beasts, the flood of river Beetad, with solitude and childhood. To pass all such stages only Nature helps. At last, on one evening he arrived at Poonch and spent night in Mian Nizam-u-deen's Masjid. Now he was waiting to meet one of his acquaintances from his area, so that he may return home with him. Besides, the rise and fall of mountains, there were streams and rivers. Enroute, river Kutru was very swift. When his father had left from Poonch to Rawalpindi, he met an incident there, which is narrated in his own words. "My father had lifted me upon his shoulders. When he reached near the middle of river, on seeing dancing of water and its swift flow I was so depressed that I fell into river from his shoulders. Since Almighty, had to save-me therefore immediately had a big wave of water which at that time was moving towards the shore, pushed me on the bank. Across the bridge were the soldiers of the state who

picked me up". In short, after such difficult travels he arrived his home. His mother embraced him and when she came to know about the sad demise of her husband, she cried bitterly but except Patience what could she do. With famine, there was too much pressure of Begar (forced Labor). His nephew has to carry Mian Amrita in a Palki via Pir Punjal and Behram Galli to Srinagar. On his return he died at Pir Panjal due to severe cold. Depressed by such sufferings his grandfather Gulab Khan Khak carried him and his father to Punjab, where he has relatio in village Chak Faiz Tehsil Batala. Enroute Thena, Baroot and Rajouri, this caravan arrived Nowshera. During that time, the conditions of Nowshera could be ascertained by the following words. "Due to famine either the people had died or migrated. Every where one could see the dead bodies of sheep, Goats and even Human beings also". He records about him, that " when we reached Gujrat after crossing Kharyan, we were short of money and were ready to sell our clothes".

His elder sister was young. His grandfather married her with a noble petition writer of Gujrat. After marriage, his grandfather shifted to Faiz ullah with the whole family, where he reared cattle for some time. Then he came to Gujrat to meet his brother in law. He sent him to a tailor's shop for Tailoring. But he was not interested there and he was reading "Karima" "Nam Haq" etc. books at his home. Once the Headmaster of Mission school visited the Tailors shop. On seeing his Zeal for education he exempted his fee and got him admitted in the school. In 1892 AD he passed Middle and in 1895 AD passed Interance Examination. During those days Interance pass even Middle pass students were seeking admission in Medical college Lahore. It was the period of Roy Bhadur Dr. Beeli Ram, Khan Bhadur Dr.Rahim Khan and Principal Broun Shaib. He got admission in the college and was studying Medical education. During his student days he married the daughter of Dr. Sheikh Mohammad Sulaiman (Mian mar) on 23rd April 1897 AD. In 1900 AD, he passed the final examination in Medicine. He was appointed at Peshwar on the day of Shab-e-Qadr. He spent his service career in frontier province. He worked at Kohat, Danoo, Nowshera,

Rustum, Jamrood and Mardaan etc. and was popular at every place. Once he had to accompany the superior officers for settlement of boundary disputes to Kabul, where he made successful operations of some officers of Amir Kabul, that Amir Habibullah Khan's materual Uncle Sardar Gul Mohammad Khan, sent him some amount as reward, but his officer coloned Norman returned the same with thanks. At Danoo, he was once appointed as civil Surgeon for six months, where his 17 year old sister's son Bismillah passed away, whose English writing was so good, that the chief commissioner of Frontier province on seeing his writing offered him eighty rupees as prize at Danoo. When world war 1914 AD started, he was transferred to Khyber Rifles, where he served so remarkably in civil and Military Hospitals of Jamrood, that after end of war, he was awarded with a medal for his meritorious services. In December, 1931 AD, after long service career when he was senior grade 1st class Doctor, he attained the age of superannuation and was at Marwan at that time, where he had constructed his house by the name of "Nawab Manzil". At Marwan he is now doing Private Practice. He had migrated from Poonch during his childhood, but his love for Poonch was always in his mind and his elder sister who had looked after him, whenever she saw any person of her country whosoever names his country or she sees any fruit of her country, tears yelled down through her eyes for sake of love for her country. In short, he went toihis homeland after 50 years, thrice, where he saw his houses and visited his near relatives. He received old records. Therefore, his fields which were occupied by other people was not possible to receive without legal proceedings. Therefore, after hectic correspondence with Govt. of Poonch, he was treated as the bonafide resident of Poonch and received about 40 Kanals of land. He met Raja Sukh dev Singh at Marwan and the present Governor of Poonch, Raja Jagat Dev Singh at Lahore. His elders were all young, towering and courageous. Once his Uncle Soba Khan was called as Soba by one officer of the state, he quareled with him, as to why he did not referred him "Soba Khan Chogta". His great grandfather was a strong man. When he was raising his

arm, several men in association were not in a position to bent it. His father Umar Baksh Chogta once went to Purchase some goods alongwith Syed Haleem Ghazi at Gonthal. It was eveing in the jungle. A bear attacked them. He fought with him for long, though wounded but the bear took to his heels. His grandfather Gulab Khan was a handsome young man. He was fond of travelling and a serious natured man. His sons are as follows.

1. Mr.Asghar Ali Head Clerk, office of Military Asst. Lahore (Birth 9th September, 1898 AD).
2. Dr.Abdul Samad, Asst-Surgeon, (Birth 1901AD Death 1933 AD). The deceased was incharge of Sawabi civil Hospital. He was shocked by his officer's admonition and passed away within three days. He was noble, courageous & a religious man.
3. Mr.Sultan Mohammad Nayeem. He achieved B.Sc.Engineering degree from Edinbarg Scotland in 1933 AD. At present is posted in Military Engg. Department at Nowshera. (Birth 1908 AD)
4. Dr.Marjan Ali M.B.B.S; who during this year in October, 1935 AD passed final exam. in Medicine.
5. Mr. Anwar Ali. He studied upto F.A and assisted his father in Business.
6. Mr. Akbar Ali, Age 22 years. He is B.Sc. This year he stood first in L.L.B.exam. throughout Punjab and Frontier province.
7. Abdul Jaleeh is reading in Interance.
8. Besides, he has five daughters. He is an old Ahmadi. In 1879, 80 AD, an orphan and a Poor village boy of Poonch, due to poverty and hunger left his country to try his stars elsewhere and whose near and dear one's were engaged in lifting Palkies to carry Rajas to distant places, which was an ordinary thing for them. Today, that orphan boy due to his, hardwork, courage is called Nawab Dr. Nawab Ali and is enjoying a luxurious life with Health, wealth and obedient sons.

Chogtay Dynasties of Pathana Teer

Sabdal Khan and Sahawal during Rustum Khan's era, first of all came to Pathana Teer. Among his sons, Sardar M.Ismail Khan and his grandson Fakir Baksh Khan have been very famous. Sardar Fakir Baksh Khan was Numberdar also. But when legal settlement started, Fakir Baksh Khan could not defend his rights due to his adolesnce and ill health. His sons were minors. Therefore, Numberdari of Pathana Teer transferred to Janjova race and Sardar Fakir Baksh Khan and his progeny were exempted from Beggar (Bonded Labor) due to demotion as Numbberdar. Sardar Fakir Baksh Khan died in 1970 Bikrmi. Sardar Saleh Mohammad Khan who is his elder son is a rich man and is involved in his ancestral business of agriculture.

Sardar Salah Mohammad Khan has following three sons. Khan Mohammad Khan, M.Afzal Khan, and Qudrat ullah. All of them are literates and Qudratullh is still reading. Alas! during drafting of the book, M.Afzal Khan, died at the age of 18 years on 23rd Magh, 1991 Bikrmi. The younger brother of Salah Mohammad Khan, Dost Mohammad Khan recruited in army during world war I 1914-1918 AD, served at Bans Barallei, Delhi and other places. He resigned from his services in 1924 AD, due to certain reasons. From 1925 AD, he is employed in M. Mousa and sons, Lahore Firm with good salary. He has following four sons. M.Akbar Khan, M.Azam Khan, M.Asghar Khan and Bashir Ahmad Khan. Sardar Fakir Baksh Khan has two more sons, i,e; Syed Mohammad Khan who is issueless; Sardar Manga Khan who is Imam of the village. His son is Amir Mohammad Khan. He has following two sons, M.Zaman Khan and M.Hussain Khan. Besides, the following Chogtas of this village are outstanding persons of his race.

Shah wAli Khan, Attah M.Khan Salah M.Khan. the three brothers sons of Sher M.Khan and Salah Khan has been in Basra Baghdad during war. Now he is a pensioner. Fateh M.Khan is a farmer. Rajoli Khan is an employee in Sukdev Hospital Jammu. Baga Khan is an employee of Rawalpindi Hospital.

The Famous Chogtas of Miscellaneous villages

Village Adee: G.Mohammad Khan son of Fateh M.Khan, Lal Mohammad Khan, Nawab Ali Khan son of Hayat Baksh Khan, Feroz Khan, AMir Ali Khan son of Qasim Khan.

Village Beerah: Datta Khan son of Rajoli Khan, Dewan Khan son of Haqeeqat Khan, Sher M.Khan son of Fateh Aalm Khan.

Village Kalar Mohada: Sher Mohammad Khan Ex. Sub-Inspector Deptt. Of Telegraph, Basra Baghdad.

Village Banola: Peer Baksh.

Gorshai: Fakir Khan, Rodah Khan son of Ganjah Khan, G.Mohammad Khan, son of Gareeb Khan.

Village Garyala Raj Mahl area, Tehsil Kotlee, (District Mirpur), Attah M.Khan and Gulab Khan. Gulab Khan is an employee in Janki Dass and company Gunbund Lahore. Except village Giryala, the above referred villages are in Tehsil Mendhr of Poonch. Chogta people are agriculturists. In Tehsil Mendhr, their population is about 500 persons. Their relations besides, their own race are with Sadaats, Pathans and Minhas race. Some members of this dynasty are settled in village Giryala Tehsil Kotlee state of Jammu.

Dynasty of Mirza Moughal Gohald

Village Gohald is situated in Dharmsal, Tehsil Mendhr. One of the dynasty i,e; Mirza Sultan Ali Khan's progeny is settled here, who were Alive durig MahaRaja Gulab Singh's period. It is learnt from their old records, that Mirza Sultan Ali and six generations before him have been Jagirdars. But during early days of Dogra Govt. his village was gifted to Dewans of Jammu.

The officials of Dewans and Mirza Sultan Ali had differences and during their wars, Mirza Ali was killed. Afterwards, the Numberdari of this village was awarded to Naser Khan Thekyal. Mirza Sultan Ali's son Mirza AMir Ali during his struggle for regaining Numberdari died in 1930 AD. His son Mirza Fakir followed the law suit after his death and after 20 years in 1950

Bikrmi, he could achieve only rupees sixteen Panjotra till his lifetime.

Mirza Fakir has four sons (1) The eldest is Dewan Ali (2) Mirza Haider Dehati is a Dak Runner (3) Mirza Farman Ali is a farmer (4) Mirza Ali Akbar is school Master in Dharmsal. His son Mirza Habibullah is Interance pass and is an employee in Poonch police.

Some more members of this dynastyare.

1. Mirza Dewan Beigh. He is a rich zamindar
2. Mirza Abdullah. He is a Zamindar.
3. Mirza Haider Beigh. He is a Zamindar.
4. Mirza Jaffar Beigh Alias Mirza Jaffar Ali. He is postman in Dharmal.
5. Mirza Feroz Beigh. He is a trader.
6. Mirza Fateh Mohammad. He is farmer.

The population of this village is 14-15 families and all are in Gohald. Mirza Sikandar Beigh's (son of Mirza Sultan Ali) progeny is in possession of about 1200 Kanals of land both cultivated as well as fallow. In revenue records this dynasty is recorded as Moughals. Mirza Ali Akbar Mudaris Dharmusal, Mendhr, has dispatched a true copy of Jamabandi Char Sala, village Ghald about Jamabandi, 148 and Khewat No:- 310 certified by the Patwari of the village in which the name of Asami has been recorded as Dewan son of Ahmad Ali resident of Gohald with Moughal, caste. Besides the original Patta's of Jagirs etc. dispatched for satisfaction of the undersigned, revealed, that his dynasty during early period was very influential and respected.

Moughal Dyasties of Poonch Khas

1. Mirza Fazl Beigh came to Jammu during Raja Dhan Singh's era, for sake of employment. After his death, his sons Mirza Haider Beigh and Mirza Attar Begh migrated to Poonch. Mirza Haider was first of all appointed as Jamadar, then became Private wazir of Raja Moti Singh and died at Poonch. His progeny are settled in Jammu at present. From his brother Mirza Attar Beigh's

progeny, Mirza Hatam Beigh and Mirza Mohammad Beigh in Poonch are Alive. Sheikh Nisar Ali Sub-Inspector of police is son in law of Mirza Attar Beigh.

2. In 1915 Bikrmi, Ghulam Khan named man from Peshawar settled here. Ghulam Khan's son was Karim Khan, who was employeed in army during Raja Moti Singh's era. After his death his son Sher Mohammad Khan was an employee in police for long period of time. But after some time he preferred agriculture to services. At presnt, he is a big Zamindar in Poonch and is rich and famous. He has two sons, Mohamood Khan and Manzoor Khan.

Chapter-8th

Miscellaneous Races of Poonch

In this chapter there is reference of those miscellaneous but famous race, who due to their Alias are famous by their races are neither Syeds, nor Moughals or Afghans. For example, Dilli is a famous and respected family of Poonch and is Moughal. But due to Dilli name it cannot be Moughal. Dhoond is a an infertile race of Poonch and is related to Abassi Qureshis. But only the word Dhoond does not reveal them as Quereshi. Likewise, Aawan is a respected race and are in majority at Punjab. But only word Aawan cannot reveal it as Qureshi race. Likewise, there are some more races, whose castes and Sub-castes are revealed by their full particulars and some famous elder of theirs due to his fame had not revealed its origin and history.

In this chapter, there is mention of ten races and since there is detailed mention of all the races, therefore one unit is earmarked for every race so that no race has any complaint about the records. The races are as follows.

1.Aawan (2) Thekyal Gujar (3) Janhal (4) Dulli (5) Doomal (6) Dhoond (7) Sudhan (8) Maldayal (9) Narma Hotael.

The particulars of Sudhan Narma race is still wanting. In case, they are received in time, they shall be recorded as per procedure otherwise shall be recoded as Annexure, Dhanjal etc. was one of the races related to this chapter but due to mistake of copyist the same stands recorded in previous chapters. But it is sufficient that they are recorded as per their position. Alphabetically, Aawan stands first, therefore they stand recorded first of all. The particulars of Awan races received later, are recorded at the end.

Unit-I

Aawan

About origin of this race, several books have been documented in English, Urdu, Arabic and Persian in Egypt, India and other countries and there are some contradictions in each and every book. For example, Sir Lapel Graffin in his book "Punjab Chiefs" making mention of Awan dynasties records. "Sometimes Awans were said to have Hindu origin and sometimes it is thought, that they were Afghans earlier and some consider them as Bakhtr Greeks. Likewise, other English writers have recorded this race as Afghans and Truks and at some places expressed them Greeks or Hindu Jats and those who consider them as Quresh. Tribals, some refer them as Abassi Tribals, some Mohammad Hanfee and some Umree group.

Those writers who record them as Quresh Arabs, among them some express their entry in India as the period of Sultan Mehmood Ghaznavi. Some disagree with it. In Short, different writers have made the genelogy matter of Aawans so crucial and critical that due to these differences, their geneliogy is supposed to have no Proof. According to the undersigned, the book about Aawans named "Tarikh Bab-al-Aawan" by Moulabna M.Noor-u-deen Sulamani Naqashbandi is a better Publication. The writer after studying many English, persian and Arabic books has recorded this book about genelogoy of Aawans. The undersigned is studying the following books in addition to this book.

1. Zad-al-Aawan Urdu.
2. Bab-al-Aawan Urdu.
3. Nasb NamaKhokhran Part I,& ii.
4. Kitab Raisan Punjab Translation of Punjab Cheifs.
5. Akbar Tahzeb Nuswan Lahore (23 Sept.1923 AD)
6. Akbars Himayat islam Lahore (19th April, 19234 AD).

Aawans and some of their branches and Aawan writers do agree on a point that they belong to the progeny of Hazrat Ali[RA] son Hazrat Abass [RA], who was martyred at Karbala. His son Abdullah or

obaidulah [RA], 99th generation with Aon bin Qasim Yallah is the founder of Aawan race and Aawan's genelogy relates with Hazrat Abass Almdar [RA]. Therefore they are Abassis and since Hazrat Abass Almdar was son of Hazrat Ali [RA], therefore they are Alwis. Alwis are related to Hazrat Ali [RA] from father's side and whose maternal relations are related to Hazrat Fatima-al-Zahra [RA] daughter of holy Prophet [SAW] to Hazrat Ali's[RA] some other wife, like Hazrat Fatima [RA] sons Hassan [RA] Hussan [RA] and Mohsin[RA]. The group and tribe called Sadaats, belongs to the progeny of Hassan [RA] and Hussain [RA] and those who are called Alwis, belonged to other wives of Hazrat Ali [RA]. Hazrat Abass Almdar [RA] and his other three brothers Jaffar, Abdullah and Usman's mother was Imam-al-bateen bintee Haram Waheeda. Therefore, their progeny instead of Sadaats are called Alwis likewise, other sons of Hazrat Ali [RA], Mohammad bin Hanifa etc. sons whose mothers belong to other tribes are famous as Alwi Qureshis.

The author of Bab-al-Aawan page 126 with reference to" mezan Qutbee" and "meezan Hashmi", records, that Qasim Yallah's original name was Yallah, title Qasm, Homeland Baghdad, Religion, Shia year of Birth 385 Hijra and year of death 473 Hijra. He died at the age of 88 years. Then on page 127 &128, writes.

His son's name was Awon and title Qutub Shah. His birth in 419 Hijra was in Baghdad. He was Shia like his forefathers, Hazrat Sheikh Abdul Qadir Jeelani's aunt Bee Bee Aayshia was his wife. Due to this relation he used to visit Hazrat Sheikh and relinqrushed Shia religion through his preachings. He came to India as Shaib-al-Shariat wa al terakat. Thousands of people embraced Islam through his preachings and character and due to these virtues was named as Qutub Shah. Since his original name as Awon, therefore, his progeny was called Awon Qutub Shaie or Aawan Qutub Shaie. He returned back to Baghdad in his last days and passed away there in 556 Hijra at the age of 133 years and is buried in the graveyard of Quresh at Baghdad.

The year of birth of Awon Qutub Shaib as recorded by Aawan writers is 419 Hijra and Aawan race's idea is that Hazrat

Aawan came during Mehmood Ghaznavi's period. This thought has been expressed by the subject "Aawan Race" written by "Morikh". Even he writes that original name was Qutub Shah and was King of Herat and was called Malik (Malik in persian means King). He belonged to Hazrat Ali's RA progeny. He accompanied Mehmood Ghaznavi to India alongwith his army for sake of Jihad. Mehmood pleased with his religious character titled him Aawan (Supporter). His race became famous by the same name. The author of "Meezan Qutbee" also agree that he accompanied Mehmood Ghaznavi. But the authors of "Meezan Hashmi" and "TarikhBab-ul-Aawan" differ with these traditions. The reality as per authors of Aawans is that if the year of birth of Hazrat Awon is recognised as 419 Hijrra, then his arrival in India alongwith Mehmood Ghaznavi proves to be wrong on the basis of historical records. Sultan Mehmood was born in 350 Hijra and left for his heavenly abode in 421 Hijra at the age of 63 years.

From above statement, it is evident that the original name was Awon, and the title was Qutub. The people of India changed Qutub as Qatab. He arrived India not for Jihad but for Tableekh (Preachings). He was not ruler of any country. However the undersigned differs with the following words of "Meezan Hashmi".

"Chend Saal der Hindustan eekamat farmood". And the reason is. The books about Aawans all agree that he had four wives one Ayesha who belonged to Sadaat Baghdad and in Baghdad she gave birth to two sons, Mohammad and Abdullah. He had three wives from India,and had 11 sons and three daughters from them. His first wife had died at Baghdad in 475 or 476 hijra. At that time he was 56 years old. When he visited India, he might not have married and might have spent few years in Tableekh (preaching) about Islam, and then may not have married three Wives one after anothr. There may have been interval of five or ten years between them. After marriage, 14 children were born. There may have been some time gap. Therefore, under such state, he might have stayed in India for long period of time. One proof about it is, that allthough he at the fag end of his life has returned back to Baghdad but his sons

were from Indian mothers, were so deep rooted due to their long time association and settlement here that they settled in India. From Bee Bee Aashiya there were two sons. The elder was Abdullah who is called Gowhar Ali or Goorda and Gowhar Shah. The basis of nomenclature of Goorda is that they were fair complexioned. Adjacent to Rawalpindi is Golda Railway station on their name. The original name is Gordha which during passage of time became Golda. The Gorda Aawans are in majority here. Abdullah alongwith his father and younger brother Mohammad came to Punjab via Herat. After some time, he married a daughter of a Rais here. The second son of Awon from Bee Bee Aashiya was Mohammad. His name is Mohammad Kundlan. The Kundlan name means, that he was tall, and was serving as Guard at the gate of Shiekh Jeelani[RA]. The Turks were not happy with his duties at the gate and named him Kundlan. The turkish meaning of Kundlasn is a big Tent which is Pitched in front of the gate of noble's. When he came to India with his father & younger brother, he was referred by the same name. his progeny is called Aawan Kundlani. In Indian culture, the way Aawan became Aaewan the same way Kundlan changed to Kundan. This race is settled in Silsila Kohistan Namak, even one village still exits by the name of Chak Kandhan.

Awon Alias Qutub Shah's second wife was the daughter of some Hindu Raja of Khokar race. No one has recorded her Hindu name. however, everyone has recognized her Islamic name as Zainab. From this wife he had three sons; Muzamil Ali Alias Kilgan, Duryateem Alias Jahan Shah and Zaman Ali Alias Khokhar. Since, the mother of all these three brothers belonged to Khokhar race, therefore, the progeny of these brothers was called Khokhar Qutub Shaie. About basis of nomenclature of Kilgan, the historians have recorded, that since Mizamil Ali was taking part in Jihad against persian people, therefore, they named him Kilkan bil fateh which means unfortunate. It is also said, that Kalk was village or area in Punjab. Since their mother was daughter of the Rais of Kalk, therefore, they were called Kalkan. On page 169 of "Babul Aawan"

it is recorded, that Kigan, Kalgan, Galgan and Galgan is the name of same person.

Dur Yateem Alias Jahan Shah was younger than Muzamil Ali and it is said, that he was Alive during Sultan Gias-u-deens Shah Balban's period. Zaman Ali who was fifth son of Awon Qutub Shah, first of all settled at Musa Khali. Then he left for Kirana or Kidana which is situated in Shahpore. He defeated the Hindu Rais there and converting his daughter Rajkumari Barath to Islam, married her Barath Khokar, who are from Zaman Ali's progeny are named on this Rani's name.

The third wife of Awan Qutub Shah was Khadija (Islamic name). she was daughter of some Hindu Rais of Chohan dynasty. The following sons are from her. Najf Ali Alias Mohammad Yahya. In "Tazkera Bab-ul-Aawan" with reference to Genelogy of Hashmi Alwi Aawan, it is recorded, that his sons are not in India, but they are settled in Russia. The second son of Khadija was Fateh Ali Alias Kuldan. Aawan Kuldani or Kaltari is atlributed to him. In "Bab-ul-Aawan" Kuldan means tearing of arms, which is sign of strength & courage. The majority of his sons are settled outside India. The third son of Khadija was Mohammad Ali Alias Chohan Aawan. Chohan is attributed to him. The way there is amalgmation between Aawan and Rajput Khokars the same way it is very difficult to differentiate between Aawan Chohans and Rajput Chohans. The Aawan Chohans besides Punjab are confined to Sind also.

The fourth wife of Awon Qutub Shah was Um Kulsoom (Islamic name). As per historians, she was from Rajput breed and daughter of Raja Taleh. Taleh perhaps means Tila which is situated near Kohistan Namk and famous as Tila Gung. During Akbar's period it was named Aawan Mahl (Palace). Aawans still live there since ancent times. Therefore, there is no surprise that if the correct Pronounciation of Taleh is Tila, Um Kulsoom (Islamic name) is the daughter of same Raja. Three sons were born out of this Bee Bee, i,e; Nadir Ali, Bhadur Ali and Karm Ali. The progeny of all these three brothers is hardly found in Punjab and Hindustan.

The Aawans are in majority in Punjab and Frontheir Districts of Hoshyarpore, Jalandhar, Multan, Lahore, Gujrat, Gujranwala, Shahpore, Jhelum Rawalpindi, MianwAli, Banoo and Dera Ismail Khan etc and are all agriculturists. Among them the Aawans of District Mianwalee are outstanding, very influential, especially Nawab Shaib Kalabagh Malik Mohammad AMir Khan who is the leader of Sudqal dnasty of Aawans. Their dynasty which is very old was once thought to be the Rais of Indian Aawans. At present, they are in possession of thousands of acres of land and income of Lakhs per annum. Besides, the following dynasties of Aawans are thought to be honorable in District Mianwalee i,e; Azmatal, Ludyal, Haideral, Sagal, Tugwal, Achral, Meyana. All these dynasties are called Qutub Shai Aawans. Their population is about thirty thousand. A major portion of their population is confined to eastern part of Kohistan Namk and north-West area adjacent to it.

In south west part of Poonch, the Aawans belong to the progeny of Abdullah Gorda and Muzamil Ali Kalkan sons of Awon Qutub Shah. When people of this race came to Poonch & its Tehsils of Havelli, Mendhr, Sidhanti and Baag no body knows.

There have been some eminent personalities among Aawans of Poonch. A few names are as:

1. Late Sobedar Mousim Khan, whose two sons Mohammad Sarfaraz Khan Numberdar Talawadi and AMir Mohammad Khan are Alive.
2. Late Sayeen Fateh Deen Resident of Nairyan (Daban) Tehsil Sidhanti.
3. Late Sayeen Khair-ullah. Resident of NAliyan Tehsil Sidhanti. The mazars of both of these elders are the seat of Pilgrimmage.
4. Late Moulana Najm-u-deen, Resident of Anharee Tehsil Sidhanti, whose son Molvi Qamer-u-deen was a distinguished man like his father.
5. Late Hazrat Sadu. He was an elderly man of Tehsil Baag. The Sadudal sect of Aawans is on his name.

6. Late Qazi Hashmat Ali, Resident of Sehr Tehsil Sidhanti, who was a model of nobility and knowledge.

Besides, there are many people in Poonch of Aawan race, who are distinguished due to their nobleness and official position. Some of them are.

1. Risaldar Mohitan Khan company 7-A-T.Cantonment, Jhelum.
2. Sayeen Alim-u-deen Resident of Khambah and Sayeen, Gulab Khan Resident of Sehr Tehsil Sidhanti.
3. Datta Khan Numberdar.
4. Shahdat Khan, Head Numberdar, Naleyan.
5. Mohammad Sarfaraz Khan, Numberdar Taladadee.
6. Molvi Feroz-u-deen, Resident of Ram Tapu Tehsil Sidhanti.
7. Mian Bahu-u-deen. His mention has been made in "Nasb-al-awan". He is a social worker and strict follow of Shariat. He can't write but can read. He has three sons, i,e; Mohammad Hussain, who studies at Lahore, Sakhee Mohammad who is engaged in Agriculture and third is Mohammad Ismail, who was also studying at Lahore, but fell ill during last year and died at his home.
8. Munshi ullah Datta Khan Resident of Basadee.
9. Munshi Naek Mohammad Khan Resident of Chokiyan.
10. Munshi Ali Asgar Resident of Damnee and is school Master.
11. Munshi Ghulam Hussain clerk office of Munsiff, Poonch.
12. Mardan Ali Khan, Retired Hawldar Resident of Malyan, Tehsil Sidhantee.
13. Sayeen Saif Ali KhAlifa Darbar Choora Sharief Resident of Chokiyan.
14. Molvi Ali Bhadur, Resident of Barl.
15. Munshi Deen Mohammad Patwari Resident of Chokiyan.
16. Molvi Mohammad Ismail, Resident of Baral. He is Imam of the village.
17. Attah Mohammad Khan Pensioner, Secretary Anjaman Aawan, Chokiyan.
18. Malik Hassam-u-deen Khan Awan School Maaster. He is related to Muzamil Ali Kilgan bin Awon Qutub Shah from his

26th generation. His father's name was Ali Marwan Khan, who passed away on 21st Katik 1975 Bikrmi, on Friday. He was a farsighted man of his race of Kilgani Awans. He is the writer of the book "Nasb-al-Aawan". He had a message for his race to awanken them from their slumber. He is Headmaster of Primary school Basadee. During Last year, an association called "Anjaman-e-Aawan" was formed by his efforts. There are five branches of this Anjamen in different villages. He is President of this Anjaman. Anjaman Islamia Poonch has associated Anjaman Aawan with it. He is associated with Darbar Mohda Sharief. He has two brother's, i,e; Satar Mohammad Khan and Nawab Khan. His date of birth is 15th Baisakh 1950 Bikrmi and his age at present is 42 years.

19. Qazi Mohammad KhAlil, Head Master. His ancestor Qazi Moulana Shaib came to this area from Dulemyal District Jhelum. In his fourth generation, during King Farg Sair and Mohammad Shah, Qazi Abdul Shakoor has been a great man. His unpublished books and manuscripts are still available in his dynasty. His son Qazi Rehmatullah, like his father has been a great scholar and a saint. In Qazi Rehmatullah's 6th generation, is Qazi Mohammad Ismail, in whose library are preserved the books of his ancestors. He passed away in March 1935 AD, i,e; 1st Magh 1991 Bikrmi. He was famous Qazi and royal awardees. He received religious education from India. Khawaja Mohammad Akram Shah Chisti, Saint successor, was his guide in Tasawaf. He was always involved in Publication of Books. He opened a Primary school in his village Rangla, after strenous efforts in 1966 Bikrmi, which is still on. He was secretary of circle committee Panchayat, which was having powers of deciding cases (Legal/Military) up to an amount of Rupees one hundred. He performed his duties so nicely that Honb'le Resident Bhadur awarded him a Gold coated cetificate and a silver watch, on which the following words were inscribed.

"presented to Qazi Mohammad Ismail for valuable Services in Poonch".

The Govt. of Poonch, also awarded certificate for his sincere services and for his military services, the Govt. awarded his kanals and 17 Marlas of Land.

In short, he was famous Qazi and royal awardee. He has three sons, i,e; Qazi Mohammad KhAlil, Molvi Abdul Majeed and Munshi Mohammad Ishaq. All the three are employees in Department of Education. Qazi Mohammad KhAlil, who according to his date of birth, i,e; 6th Haard 1966 Bikrmi is 27years of age is Headmaster of Anglo vernacular School Dheerkote.

Master Mohammad Aalm and Master, Mohammad Hayat, Mudaris, Chohad are related to this educated dynasty. There are 90% educated people in this dynasty. The population of Awan race in Poonch is 15000 persons and if Budhan race is also included, population shall be upto 19000-20,000 persons. Besides, their own race, they marry with other races, i,e; Sidhan etc. They have relations with Banir race also. They are agriculturists. There are 10-12 Numberdars of this race including Tehsil Baag.

In Poonch, illiteracy was common. In every Tehsil and every village of Tehsil, there was only illereracy and arrogance, therefore like all races of Muslims of this area there was lack of knowledge and cultural awarness among Aawans. However, since few years, Master Hussam-u-deen, Qazi Mohammad KhAlil and other Aawan philanthropists, created sense among people to differentiate between good and bad.

One thing appreciating about this race is that allthough this race is considered as a strong race in Punjab and Kohistan Namk and still the famous dynasties of this race are ruling Mianwalee, Bhakar and Issa Khail but this race does not depend upon the mantra "Padm Sultan bawd" (Our forefathers were Kings), but though Zildars, wer involved in Handicrafts and industry. Therefore, on one side there are scholars, rich men, Zamindars and influential people and on the other side are carpenters, Patto weavers, Tailors and Mason's retch. The race which takes Pride about their ancestors, but

does not follow their beriefs in letter and spirit and the nation, which does not take care about industry and Handicrafts of his country and considers them as bad due to their arrogance and illiteracy do rember, that nation not today but tomorrow shall have to face the wall to perish.

Progeny of Haji Illahayar Khan

The Awans who are settled in Dhamne area of Tehsil Sidhantee, Haji Illahayar is their forefather, who was the progeny of Awon Qutub Shah's son Muzamil Ali Kilgam. He performed Hajj alongwith his wife and stayed for seven years in Meeca and Madina. Two sons were born there and died there. On his return another son was born who was named Mohammad Shafi.

Due to his stay for seven years outside his country, he was interested in travelling, therefore, could not stay at one plee. At last he migrated from his country and came to Muzzafarabad alonwith his wife where an elderly man, Kalu Khan by name Resident of Lawasee provided them residence. Haji Illahiyar Khan and his wife passed away at Lawasee. At that time, his son Mohammad Shafi Khan has been a young man. Kalu Khan was also in love with him and married his daughter with him who gave birth to two sons, Sultan Mohammad Khan and Mohammad Azeem Khan and both these brothers married in the same village also. Mohammad Azeem Khan had only one son, Zaman Khan, who was famous as Sofi Shaib. Sultan Mohammad Khan has following six sons, i,e; Deen Mohammad Khan, Fateh Mohammad Khan, Fakir Mohammad Khan, Niyaz Mohammad Khan, Gull Mohammad Khan, and Faiz Talb Khan. Both brothers i,e; Sultan Mohammad Khan and Mohammad Azeem Khan alongwith their families migrated from Lawase and settled in the area of Tehsil Baag of Poonch and settled at following places. Deen Mohammad Khan settled at Botha Bayan village. He had only one son, wazir Khan by name and being issueless, there was no progeny of Deen M.Khan. Fateh Mohammad Khan, Gull Mohammad Khan and M.Zaman Khan settled at Tehsil Sidhanti areas of parl in villages Chedah situated in Dhamnee Tarad.

Khayagala and Pudkote. Fateh Mohammad had three sons i,e; M.Mousa Khan. Peer Mohammad Khan & Fazl Deen Khan. Mousa Khan has four sons and all are Alive and have sons. They are, Bhadur Ali Khan, Dilawar Khan, Shab-u-deen Khan and Feroz-u-deen Khan.

Among other sons of Sultan Mohammad Khan, Niaz Mohammad Khan settled in village Dhal. Kala Khan who is an employee in KashMir police is from his progeny. Sultan Mohammad Khan's sixth son Faiz Talb Khan was an employee in Maharaja's army. But neither he did return to his birth place, nor his community knows anything about his life or death. Among Mousa Khan's sons Bhadur Ali Khan is a competent, wise and a leading person of his community. He has three sons i,e; Ali Akbar Khan, Ali Asghar Khan and M.Rafiq Khan. Among them Master Ali Asgar Khan who is matriculate, is teacher in A.V.Middle School Ravlakote.

Among seven sons of Dilawar Khan, Gull Sher Khan, is Driver in M.T. Company, 12, Banglore. From Mohammad Khan's son Mohammad Azeem Khan's progeny Master Alif deen Khan was an expert in the art of calligraphy. There were enough land holding among the progeny of Haji Allahayar Khan. Their occupation was agriculture. Few of them were engaged in calligraphy and few were employees in British army.

Among this community Sultan Mohammad Khan son, Fateh Mohammad Khan's progeny is exempted from "Kar-e-Begar". Therefore, the certificate in this behalf from the Highest officer of Poonch is in possession of these people and its copy is recorded as follows.

"Office of the Hakim Aalee Shaib Poonch"

Application of Feroz-u-deen etc. son of Mousa Khan, caste Aawans Residence, Dhamnee, Tehsil Sidhanti.

7381 for Exemption of Kar-e-Begar.

Seal Hakim Aabe Shaib Signature Nasir-u-deen

Governor Poonch.

Feroz-u-deen Aawan Residence Dhamnee.

You, including brothers, Bhadur Ali, Dilawar and Shahb-u-deen are exempted from "Kar-e-Begar" on the advice of Jenab Wazir Shaib Bhadur Poonch, dated 13th Maghr, 1963 Bikrmi Vide No:524. Therefore, orders for record are issued in your favor. The Tehsildar Shaib has been informed separately.

Dated: 14th Maghr, 1963 Bikrmi.

In Poonch Settlement records, this community has been listed as Aawans in revenue records. As per present classification of races, this community is counted as Agriculturists. The population of this community is about 100 persons all of them belong to the progeny of Haji Illahayar Khan.

Unit-II

Thakyal Rajputs

Thakyala Padava Area
Political position, population and income

The famous locations and miscellaneous conditions of Padava Thakyala, area, whoseannual income through Kascheraie and custom etc. is 21276 rupees is under control of Raja Poonch, against payment of Rupees ten thousands per annum for lessee of agricultural land to Maharaja of Jammu & Kashmir. As per census 1931 AD, the population of this area is 23944 persons, in which 12364 are males and 11580 are females. In this area, there are following 42 villages: Dalsee, Lungote, Balakote, Sundrote, Basoni, Dhastoee, Mohadah, Nabasla, Meera, Jundrote, Yaknal, Khundhar, Mujan, Palani, Panchee, Sobah, Dharani, Rumlota Silsota, Bahrotee, Watoot, Tarkandi, Matrani, Mundhetar. In eleven villages are Duemal race, in nine Thakyal race and in one village is Bugyal race, who are from the progeny of Bug Khan Thakyal. Besides, Duemal, Thakyal and Bugyal races, there are Gojar, Malik and Jolaha races. In other three villages there is majority of Bugyal race of Hindus and they are the Numberdars.

At a distance of 1.5 miles from police station Dharotee, downwards is situated the villages of Mohadah. Here is tomb of Sayeen Kamla Shaib. This tomb was located at Dahda in Meera, which is adjacent to Khandail hill. Before one fourth of century (25 years), his daughter who was very noble and kind and who remained unmarried for his life, with permission from the court, by the spiritual orders of Sayeen Shaib carried her corpse to Mohadah. It is said, that after 25 years, the dead body was without any damage, even after 25 years, his funeral prayers (Jinahza) was offered for second time. His daughter lies buried beside him in his tomb. Shaibzada Mohammad Sayeed Nawshai and Mian Qasim are saint successors and Mohatamims of this mazar. The latter was progeny of Sayeen Kamla. Sayeen Kamla had a daughter Mani Totee by

name. She died in 1988 Bikrmi during disturbances. Her mazar is concrete, which is situated in village Bundlee Tehsil Kotlee district Mirpur adjacent to Motor Road.

In village Tingul Jogiyan Dakhlee Khundhar, Sayeen Fatu Shaib has been contemporary of Sayeen Kamla Shaib, who came from village Pangirayeen Rajouri and the green & fertile region of Khandar did not allow him to return. Both elderly persons were meeting off and on. Sayeen Fatu Shaib lies buried in Khud Gojran Tehsil Kotlee and some people visit his grave usually. The sons of Sayeen Kalu Shaib are saint successors of this mazar among whom Sayeen Syed Mohammad is an outstanding person.

Khandar and Kareela hill, which is named Khundail, is encompassed by green trees. The Chain of this hill starts from Poonch's natural Hospital Tetapani and comes to an end near the home of Sardar Fateh Mohammad Khan, Member Assembly, J&K resident of Kareela. This hill is about seven miles long. Its peaks look like minarets from far off distances. Peer Nasoor, Khalee Peer and Mata Ranjeetee temples are situated on this hill, which Hindus rever most. There are two types of grass, one for cattle and the second type of grass is called Beed which is used for making ropes, used in Charpaiez (Beds). The Deer which are also called Ran graze like goats on this hill. Since this place is very cold, therefore, in winter this grass is used for Sheds. Khoi Matta Road is at a distance of only ten miles from this hill. In village, Khandro Kareela the soil is blackish. It is said, that in this area, there is presence of Alum, Sulpher, Antimony, Iron and copper ores, even in some time, Khundhari Iron was famous. But when cheap Iron was imported from outside, the Iron available here, for which there was more hardwork and expenditure, was out of use. The people of this area are strong and stout. The way there is poverty and hunger, the same way there is natural beauty. People are very simple and poor. In Thekala and Padava, besides Thekyalas & Dumalas there are some other races of Muslims but they, are merely cultivators. Brahmins are, also living here, which are both Zamindars & Money lenders.

Thekyal

Thekyals are confined to Thekyala Padava area. It is known, that the elders of this race were related to Rajgan Ajaydea. There has been a Raja, Thekyal, by name in this dynasty. This branch of Rajputs, which is related with Suraj Basnsi Silsila is named Thekyal, on his name and even today, after thousands of years, this race is named Thekyal.

From Raja Thekyal's progeny, after several generations, has been a Rajkumar, who was famous by the name Ther Singh Thekyal. Due to revolutions of time, he was compelled to migrate from his country. He as a migrant, after travelling long distances and facing hardships arrived at this place via Delhi, Punjab and Kohistan Jammu, which at present is named Bhimber, which is a famous Tehsil of District Mirpur of Jammu Province. The period about which we make mention, the wide country of India was under control of Muslim Kings or a major part of India was under their domination. In those days, Bhimber lke its maighbouring states Rajouri etc. was an independent state and at present, the Hindu Rajput race Raja's were occupying the throne and last Raja of Thekyals, Raja Sripat, was ruling his vast area with magnificence. During that period, one Rajkumar of Kangda, passing through difficult mountain routes entered the rocky land of Jammu. The author of "Tarikh Chabal" writes; "that he entered this country for sake of extending his empire by domination, which is now called Bhimber. But the author makes mention of this party of his sons and few servants.

The author of "Tarikh Rajputana Punjab" vol. 1st page 494, writes, that he left his country for sake of extension of his dominion and after some time controlled few villages in the Vicinity of Jhelum. But the fact is, that he not for sake of extension but for sake of employment he was compelled to seek any place to maintain himself, as is clear from the following lines. The author of "Tarkh Chabal", names this Rajkumar as Narayan Chend. His sons were: (1) Chib Chend (2) Dharoo Chend (3) Amboo Chend (4) Ajay Chend. The author of "Tarikh Rajpaton Punjab" names this

Rajkimar as Partap Chend and his sons as Chib Chend and Khadk Chend and names Partap Chend's father as Raja Magh Chend. In other words, he does not treat Narayan Chend as breed of Megh Chend.

Muglora is at a distance of four miles towards east from Bhimber. The author of "Tarikh Chabal" writes, that "Narayan Chend camped there like travelers and handed over one price less ornament to his servant for sale to purchase food stuffs and to get cash. The ornament being valuable, therefore, no shopkeeper could dare to Purchase it and all of them said, that Rajas ornaments are worth for Rajas. At last, Raja Sripat came to know about it. He called the man and paid cash for the ornament and with the idea that the ornament seller will be definitely a rich man of noble descent, invited Narayan Chend as a state Guest".

Whatever author of "Tarikh Chabal" has recorded the same ideas are found in Thekyal Padava and Thekyals of other places. But nobody had an idea that when it is acknowledged that Raja left his country for sake of territorial aggrandizement and made some conquests in the surrounding of Jhelum, and then at last, where his army disappears that while entering Bhimber, he was forced to sell his ornaments like common visitors. At a distance of four miles from Bhimber, a Raja of alien country making conquests, settles there and Raja Bhimber, is totally unaware about one of his contemporary conqueror Raja. Is it possible?

Our aim is that Raja Partap Chend left out of his country due to political revolt and not for sake of territorial aggrandizement. The Proof is "Tarikh Muslim Rajputan Punjab and Hind" manuscript in which it is recorded, that "Chibs ancestor Chib Chend after quarreling with his brother Oday Chend, migrated to Bhimber in Jammu state". Besides, the eastern morality does not accept it that, a local Raja may purchase an ornament of a Poor Raja and to invite him as a guest. However, it is possible that when Raja SriPat had enquired from the ornament seller about ornament and Raja Partab Chend's stay as he might have returned him the ornament and invited him. In short, when Raja Sripat had satisfied himself about

Partap Chend's dynastic nobleness and his elder son Chib Chend Signs of courage and prosperous future, then after some time, he married his lonely daughter (Raja Sripat had no male issue) with Chib Chend. In presence of Raja Sripat, Chib Chend due to his behavior and character, magnetized people and became popular. After death of Sripat, there was no male successor the descendants of Raja strived to control the Govt. but due to popularity of Chib Chend, the Thekyals had to face the wall. At last, Chib Chend, who alongwith his father came to Raja Sripats capital as a traveler and then as Guest, was recognized as the Raja of whole area. Chib Rajputs are progeny of same Chib Chend.

The country of Thekyals, which they ruled for centuries and now controlled by an alien race and for them to sit silent is impossible. Therefore, though Thekyals were suppressed outwardly, but their animosity with Raja Chib Chend continued and in this context, they often created disturbances. It was impossible for Raja Chib Chend to rule peacefully till Thekyals are shown the door. He in order to kill their ringleaders arranged for a royal feast. They came without any hindrance. When all people assembled, the Raja ordered for their murder and as per one tradition, they were all poisoned to death. After death of Sardar or defeat, how could army stand? Therefore, after murder Thekyals saved their life by seeking Pardon and some Thekyalssaving their life and honor went to the area which is presently called Thekyala, which is settled and famous on their name. From Chib Chend's progeny were six Hindu Rajas. The sixth Raja was Raja Dharm Chend. During that time, India was ruled by Lodhi Afghans and Ibraheem Lodhi was the King. The same King was defeated by Babar in 931 Hijra, 415 years ago and established Moughal rule in India. During this Raja's time, the Thekyals had some importance. Since, Dharm Chend, in order to associate had one marriage from Tghekyal Rajputs and this Rani was named as Rani Thekyal. At a distance of three miles from Bhimber towards south the famous "Rani Ka Kuwan" (Rani's well), is constructed by the same Rani.

Before Babar's conquest, Raja Dharm Chend, when he was staying in Delhi on the invitation of Ibraheem Lodhi as a Physician had embraced Islam and his name was Shadab Khan, which due to common use became famous as Shadab Khan. Which due to common use became famous as Shadi Khan. Raja Shadab was returning from Delhi, he confronted his enemy, Haibat Khan Kandhari, near Bhimber, who was chasing him and both died during fighting. Haibat Khan's grave famous by the name Peer Kandhari is at Fatehpore and Shadab Khan alias Shadi Khan's grave by the name Baba Shadi Shaheed is at Aadi Dhak and both graves are seats of Pilgrimage. Rani Thekyal did not embrace Islam. But the Hindus and Muslims of this area consider the event as true that Rani going near the grave of Raja solicited that if I am following my husband, give me some place also. Therefore, the grave opened immediately and Rani went inside it. The palaces and buildings of Thekyal and Chib Rajas are situated on this hill (Aadhi Dhakh). People were settled in a town called Janghar. The mazar Baba Shadi Saheed which was at a distance of 2-2 ½ miles towards north is now in ruins.

The migrates and exiled Thekyal people of Bhimber area who due to fear and threat had left to Rajouri, among them, Raja Rustum Dev Thekyal, who was their leader was a famous personality. "It is evident from "Thekyal Rajputs" particulars, that this party left Bhimber in 13th century A.D and with it, when history relates, that Chib Chend's 7th generation, Dharm Chend embraces Islam during Sultan Ibraheem Lodhis (931 Hijra) period. The period which at present 1354 Hijra or 1936 AD, is 650 years ago, when Thekyals exile and their stay at Thekyala seems true.

About Raja Rasm Dev, there are tales with Thekyal Rajputs. It is said he killed a demon, who was very dangerous who after killing six sons of an old woman was aiming to kill his seventh. Therefore, the place where the Raja and demon fought still exists by the name of Rashak Pundee. In Dhoratee, a place is famous by the name "Thakur Thaklee". It is said, that Raja Rasm Dev, constructed his houses there. Therefore, the ruins of these houses exits there.

It is also said, that Rasm Dev after crossing Pir Panjal, war intending to try his luck in Kashmir. But secretly, a saint ordered him to return back and informed him about controlling Govt. of Thekyala area and also said, that alongwith Govt. you will embrace Islam also. Raja Rasm Dev returned back by the advice of Fakir. For some time, he had Skirmiches with local Jeeda race. Since he was commanding a big army therefore, he captured neighboring areas iof Mendhr. After completion of one progeny of Wali Kamil, he by embracing Islam completed second progeny. He named himself. Rasm Khan or Rasme Khan. Raja Rasm Khan's grave is still found in Dharotee. The way Chib race of Bhimber is visiting their elder Baba Shad Saheed's grave and performs certain traditions there the same way the people of Thekyal race offer floral tributes on the grave of their rlder Raja Rasme Khan. Raja Rasmee Khan had four sons, among which Sangee Khan's sons are confined to following places; (i) District Muzzafarabad Kashmir (2) village Thobe Tehsil Baag Poonch area (3) Barakhow District Rawalpindi (4) village Dhandhisteyan Tehsil Kohi Muree district Rawalpindi (5) village Bandee Dutara Tehsil Aabatabad district Hazara (6) Gulyana Tehsil Gojar Kha., Raja Rasmee Khan's, one more son Kangee Khan's sons are residing in Thekyal and Mendhr. Sangee Khan and Kangee Khan's sons are called Thekyals. The progeny of other two sons are also Thekyals. But among them there are some elders also, for example, Bik Khan's progeny is called Bugyal Thekyal. The youngest son of Raja Rasmee Khan is Kalu Khan. His sons are settled in some villages of Mendhr.

Thekyal Rajputs are found in English districts and Poonch area, besides Chabal area (Sarhota, Tehsil Kotlee) of Jammu area and Tehsil Rampur in Rajouri. In Thekyal area, there are 12 such villages, where Thekyal Rajputs are settled. Their population in these villages is 4000 persons and all of them are agriculturists. The other races are only cultivators. In Mendhr and Soharan areas, there are five villages of this race and Numberdars do belong to this race. This race is purely farmers. Some people are also employees. Some went to Punjab as Laborers to earn their livelihood by hardwork.

Some people are also engaged in Business. Therefore, the member of madrasaz (Schools) is not enough; therefore, the educational status is very weak. A few people are Matriculates. This race has relations with Raja Chib Chend's progeny since years.

The population of Hindu Thekyals is very less. By the dispatches of some respected Hindus, it is evident that Hindu Thekyals are confined to district Hazara and Tehsil Hazara and Tehsil Rajouri of Jammu Province. In whole area of Poonch the population of this race is about 12000 persons.

Famous people of Thekyal Rajput Race Villages of Tehsil Mendhr

1.Thekyala Dhartee

In this village Sardar Dewan Khan was a respectable personality. The Govt. awarded him Jagir and rewards. Sardar Mohammad Sher Khan is his son, who is an influential man and is famous for his hospitability in the area. For a long period of time, he was president of circle committee. He received Golden sword from the Govt. of British in recognition of his sincere services.

2.:- Molvi Noor Mohammad Khan was a great scholar.

3:- Sardar Shah Wali Khan

4:- Sardar Noor Mohammad Khan Numberdar.

5:- Seth Sher Mohammad Khan Trader.

6.:- Amir Mohammad Khan, pensioner.

Such influential people have created name for Thekyal Rajputs.

2. Mohadah

1. Sardar Allah Datta Khan, who is Numberdar and a Businessman. He has been secretary of Panchayat committee.

2. Munshi Saif Ali Khan is a young man and is working in Railways. He is interested in welfare activities and Journalism. His father was Sardar Bhadoon Khan, who was very popular in his community.

3. Naik Dost Mohammad son of Fazl Khan is working in English Army at Rawalpindi. He is very sociable.

4. Sardar Amir Khan. He is a rich man and is serving people sincerely. Munshi Hussain Ali, an educated youngman is his son.

3. Village Bunhala

1. Sardar Shah Wali Khan
2. Saif Ali Khan Numberdar

4. Village Meera

In this village Sardar M.Akbar. Khan son of Sardar Ahmad Ali Khan has been elders of Thekyal race. His achievements are worth recording in the history of Thekyals. He received prizes and Jagirs from the Govt. during their time. His grandson Sardar Mohammad Hussain Khan and his nephew Allah Datta Khan are Numberdars of this village.

5. Jinrote

1. Sardar Fakir Baksh was a noble and a saintly man. From his progeny at present is Sardar Ali Akbar Khan, holding the post of Numberdar and is an educated man. He was imprisoned during disturbances of 88 Bikrmi and was released honorably. He was a patriot.

2. Molvi Mohammad Khan, who is famous as a scholar in the area. He spends his time in welfare activities.

6. Dabsee

1. In this village, Sardar Ghulam Hussain Khan is a gracious man. He possesses high quality horses for riding. He is fond of hunting. He was Numberdar as well as Jagirdar. He was related to respected Chib Rajput dynasties. From his progeny is Sardar Farman Ali Khan, who is an educated youngman and is Numberdar.

2. Sardar Ghulam Mohammad Khan was a respected personality. Sardar Mukhtar is noble and sociable.

3. Sardar Attah Mohammad Khan is also a great personality. His second son is employee in police.

7. Munjoot

1. Sardar Nazer Khan
2. Sardar Ahmad Ali Khan
3. Sardar Fakirullah Khan
4. Sardar Sher Ahmad Khan

He was an influential man in his times. His sons are also enjoying a good life. Among them the most distinguished are. Sardar Mohhata Khan and Inayat Ali Khan Traders. Sardar Mansoor Khan, Munshi Mohammad Youqub Khan and Munshi Ghulam Azm Khan, who is Patwari in Jammu. Ghulam Haider Khan, Fateh Sher Khan, Attah ullah Khan Numberdar, Mohammad Hussain Khan, Lal Mohammad Khan, Lal Mohammad Khan II, Sakhee Mohammad Khan, Fateh Ali Khan, M.SherKhan, Bhadur Ali Khan who is employee in English Army.

8. Balakote

In this village the following are the leading personalities. Sardar Hashim Khan,Sardar Sher Mohammad Khan, Khan Mohammad Khan, Munshi M. Sher Khan, Sher Ahmad Khan Numberdars, Mr.Allah Datta Khan trader, Molvi Feroz Khan, Salah Mohammad Khan pensioner English Army.

9. Sundoot

Sardar Dewan Ali Khan, Sardar Kala Khan Numberdar, Munshi Fateh Aalm Khan, Wali Sher Khan, M.Sher Khan.

10. Basoli

Sardar Salah M. Khan and Attah Mohammad Khan Numberdars. Attahullah Khan, who is youngman and is a national volunteer,.

11. Kotan

Sardar Salah Mohammad Khan, Numberdar.

12. Gulhota

Sardar Attah Mohammad Khan, Zamindar & Numberdar and his brother Molvi Allah Datta Khan who besides a Sofi is engaged in Business. Both these brothers are sons of Sardar Rajoli Khan (Late) Numberdar's sons.

13. Gohald

Sardar Naser Khan of Gohald was famous throughout Tehsil Mendhr for his efficiency and generosity. He was very hospitable. His relations were with rich people of far off areas. He has received Jagirs and rewards from the Govt. when Mian Nizam-u-deen Prime Minister Poonch, who has been recorded by historians as "Nizam-u-deen Azm" was visiting him he had all Praise for him.

From his progeny Sardar Noor Mohammad Khan Numberdar is alive. He is member of District Soldiers Board and Itehadi Board. He is honored by his community. From second branch of Sardar Naser Khan, Babu Mohammad Mumtaz Khan is a young man and is F.A. He donated one wide piece of land for construction of Jamia Masjid at Mendhr, for which everyone had Praise for him. He is son in law of Raja Fakirullah Khan, Bagyal (Gakhad) Jagirdar & Rais and A.D.C. Sri Raja Shaib Bhadur Poonch.

Sardar Noor Mohammad Khan's brother: Sardar fateh Mohammad Khan Trader.Munshi Qudrat ullah Khan employ in police; Sardar Fateh Aaalm Khan Sardar Naser Khan of Gohald who is trader. He is a Patriot and is respected by common people. He is also Numberdar: sardar Mansoor Khan; Sardar Feroz khan, Munshi Ghulam Haider Khan Numberdar.

14. Vihar Gulhoon

In this village are: (1) Sardar Zabardast Khan. His Father in- law Sardar. Ali akbar Khan was Numberdar, who died during

previous year. (2) Fateh Sher Khan, was an elderly man. He was distinguished among Public and govt. (3) Mohammad Akbar Khan, the present Numberdar is his grandson. (4) Munshi Mohammad Sher Khan. He is a sociable young man, whose father Dewan Baksh was a Govt. servant.

15. Adee

Sardar Bahwal Khan is an influential and a leading man.

16. Poth Soharn

1) Sardar Painda Khan, who is employee in Koyalree Poonch. (2) His nephew Amir Ali Khan is a hunter.

17.Glota

Sardar Attah Mohammad Khan Numberdar Glota's sons, Sardar Syeed Mohammad Khan, Numberdar, Master Mohammad Sher Khan Mudaris and Sardar Mohammad Akbar Khan are distinguished among their community. Sardar Mohammad Hassan Khan son of Molvi Allah Datta Khan, Jaffar Khan and Shah Wali Khan, Abasso Khan and Sultan Khan, Sakhee Villayat Khan son of Bodu Khan, Sakhee Villayat Khan son of Peer Baksh Khan and Beeru Khan are also remarkable persons in this village.

Villages of Tehsil Baag

1:- **Thub:-** In this village, Thekyal Rajputs are settled. Munshi Rajoli Khan, Munshi Mohammad Zaman Khan Numberdar, Jan Mohammad Khan, Molvi Fakir-u-deen Khan, Molvi Ghulam Rabbani Khan, Munshi Habibullah Khan Patwari, are knowledgeable, wise and leading personalities. Munshi Mohammad Zaman Khan Numberdar's son, Sardar Ghulam Mohammad Khan was a great personality. Seth Sher Dil Khan is a rich man. His son Sher Ahmad Khan is a sociable man. Akbar Khan, an ex-employee in police is a trader. Munshi Rajoli Khan, who is 70 years of age, is

follower of Hazrat Mian Fakirullah. He is not only opposed to smoking & Snuff inhaling but is preaching against it.

Villages of Punjab & Fronitier

1:- Dhand Satyan (District Rawalpindi). Babu Illahi Baksh Khan; Sardar Moula Baksh Khan and Babu Nabi, Baksh Khan is an educated and influential man and is employee in Railways.

2:- Galyana Gojar Khan. (District Rawalpindi); Sardar Saif Ali Khan pensioner. Fakir Dost is a saintly man. His son is an employee in British Army.

3:- Bandee Dotara Aibatabad; (District Hazara); Sardar Sher Ali Khan is a big Zamindar.

Thekyal Rajputs in China

Some members of Thekyal Rajputs migrated from their homeland (Poonch and Kashmir villages) and settled in foreign countries. Among them some are stationed in Punjab and Hindustan and some after crossing Indian Sub-continent arrived in China. From Chikar area, Babu Mohammad Azeem Khan is in China at present and despite being educated is engaged in Zamindari and has permantly settled there. Besides, the Thekyal Rajputs who are settled in Muzaffarabad area of Chikar their particulars if received shall be recorded as Annexure. Among them, the photographs of Sardar Mangee Khan Contractor and Mr. Bala Khan Forester's Photographs have been received, but the details are awaited.

Unit-III

Janhas Moughal Barlas

The Barlas race's nomenclature leads to Aeromajee Barlas, which was 7th generation of BoozNajr Khan and 21st generation of Mougol Khan founder of Mogol race. Amir Timur Gorgan, Barlas race and Kachar (Emperors of Iran) all are from Aeromajee Birla's progeny. Kacholi Bhadur's one dream is recorded in some histories. In "Ooyamakh Moughal" page 30, the interprertation of this dream by Kacholi Bhadur's father Tomana Khan, proved true the future events.

After listening the dream of his son, Tomna Khan interprected, that oh son, Kacholi Bhadur, that from your elder brother Kabl Khan's breed shall produce Kings. According to this interpretation, in the 4th generation was born Chenghiz Khan and from 8th breed of Kacholi Bhadur was born Amir Timur Gorgan. The Sermons and coins, of both these Emperors were introduced in many countries. The King after interpretation of that son Kacholi Bhadur, took an Oath from both brothers to remain united. Kabl King was appointed as King while Kacholee Bhadur as commander in Chief of Army. Both brothers signed the document and the Agreement was put under the custody of Treasurer. Therefore, after Kacholi Aeromajee. Barlas became commander in Chief and after Kabl Khan Bartan Bhadur became King and this system continued for many generations.

In Moughal language, Barlas stands for courageous Youngman and since Aeromujee was extra ordinary courageous and besides several daughters was father of 26 sons. Therefore, he was called Barlas, otherwise till Kacholi Bhadur all were referred as Boznajree. In Barlas tribe there have been great, rich and famous Princes, who were fighting courageously with enemies of Chenghiz Khan, Hilaku Khan and Amir Timur, even in Barlas dynasty Amir Karachar bin Amir Soganchen bin Aeromujee was such a strong Prince, that Chenghir Khan before leaving for Hindustan had hept

his son Chugtai Khan, Govanor of Maverulnahr under his custody and Chugtai Khan married his daughter with Amir Karachar. Besides, Moughlistan, Barlas Princes always extended help to Chenghiz Khan, Timur and their sons at Khawazrum, Iraq, Ajm, Iran Yaldum, Kabul and other countries. The details are available in "Ooyamak Moughal" During Chenghiz Khan and Amir Timur's period Barlas also came to India accompanying their armies and settled here. But during Moughal Emperors era, the brave Barlas whose names could be traced out were as follows.

Sultan Junaid Barlas: whocame to Hindustan with Babar and was accompanying Barbar during Ibraheem Lodhi and Rana Sangah Sahsoodia attacks. Babar awarded him Jonepur fort as Jagir. Amir Doulat Khawaja Barlas, Shah Manzoor Barlas, Shah Hussain Barlas, these three noble's were right hand men of Babar during attacks.

Amir Doulat Khawaja Barlas, during Himuyan's period, Participated in siege of Sultan Bhadur Gujrati. Mohammad Qulee Khan Barlas, was an outstanding personality among Akbar's noble's. After Sikandar Khan Auzbek, Akbar awarded him Auodh Jagir. His son Faridoon Khan, was holding a high position during Jehanghir's era. Mehr Ali Barlas was his son. After death of Faridoon Khan Jehanghir awarded him the title of his father. Therefore, the progeny of these people is living more or less, in every part of India. In Moradabad Barlas is a renowed historian. In Tehsil Kohata, Dr. Mirza Sher Ali Beg Birlas is a famous person, who is knowledgeable. In Tehsil Kohata and other parts of Rawalpindi and Poonch, a fair number of Birlas are residing there who are famous by different names in their locations.

We make mention of Moughal Janhal dynasty which extended upto district Rawalpindi and Poonch locations and are well placed, whose genelogy relates with Aeromujee Barlas and Mogol Khan. By observing the genelogy map of this dynasty that before Timur many names recorded are wrong, for example, Timur's father's name is Amir Taragaie. In genealogical table, it is recorded as Amir Tergani. The name of Aeromujee Barla's elder son, from whose breed is Timur, is Soganchen Lohan but in genelogocial table

it is recorded as Sochain Khan. Amir Aalanghar Nuyal name is recorded as Nujan Khan. Kacholee Bhadur's name is recorded as Kachoos Bhadur. Duman Khan's name Dumatay Khan, Botah Khan's name Bokan Khan, same way are some other wrong names which relate with original names and this change is due to passage of time, revolutions and differences between people.

Among Amir Timur (Death, 1404 AD) Gorgan Barlas Boznajree's four sons, his third son was Amirzada Omar Sheikh Grgan. Omar Sheikh had six sons, Timur's second son Mirza Bilkera's son Gias-u-deen Mansoor Mirza and Mansoor. Mirza's son Sultan Hussain Mirza, in Tehsil Kohata and Poonch, Janhal dynasty relate their geneology. Hussain Mirza's thirteen sons and his brother Sultan Owais had six sons and then all of them had many sons. The geneolgy of these two brothers and King Babar relates to 6th generation of Amir Timur. Hussain Mirza was son of Amir Timur's son Omar Sheikh and Babar son of Amir Timur's son Jalal-u-deen was Miran Shah's progeny.

As mentioned by the author of "Ooyamak Moughal" that during invasion of India many Barlas Princes were among noble's of Babar. Among them Moughal Jankal dynasty has recorded the name of one of their elders as Mirza Bhakr Khan who was from HussainMirza's 5th generation and was eldest among Mirza Tawakir Khan's three sons, Mirza Bhakr Khan's son was Mirza Jahn Khan or Jeevan Khan. This dynasty till date due to Barlas Moughal was called Mirza became famous on the name of Jahn Khan as Janghal and this name became so famous that caste of Mirza dynasty eclipsed. Therefore, till date this dynasty is famous as Jinhal and in origin are Moughals. With reference to the above statements that elders of this dynasty accompanied Babar to India in 1536 A.D. Since Babar settled in Hindustan, therefore his companions who were his relatives were compelled to reside in India.

In Mirza Jahn Khan, founder of Janhal dynasty's 4th generation have been two brothers, Mirza Bagga Khan and Mirza Kanay Khan. Mirza Kanay Khan's sons are settled in their ancient homeland of Tehsil Kohata district Rawalpindi. Since Mirza Kanay

Khan's sons and relatives particulars who are relatives of Janhalan Poonch, are still in dark like Poonch Janhals. Therefore, we are describing their particulars and their famous personalities for information of people living in state and British area. Afterwards we shall record particulars about Janhalan Poonch.

Moughal Janhal Barlas of Tehsil Kohata district Rawalpindi

In this tehsil the population of Moughal Janhal race is about 1500 persons. In return of services during 1857 A.D mutiny, this race received exemption of many villages, Numberdari in fifteen villages and Zaildari is under execution of this race. In these villages the Moughal Janhals are awardees and Jagirdars. They have ancestral control on agricultural land. The other races are their cultivators and pay ownership produce to them. Besides one vast forest and some Rakhs are in possession of this race, with property rights of Kahcheraie and cost of trees.

In this Tehsil, there are 19 Numberdars, three Jagirdar's, three Awardees two Manedar, one Zaildar and 15 villages in possession which are as:

1. Jeevda (2) Baltarya (3) Dewangadh (4) Godah (5) Kudrote (6) Lus (7) Kanand (5) Khalol (9) Seesree (10) Jathal (11) Barhampora (12) Palah 913) Sayil Saweedee (14) Chenoor and (15) Abyore.

In Baldiya Jaksam and Dahoond; Sidhan in Dawangadh, Gadwal in Kudwat and Goda; Brahmin in Brahmpore, Satee in Chinoor, Sidhan and Adwal races in Jeewada are settled as cultivators of Janhals.

The Moughal Janhals of this area have been rulers since several generations. During some period, their noble's were very fond of hunting and were engaged in hunting for several months. Among hunting birds falcon and Hawk were very dear to them. Horse riding was their daily pastime. Their prosperous life was envious for state Janhals and some other Muslim races. But alas, this race, beating about their forefather's being Kings neither attended

towards education during British era nor employed themselves in civil and army services as they thought, it below their dignity. Now following their neighboring races, they are very crazy about education and employment.

The splendid buildings of this race speak about their past. Their mosques and Sarais are expressions of their grandeur. The relations of this race are also with Sathee, Garwal and Gahkhad races.

The famous dynasties of this race are as follows:

Beevru dynasty

The Moughal janhal dynasty of village Beewar has been outstanding among their tribe. In return of services, during 1857 AD, mutiny this dynasty has received villages of Beewar, Kanand and Luss as Grant, which has income of more than 2500 rupees Per annum. The revenue collection from Beewar dynasty to Govt. is about 650 rupees per annum. The outstanding people of Beewar dynasty are as follows.

1: Raja Farzand Ali Khan Zaildar

He was awarded five Marlas of land by Govt. at district Montgomri for his commendable services, whose annual income is about five thousand rupees. He is quite hospitable, popular and an influential Rais. His lonely son Mohammad Afzal Khan is at present a student of class xth

2: Raja Nathu Khan:

He is an awardee and a Numberdar. He is a landlord and an influential man. His son Mubarak Ali is student of sixth class.

3: Raja Peer Mohammad Khan

He was nominated as Naib Tehsildar, directly. He worked for three to four years. In the meantime his brother Sardar Madah

Khan, Rais Azm, passed away. His son Raja Khushal Khan was a minor. Therefore, for management of his private property he resigned from Govt. services His nephew was appointed as Zaildar while he was awarded with a Prize. In June, 1929 AD, he leaving his two sons Shahsawar Khan and Ghulam Mustafa Khan passed away due to fever. Raja Shahsawar Khan who was an employee in Revenue department, resigned from his services due to death of his father. He died in 1933 AD, His son Jamsheed Khan is a student of class ixth. Raja Ghulam Mustafa Khan was Dafdar in Risala. He died during his service career.

4: Late Raja Sher Jung Khan:-

He was a famous young man of Bewoor dynasty. He was a knowledgeable and an influential man. He was working as Sub-Inspector police for a long period of time and was strict follower of Islam.

5: Jamadar Budah Khan

He is a pensioner and was serving English Army as Jamdar. His son Raja M.Sarwar Khan was Hawaldar in Army but passed away. Now Raja M,.Sarwar Khan's son is an employee in Army.

6: Raja Lal Khan Jantal

He is a leading member, contractor and a courageous youngmen of this race. His son Raja Ghulam Murtaza Khan is a student of F.A.class in Islamia College Lahore. He is the first student of this area who sought admission in college. M. Afsar Khan. Hawaldar pensioner is Numberdar and is owner of big area of land. Fateh Khan is Numberdar and a Landlord.

7: Raja Amir Khan (Khalol)

He is Numberdar and is very noble and gentle.

8: Raja Nathu Khan

Hawaldar is a pensioner nowadays.

9: Raja Ali Akbar Khan

He is Numberdar of Palah and Brahmpora and is a landlord.

Moughal Janhal Barlas of Poonch Region (Kashmir)

Mirza Bugga Khan and Mirza Kanay Khan's Particulars have been described under caption of Moughal Janhalan Tehsil Kohata. The Janhals of Kohata as is evident from the previous lines, belong to Mirza Kanay Khan's progeny. From Mirza Bugga Khan's progeny in 4th generation is Mirza Hussain Khan. About him, the Moughal Janhalan Poonch state, that this person leaving his homeland Seerce Tehsil Kohata came to the mountainous area across Jhelum and settled in Village Neertyan (Doban) of Tehsil Sidhanti Poonch. In this village, a rich dynasty of Muslims was called Royzadgan. Mirza Hussain Khan has married in this dynasty. He had one son, named Hemu Khan who was called "HemuRoy" due to title of "Roy" of his maternal family. Afterwards his son Noor Khan, developed a village named Noorsa, near a Jungle. In N0orsa, his drawing room called "Dewan khanna" still exists. Nor Khan's sons are residing at present in Poonch Tehsils of Sidhanta, Mendhr besides Jammu Provices Tehsil Kotlee. The villages where Moughall Janhals are settled are as follows.

1: Tehsil Sidhanti

Sehr, Janda Bugla, Kolala, Kullar, Kharand, Noorsa, Galah, Janhal Chowkyan, Pakhonad Khas, Gam Kotlee, Chenba Gallee, Palangee, Potee Chapriyan.

2: Tehsil Mendhr

Tahi, Tetapanee, Mundhole.

3: Tehsil Kotlee

Jammu, Pural, Bundhoor, Baggah, Neygaie, Noie.

Among them, there is Numberdari of Janhal race. In Noorsa there are two Numberdars, one in Gam Kotlee, one in Khawas, Six in Tahee Tetapani. One in Mundhole and one in Bundhore.

In Noor Khan's sixth generation, has been Mirza Dahamak Khan. He had four sons, (1) Fatu Khan (2) Soja Khan (3) Misree Khan (4) Keedu Khan. The last one was issueless. In Poonch and its different Tehsils whatever Moughal Janhal races are settled; belong to the progeny of these three brothers. The relations of this race are with satee race (Tehsil Kohata Rawalpindi) and Sidhhan (Sidhanti Poonch) and Rawalpindi district with their own Moughal Janhals. Like their contemporary races they are agriculturists. But some youngmen of this race are employees in different departments of Govt. of Poonch and Britsh police and Army.

Before Master Khan Mohammad Khan Moughal Janhal, there was no desire for education in this race. The Janhals like other Muslims became conscious about education through him. On this basis, he could be recognized as Sir Sayeed of his race. It is the result of his efforts, that many sons of this race are now employees in Revenue, custom, police and Education departments. He sponsored many intelligent students through his personal pocket. He is vice President of Anjamen Talim-ul-Quran Palandri and is guiding Muslims towards Islamic Education

Some famous personalities of Moughal Janhal Race of Poonch

1: Dynasty of Late Mirza Kaiyas Khan

In Fatu Khan's 5th generation, Kaiyas Khan has been a famous elderly man, who was wielding great influence in his area. He had two sons, Sardar Behram-din Khan and Sardar Samu Khan. Both these brothers have established the high tradition & Values of

their father. The Mounghal Janhals settled at Glla Janhal (Chokiyan) and Tetapani are progeny of these two brothers.

Sardar Bheram din Khan's elder son Qadir Baksh Khan like his father was hospitable and a noble man. He was famous for his courage and bravery. Qadir Baksh had following five sons. Mast Khan, Baru Khan, Nawab Khan, Bhadur Ali Khan, Shadman Khan. The sons of all five brothers created name and fame for their dynasty. We are making mention of some of them. Master Khan Mohammad Khan perhaps is the first person from Poonch, who got education outside Poonch, in a Madrassa at Tehsil Kohata. When department of Education was established in Poonch, he was employed there. Therefore, for the last twenty five years he is serving the department of Education. It is due to his influence, that there may hardly be an unlucky illiterate in his dynasty. He has three sons, Fakir Mohammad Khan, Noor Mohammad Khan and Gulzar Mohammad Khan. The last two boys are reading in class 8trh and 6th respectively. Fakir Mohammad Khan is the first man of this dynasty, who not only passed Entrance, but got admission in the college. He received scholarship at Primary stage. He stood first in Middle exam. In his school. When he went to Poonch seeking admission in High school, he stood first in Entrance Exam. The famous son of Poonch region Khan Bhadur Sardar Attah Mohammad Khan Naib-Commanding officer, Bramah Military police awarded him scholarship. The Govt. also encouraged him. Therefore, when he got admission in Islima College, Peshawar, where he passed F.Sc Medical Group with high marks the Govt. sanctioned Scholarship in his favor for B.Sc and during same time, awarded him scholarship @=Rs 50/=per month for Medical stream. At present he is studying in fourth year M.,B.B.S. at King Edward, Medical College Lahore. He is interested not only in Studies but is a good sportman also. He was secretary of Frontier scientific society (Islamia College Peshanwer) in 1933 AD. Coming to Lahore he also participated in such activities.

In Lahore, an active Muslim students Group "Inter Collegiate Muslim Brotherhood" was established and in 1934 AD,

he was its Secretary. He was concerned about educational backwardness of Poonch people. Besides, in Rawalpindi and Poonch, wherever, there are people belonging to Janhal race, he motivated them to get admission in Schools. In the same branch, are Master Khan Mohammad Khan's nephews Munshi Dost Mohammad Khan (Employee Deptt. Of Education) and Lal Khan and Biloor Khan Army Employees sons of Fetch Mohammad Khan and Shakr Mohammad Khan son of Mansabdar Khan Army Employee.

Village Gla Janhalan

There are only Janhals in this village. One of the ancestors of Janhals Sardar Qadir Baksh Khan had lived here. His Dewan Khanana is still there. The Janhals of this place were experts of guns and swords during "Aap Rajee" period. Sardar Brehram deen Khan's second brother Sardar Samoon Khan had two brothers, one Peer Baksh Khan and one Jung Khan, among them Jung Khan was expert in gun and sword. His son Qasim Ali Khan was an influential Rais of this area. He has four sons, Mehdi Khan, Syed Mohammad Khan, Haider Ali Khan and Bawo Khan. Syed Mohammad Khan who was his second son was famous Warrior like his grandfather Jung Khan. But he passed away. He was an employee in British platoon 3 for six years and died during wazirstan war in 1918 AD. His descendants are receiving pension till date.

Sardar Munshi Abdullah Khan Retired employee of Revenue department is a rich, knowledgeable man and a big Zamindar. He as a pensioner opened a Quranic darsgah, where boys & girls were receiving lessons in Quran during morning and evening. He has following three sons, Munshi Alif deen Khan, Munshi wazir Mohammad Khan Patwari and Sakhee Mohammad Khan reading in Entrance.

Munshi Mohammad Sher Khan Patwari had a wide circle of friends. His brother Shah Mohammad Khan is an employee in English Army and has received many awards in Hockey and Race. Quarter Master Hawaldar Noor Mohammad Khan, retired recently

from 219 Jat Regiment. His elder brother Hawaldar Major Satar Mohammad Khan (Late) Participated in world war II.

Mr. Mungo Khan Naik and Mr.Jawal Khan, who for sake of their services in Army were awarded a piece of land by British Govt. Besides, Sheru Khan, Datta Khan, Atta Mohammad Khan, Painda Khan, Sher Khan, Khan Mohammad Khan, Molvi Burhan Ali Khan, Baksh Khan, Gaman Khan and Fatah Khan etc. are famous persons in this village.

Village Noorsa

Here Sardar Fakir Khan is Numberdar whose father according to ancient traditions through convocation by offering Turban was recognized as the Sardar of Daman Area, Kaymr and Sidhan race of Majad and other races. His son, Faiz Mohammad Khan is an educated & intelligent youngman. Among Ali Bhaduz's sons, Munshi Fateh Khan and Munshi Dost Mohammad Khan are school Masters and his grandson Amir Hussain isa Interance pass. He is owner of big area of land in his area. Sardar Kalu Khan Numberdar, Molvi Madan Khan, Akrio Khan and Biloor Khan are also remarkable persons.

Village Sehr

Rajoli Khan, Sardar Deen Mohammad Khan, Gul Mohammad Khan, Deen Mohammad Khan of Audo, G.M. Khan, Shebiya Khan, Sardar Painda Khan, Head constable police Retired, Late Hussaini Khan Army Employee, Feroz Khan of Rehtan.

Village Khadand

Naik Misri Khan, Daleel Khan, Burhan Khan, Sher Khan.

Village Kolala and Janda Bagla

Jamadar Feroz Khan, who retired recently. Ghulam Khan, Madu Khan, Bhadur Ali Khan, M.,Sher Khan, Burhanoo Khan of Kallar, G.M. Khan Army Employee, whose one son is serving in

Army and other is reading in High School Palandri. Sardar Ali Khan is Vernacular Middle pass, but is very intelligent. Mohammad Sher Khan was a famous wrestler in his young age.

Village Chenba Galee

Among Sardar Fateh Khan's sons, Sardar Syda Khan was Hawaldar in Army. He retired due to illness.

Village Gam Kotlee

Sardfar Khan, Mohammad Khan Army Hawaldar Retired.

Village Khaws

Feroz Khan and his one son is an employee in Army.

Village Pakonad

Khan Wali Khan.

Moughal Janhals of Tehsil Mendhr

Village Tetapani

Sardar Painda Khan is famous Numberdar and owner of big area of both irrigated and dry land. Fakir Khan Mahaldar Deptt. Of Custom, Sardar Aka Khan and G. Mohammad Khan, Numberdaran, Hawaldar Satar Mohammad Khan Army Employee, Khan, Wali Khan Feroz Khan, Sultan Baksh Khan, Syed Ahmad Khan employees of Poonch police.

Village Mandole

Sardar Ali Akbar Khan Numberdar.

The Janhal race is settled in other villages of Tehsil Mendhr and are owners of big area of land. But alas, on the whole they are deprived of education.

Moughal Janhals of Tehsil kotlee Jammu Area

This race is settled in villages of Bundhore, Gahlar, Pural, Bagah, Aayrota Bugtee and Lahdee and its population is more than three thousand. The Jankhal race of district Rawalpindi are recorded as owners of land in Land settlement records. Their cultivators p[aid them taxes. Their lands are irrigated through canals, while production is enough and lands are in abundance. But educational conditions are Zero. Some people are employees in J&K Army. The important people of their race are described as:

Village Bundhore

Sardar Feroz Khan Numberdar and his brothers Akru Khan and Nawazish Ali Khan, Sardar Inayat Khan and Late Painda Khan. Late Painda Khan was also Numberdar in Mandhole area of Poonch. The present Numberdar, Sardar Ali Akbar Khan is from his progeny. In Bundhore he is also Numberdar, but his other sons could not prove themselves to be competent for the Job.

Village Bagah

Sardar Khuda yar Khan had been an elderly man here. It is famous about him, that he killed one hundred tigers in his life. Due to his bravery Maharaja awarded him the title of Sher Mar (Tiger killer) which stands recorded in Govt. records. Due to his courage he was appointed as Numberdar. But his sons could not follow their father and deprived of Numberdari. However, from his progeny has been an unparalled wrestler, Sardar Satar Mohammad Khan in Nun Kashi. He overpowered many wrestlers, in Jammu, Poonch, Kashmir and Punjab. His younger brother Sardar Gulab Khan was a Jamadar in English Army.

Unit-IV

Dulle

A respectable race of Muslims named Dulle stands settled in Poonch, with its population about eight thousand persons in different Tehsils of Poonch. The people of this race are mostly civilized and brave. Their Chiefs houses were like forts and were usually settled at high altitudes. At present the houses of their chiefs are also situated at high altitudes. It is clear this race during earlier times might have been rulers and at present there are several respected and dignified people of this race.

During documentation of the present volume, one of my friends with reference to Late Moulana Abdul Hakleem Sharar's publication, "Sudpara Dil" wrote, that there is mention of one famous elderly man of Basra Abu illa Sood Dollee and this race which is famous as Dolee belongs to the progeny of that elderly man and in this context they are Qureshis and not Moughals. The undersigned purchased that book and studied about Abu illa Sood Dolee, the summary of same is recorded here.

Summary of Sudpara Dil

Abu illa Su Dolee was founder ofArabic Grammer. Abu illa Sood filial appellation. His original name was Zalim bin Omar bin Sufiyan. His genelogy relates with Kinana bin Khazeema in 11th generation who is among the ancestors of our Holy Prophet SAW. Abu illa Sood belongs to Dail bin Bakr bin Abud Manta Kinana breed. Due to this relation, their trible is called Dulee and are related to Qureshis. Their original homeland was Basra. They were from Taibeen. They were appointed as Governors by Hazrat Omar RA, Hazrat Usman RA and Hazrat Ali RA in different countries. They were supporters of Hazrat Ali RA. They were knowledgeable persons in Fiqa, Hadith. They were rich, horse riders and parsimonious. He died in 69 Hijra, at the age of 85 years.

After studying Abu illa Sood, if we acknowledge, that Poonch's Dolee's are sons of Abu illa Sood Dolee's progeny though the author of "Sud Para Dil" has not made any mention about Abu illa Sood's sons nor made any mention of any person of his dynasty about his arrival in India. His death has been about 1300 years ago and we must Ponder that before 1300 years, was Islam in existence in Delhi, Kashmir, Poonch or even in India? If it was not existing and surely it was not, then how Abu illa Sood's sons came to Poonch.

Now we have to see, that is the basis of nomenclature of word Dolee and to which Moughal tribe are they related? For its explanation we have to study "Ooyamak Moughal" which is an authentic book about Moughal tribes and Moughal geneology. In this book, the Moughals are said to be the progeny of Hazrat Naohs AS third son Yafas, whose progeny extended to Balad China, Khata, Khastn and Turkistan etc. Yafase's elder son and crown Prince was Turk. In 4th generation of Turk two Boys were born, one was Mogol Khan and the second Tatar Khan. According to the author of "Ooyamak Moughal" there is mention of about 125 Tribals of Moughal race. Among those Tribal's, one tribe is Doladai. In the description of noble's, there is mention of following Prince's and Sardars.

Sultan Abu Syed Bhadur Khan Bozanjeri was King of Iran and Kharasan. In his darbar Amir Behram Shah and his son Amir Mohammad Doldai were respectable persons. Amir Ibraheem Dolaie was one of the great noble's of Sultan Hussain Mirza ibn Sultran Abu Syed Gorgan and Janee Beigh Duldaie and his brother Sultan Malik Sultan Abu Syed Gorgan's second son Sultan Ahmad Mirza were famous noble's. Amir Hafiz Doldaie and Hafiz Mohammad and Tahir Doldaie were companions of Babar, who were fighting from Babar's side against Ozbeks and were killed during fight. In Babar's time there is mention of one more Doldaie Amir Sultan Mehmood. When Barbar attacked Ibraheem Lodhi in 932 Hijra, this Sultan Mehmood accompanying other Moughal Sardars under prince Himuyun was displaying great valour. On page

204 of "Tarikh Farista" is description about this war, where his alias in spite of Duldaie is recorded as Doldee. It is clear, that during those days Doldaie has assumed the shape of Doldee. It is beyond doubt, that there are thousands of tribes in India, whose initial names were somewhat different while people made them so easy that languages could easily accept them, we have some words of Moughal race which are presented as an example, for example, the original words was Amirzada, which was difficult for languages to accept and from Amirzada it became Meerza and from Meerza it was made Mirza. Likewise, one Moughal tribe is named Duglat. Mirza Haider Kashgiri who was nephew of Himun and was king of Kashmir for several years belonged to this tribe, became Duglat from Dugalat and now is Duglat from Duglat, which as compared to Dugalat can easily be used by languages. The origin of word Moughal is also Mogol. The name of King was Mogol Khan not Moughal Khan. Initially the name of tribe was famous on his name. but this word, was difficult to use, therefore, Mogol was changed into Moughal. The same way, when people found it difficult to use Doldaie they made it Doldee.

Doledai not only changed into Doledee but after quarter of century when we see name of some famous Sardar of Doldee race during Akbar's period in Kashmir, we look only Dulee. In Kashmir, the tradition of changing names is more common than all states of India and it can be learnt by study of "Tarikh Aquwam Kashmir". During the same period there has been one more Doldee Sardar, Sultan Ismail by name, who was in Delhi or Agra. The people of this race who were in India were called Doldee and those who shifted to Kashmir, became Dulee from Dooldee. How this tribe left to Kashmir or its environs can be enquired from the following lines.

Babar during his five year rule (932-937 Hijra) was fighting with Afghan opposition and Rajput Rajas. His tribe and people of his army including Doldee people, did not settle permanently at any place during disturbances and commotion. After Babar, Himuyun occupied the throne. He was teased by his brothers first and due to bad luck, Himuyun was defeated by Sher Shah Suri. Moughals and

Afghans were bitter enemies. Since Afghans defeated Moghals and controlled India, therefore, wherever Afghans found any Moghal, they tried to kill him. Many people changed their race and in disguise saved their life. Such immediate and unexpected revolution pained Moughals so much, that they left wherever they found refuge. Himuyun returning back from Iran after 15-16 years defeated Sher Shah Suri's sons and became Emperor of India. But some Moghals during those days had settled in different states of India and Dolee Tribals finding Kashmir and Poonch a safe sanctuary settled there. Therefore, despite of Himuyun being the Emperor, some Tribals including Dolee's wherever they were, settled there. In Azeemabad, Patna, a Mohalla is named Dolee Ghat, which signifies that one of the Dolee tribes had settled there in ancient times.

During last Chak King of Kashmir, Youqub Shah's, time in 994 Hijra, Shams Dolee has been a famous Rais, whose mention has been made by different Kashmir histories and Tarikh Farista. It is known, that disturbances during Himuyun's period, Shams Dolee's elders due to threat from Afghans went to far off countries from Kashmir. Therefore, during Himuyun's exile and during his stay at Iran, on the name of Sultan Nazuk Shah, Mirza Haider Kashmiri, who was nephew of Babar was governing Kashmir. Therefore, this race was enjoying every facility due to rule of his compatriot, which was the reason for their stay in Kashmir.

When Youqub Shah's father Yousuf Shah, ruler of Kashmir saw Akbar's glory and grandeur, submitted and was ready to visit him. At that time, Baba Khail, Baba Mehdi and Shams Dolee three authortative Sardars unanimously said to Yousuf Shah, that in case you handed over the country to Akbar we shall kill you and your son Youqub shall assume the throne. During those days Akbar's Envoys had come to Kashmir. But Yousuf Shah threatened by these three Sardars said goodbye to the envoy with some excuse. Afterwards, in Kashmir civil wars, there is reference of Ali Dar wazir- Azm Kashmir Alim Sher Magray, Shams Chak and Mir Hussain Chadoora. And opposite to that, we have Youqub Shah, Syed Hussain Khan and Shams Dolee's name. From the above facts it is

proved, that Dolee tribe people are enjoying their life in Kashmir with honor and dignity. This tribe of Moughals, which from Doldaie became Duldee and from Duldee to Dulee, when in Kharasan, still were holding authority in Govt. and politics. When arrived in Iran was called wazir and Nadeem Shaie. When arrived in Sultan Hussain Mirza's darbar, he was right hand man of Timuri Army. The great grandfather of Moughal Salateen Hind Omar Sheikh Mirza always found this race as his loyal supporters.

The wars which Babar fought with Uzbeks in Samarkand, we see names of several Dulees in history blood stained and when he came to India, here we also find people of this race as brave and courageous who were experienced in Swordsmanship and when during Akbar's period, we read about some famous person in history even Kashmir King's feel belittle before them.

Afterwards, when this race due to revolutions of time, dotted in rocky region of ancient Poonch, they were also distinguished in politics and Govt. Therefore, during Poonch period of uncertainty (i,e; Aap Rajee) some members of Dolee race have been Sardars, whose memorials still remind us about their dignity & magnificence.

Dole race not only served Dogra Govt. in Poonch, but during Maharaja Ranbir Singh's period, most of its soldiers have participated in Gilgit war and among them some lost their lives in battlefield due to bullets. The Gilgit walls are still colored by their blood.

During Dogra Govt. Poonch and "Aap Rajee" Sardars lost their independence, the Dolee race also submitted. But under such dominant conditions, their political or army position was authoritative. Raja Moti Singh and his son Raja Baldev Singh's time, Dolee Sardars were Body guards of Poonch rulers. In 1914 AD, of Europe war this race assisted monetarily besides took Part in recruitment of recruits. In 1988 Bikrmi, disturbances, in Poonch wherever were Dolee Sardars and had their influence assisted the Govt. to know about Dolee race settled in Poonch, whether migrated from Kashmir or Punjab is an undecided matter. But this race, whether migrated from Punjab or Kashmir, however, is a moughal

race and in legal settlement of Poonch, is recorded as Moughal and Agriculture is their most favourite occupation.

In ancient period, Mirza Balla has been a brave Rais in Dolee race. A special fort constructed by him at Kotlee area adjacent to village Goree Balakote and say, that the ruins of this fort are still present there. Mirza Balla also got constructed one fort each at Sayheda and Balnoie. He was mostly residing at Sayheda

This race is settled at villages of Sayheda Man dhole, Batl, Darah Sher Khan, Kunba, Balnoie Sagrah, Wahdaj, Gahaniu, Mankote, Chajla, Maidan, BhataKus, Dhadana and Aalika Soharn in Tehsil Mendhr and some villages of Tehsil Baag and Tehsil Kotlee of Jammu Dominion, Janjodah and Khandyote. This race is settled in Tehsil Haveli's villages Meendla, Slotari, Tatree, Chendak, Palera Baila Savjeyan and village Saradi of Tehsil Sidhanti.

In those 24 villages where this race is settled, almost all belong to Dolee race. There are many Jagirdars, Awardees and wealthy people. Before Dogra Govt. these villages were ruled by one type of Dolee race.

Some famous dynasties of Dolee Race

The famous Dulee dynasty of Chendak

During Sikh period, every tribe or area proposed their own Sardar and at that time, Sardar Akbar Ali Khan was leader of his race. Sardar Sarmast Khan his son, being illiterate was patron of scholars and knowledgeable people. He has received the village of Chendale from Doliyan pass, the most fertile area of Poonch, from Raja Moti Singh by offering him one thousand rupees as gift. Therefore the order for ownership rights in favor of Sarmast Khan, were issued are as fellows.

Office of Peshgah Sri Sarkarwala Madar Waliya Poonch. In the name of Dafteryan, Daftar Dewani

Sahee Sarkarwala Madar Raja Moti Singh Shaib.

By this order, thousands of Begas of land came under control of Sarmast Khan and he also settled at Chendak instead of Deliyan Pass.

Raja Moti Singh respected him very much and awarded the title of "Aezat Aasaar". Then awarded Jagir also. Whatever grains were needed for Govt. were brought from Sarmast Khans godown. On 15th Phagun, 1943 Bikrmi as Per notification, signed by Raja Moti Singh and Later Mian Nizam-u-deen wazir, the Govt. of Poonch awarded him the title of Sardar in lieu of his loyal services. Sardar Fateh Khan Chendak was his elder son, who attained more fame in Patronage of knowledge, generosity and popularity than his father. He was very influential in Sardar Baldev Singh's darbar. He added to his area of land and despite being a big landlord he in order to motivate people towards trade himself established business and achieved success in it.

Besides, his own area he purchased enough property in Poonch city and Raja Baldev Singh awarded him some piece of land in city Khas. The help Sardar Fateh Khan provided to Govt. in 903 AD settlement it was acknowledged by R.H. Lieutenant Trench, Mohatamim settlement in his letter dated 29th April, 1903 AD. In this letter, there is mention of that cash prize which was paid to him in lieu of his loyal services.

Sardar Fateh Khan was Numberdar of 4-5 villages and besides Sahr Khas, he was owner of thousands of Beighas of land at Batt, Darah Doliyan, Dahangla, Kalati, Kardpanee, Swahan and Lawan. It is said, that number of his Private employees was not less than 70-80 persons. He was master of 200 Buffaloes, 100 Mules and Horses, 200 oxen and thousands of Goats. In city several Hindus were his clerks fore managing his trade affairs. In short, he was Rais-ul-Rosah of and Malik-ul-tujar.

Sardar Fakirullah Khan, his son, changing his basic policy, curtailed his employees. He kept cattle as per his need and sold the rest. Raja Baldev Singh also awarded him Sardar and "Kursi Nesheeni" for his dynastic and personal services. He has two intelligent boys. Sardar Mohammad Ayub Khan is F.A and Sardar

yar Mohammad Khan is reading in B.A and is preparing for going to Europe. The hopes which his race has pinned upon him if fulfilled they shall be fruitful for the nation someday.

Sardar Khudadad Khan, Karm Dad Khan, Attahullah Khan and Ghulam Akbar Khan are his cousins and Mohammad Sher Khan and Karim Dad Khan are nephews and all of them are well established. Their land holding besides, Tehsil Haweli are in Tehsil Mendhr also. Chendak is situated at a distance of six miles towards east from Poonch. Karm Dad Khan is fond of studying History and Hadis Books, M.Ashraf Khan is a Matriculate youngman of this branch.

Dynasty of Sardar Sher Khan Dolee

Sher Khan pass stands established on his name. He was cousin of Sardar Fateh Khan. He was very wise and nepolist. He was respected by Raj darbar. He was handsome, brave and fond of hunting. Among his five sons the two elders Sardar Illahi Baksh Khan and Ali Akbar Khan are Numberdars. Haider Ali Khan has passed away. Ali Bhadur Khan is involved in Business. The youngest is Ghulam Sarwar Khan who is writer and interested in poetry. His Pen name is Khadim. He is fond of History. He following his famous Uncle Sardar Fateh Khan Chendale attended towards Business, about which Muslims were always careless. Besides, a big landlord he is also a big Businessman. He is trading since twenty years. During that period, there were only few shops of Muslims. Today due to his trade movement, there are about eighty shops in Mendhr area, for which his shop is the main source.

He is an educated man and patronizes scholars and students. He has the aim to see his people at the Zenith in the field of Education, trade and Government. Sardar Ali Akbar Khan's son Agha Mohammad Khan is studying in S.P. College of Kashmir. Ali Bhadur Khan's son Mohammad Aalm Khan is Matric Pass. Besides, the following persons are famous in Dargah Sher Khan, i,e; Munshi Khan Mohammad Khan Sargeant police, Munshi Fakir Khan Mohrer police, Sohbat Ali Khan, Ika Khan, Mian Feroz-u-deen

Ahmadi, Nawab Ali Khan Trader, Fazl Khan, Karm Dad Khan, Ashraf Khan, Allah Datta Khan son of Hashmat Khan.

Dynasty of Sardaran Sayheda and Balnoie

After Sikhs when Dogra controlled Govt. in Poonch Bakshi Sher Singh was the agent of Dogras and could hang anyone he likes. In this context, he hanged Dolee Sardars i,e; Sardar Khudadad Khan and Naser Khan. After maintaining peace, when Dogra Govt. came to know about it that both Sardars of Dolee race were sworded being innocent, then he in order to repay awarded Jagir to Sardar Fateh Khan being dynastic Sardar. Sardar Behram-u-deen Khan of Sayheda was youngest son of this Sardar. He was respected by Sardar. He was respected by everyone. His four sons at present are creating name for his father. The elder Faiz Ahmad Khan, is Jagirdar as well as Numberdar, Sardar Faiz Ahmad Khan has been appointed as president of Anjamen Islamia, by Muslims of Poonch and second Sardar Shaib Khan, is Deputy Inspector of police. The third Sardar Faiz Akbar Khan is Sargeant police Sardar and witty. The fourth is Aziz Ahmad Khan. He is very young.'

Sardar Nasar Khan had two sons, i,e; Sardar Sher Dil Khan and Sardar Bhadur Khan. Sher Dil Khan is famous for his passion. His elder son is Munshi Ali Akbar Khan, who is Mohrer Sargeant in police and Numberdar of his village. He is young and a competent Munshi and is Keen for progress and prosperity of his nation.

For documenting "Tarikh Aqwam Poonch" the help and assistance he rendered, the undersigned shall always remain thankful to him. For completion of this book, many friends promised, but he topped the list in terms of practical help and assistance. His elder son Noor Ahmad Khan is reading in B.A at Law College Lahore. In my opinion after completion of studies this intelligent boy shall create name for his country and tribe. Mr.Noor Ahmad Khan is the first Muslim Graduate of not only Dolee race but of Tehsil Mendhr. The names of other sons of Sardar Sher Dil Khan are as follows: Sakhee willayat Khan, M. Youqub Khan (who is an experienced hunter). Zaman Ali Khan, Munshi Nadir Ali Khan office Qanoongo

Poonch also belongs to this dynasty. He is a scholar and is against bad traditions & customs. His father Sardar Haider Khan was a noble man. Besides, following persons are remarkable in Saythedah; Munshi Syed Mohammad Khan, Patwari candidate, Sher Ahmad Khan, Attah Mohammad Khan, Ali Akbar Khan and Jaffar Khan.

Sardar Sher Dil Khan's second brother Sardar Bhadur Khan had two sons, Ghulam Haider Khan and G.M.Khan. Both had passed away. Their sons are as follows. Zakir Khan Numberdar and Karm Dad Khan Sons of Ghulam Haider Khan. Ghulam Mohammad Khan has only one son named Nadir Khan. Juma Khan is one of the outstanding man of this branch, who is Sympathetic towards Poor. Besides Kaka Khan Son of Wali Mohammad Khan, Bugga Khan, M. Fazil Khan, Fatah Khan Feroz Khan, Banka Khan, Ghulam Mohammad Khan, Farman Ali Khan, Buland Khan, Mohammad Khan sons of Manan Khan, Sher Ahmad Khan Fouji son of Rahim Ali Khan, Fatah Khan, Peer Mohammad Khan, Fakir Khan, Feroz Khan and Mashoor Khan are famous persons.

The branch of this race, confined to Balnaoie, have Manan Khan, who is hospitable and a good natured man. Among his sons, Ghulam Mohammad Khan is a retired army soldier and Mehrban Ali Khan is Jamadar Railways.

Dolee tribal's of Paleer ousavoe Jian

The founder of Dolee dynasty of these villages has been Sardar Lal Khan a famous Rais. His original homeland was Munkote Tehsil Mendhr. In Mandi area he had a Hut, where he spent summers. Due to his travel, an area adjacent to village Azmabad named Moughal Baila is famous. At a distance of 4-5 miles from Azamabad, there is a village named Savjeyan, where he married. He constructed fort type houses there and the road constructed for his house, its name till now is pohadyan Lal Khan. Adjacent to it is a piece of land which is famous as Padee Lal Khan. This relates to that period, where outside Poonch, every village had a Govt. which is called "Aap Rajee" period. During that period, Lal

Khan extended his control upto Mandi area. Among his progeny his grandsons Abdul Khan and Aalam Khan who were sons of his son Kamal Khan, have been very famous. Both these brothers, were awarded the title of "Saiow" by the ruler of that time, Raja Islam Khan Kistawari, in recognition of their services. It is said, that their women till date, are called "Sawanyan".

Upto Raja Rustum Khan's period, Lal Khan's progeny was ruling this area. During the period of this Raja one Kardar of this area Namdar Khan, alias Madari Khan deserts. When the reigns of Govt. were handed over to Dogra dynasty by the people of Poonch, the majority of Dolee tribe as per their dynastic traditions are serving the army. Therefore, the following Dolee people Paleer ousavjeyan who were employees of Maharaja Ranbir Singh's army are as: Jamadar Dewan Ali Khan, Safdar Ali Khan, Ahmad Ali Khan, Jung Baz Khan, Mastoor Ali Khan, Sar Buland Khan Nishanchee, Ahmad Ali Khan II, Mohammad Ali Khan, Dost Mohammad Khan, Syed Ali Khan, Deedar Baksh Khan Allah Mohammad Khan, Muzzafar Khan, Saif Ali Khan, Mutwali Khan, Ghulam Ali Khan, Rajoli Khan, and Soba Khan etc. These people participated in Ladakh war and accompanied wazir Zoorawar and when he was killed in the battlefield his many Dolee companions, were also killed. Among them Dewan Ali Khan Jamadar and Saif Ali Khan went to china. Dewan Ali Khan passed away at yarkand. During Raja Moti Singh's period many Dolee people achieved Numberdari against their loyal services.

From Kamal Khan's progeny there is fair population in village Paleera. From the same dynasty, is an elderly man, Syed Mohammad Khan who during that time when Dolee race was against education got his son Babu Sher Mohammad Khan admitted in High School Poonch, where he passed Entrance Examination. Babu Sher Mohammad Khan is at present Deputy Inspector police in Poonch and as enjoying an honorable life. He is also interested in developing his nation towards the Path of peace, Progress & prosperity.

In Paleera, the following persons are very famous. M.Akbar Khan Numbardar, Meer Baz Khan Numberdar, Nawab Khan Sodagar, Sardar Kala Khan famous Trader, Munshi Mansoor Khan, Nazer Khan, Jung Baz Khan contracter, M.Ali Khan son of Sobhat Ali Khan, Munshi Meer Baz Khan son of Zabardast Khan, Munshi Mohammad Ali Khan, Nazer Khan son of Late Lal Khan, Akbar Ali Khan, Shir Ali Khan, Fazl Khan, Gulab Khan, Attah Mohammad Khan Gurad, Sher Ahmad Khan, Nawab Khan alias Babu Khan, Agar Khan son of Sher Dast Khan, Hoshnakh Khan son of Gulzar Khan, Bahr Khan, Mir Baz Khan son of Akbar Ali Khan, Gulab Khan, Mir Ahmad Khan, Sofi Gulab Khan, II Naqshbandi

From Village Savijyan, some people of Dulee race left from Ferozpore and settled in Gulmarg Kashmir. Among them the following are famous persons. Dewan Ali Khan, Dost Mohammad Khan, Dost Mohammad Khan II contractor, Syed Mohammad Khan, Attah Mohammad Khan, Sher Mohammad Khasn Head constable police Peshawar, Babu Mohammad Khan Naik Platoon Jammu, Wali Mohammad Khan Pensioner solider.

Slotee and Dera Duliyan

During Dogra Govt. the village Sloterce was under the Jagir of wazir Sunder Singh. Here Feroz Khan Dolee was Numberdar. His younger brother Mohammad Khan is a big Zamindar and hospitable man.

Darah Duliyan name states, that it is related with Dolee race. This place is at a distance of 4 miles from Poonch. The three storeyed concrete buildings of Sardaran Dolee are now in ruins. The famous Doleez of this place are: Munshi Ghulam Hussain veterinary Asst. Surgeon, Sher Mohammad Khan constable police Behram-u-deen Khan Hawaldar police, Hashmat Khan Mujahid, Khan Wali Khan constable, Feroz Khan constable, Mohammad Akbar Khan constable, Molvi Khan Mohammad Khan Sofi constable, G.Hassan Khan, Haider Khan Failban, Hayatullah Khan, Salah Mohammad Khan, Dost Mohammad Khan, Abdullah Khan, Sher Dil Khan, Sher Baz Khan, Bagga Khan, Fateh Mohammad Khan, Khan Mohammad

Khan, Hawldar Platoon, Ali Haider Khan, Baag Hussain Khan, Gareeb Ali Khan, Molvi Sher Baz Khan, Feroz Ali Khan and Kala Khan. They are all Zamindars of this place and are prosperous.

Dhadana and Bhatta kis and Maidan

It is said that Dhadana's Dolee dynasty was famous by the title of Raja. Their old type fort is still standing on a high rock. Syed Mohammad Khan is the flickering light of their dynasty. Sultan Ali Khan is Numberdar of Dolee Dharana and Painda Khan is Numberdar of Bhattakus. Mutawali Khan who is residing in village Gohald is from the same branch of this dynasty. He due to his Business and Zamindari is owner of enough land holdings. Munshi Ggulam Haider Khan who is school Headmaster in Dhamni Sal Tehsil Mendhr, is his son. Mohammad Khan is nephew of Munshi Shaib and is son of Ghulam Hassan Khan Businessman.

Sardar Santh Khan (correct name Rustum Khan) donated a piece of land for Jamia Masijid on the advice of some Sardars, with a value in hundreds of rupees.

Dynasty of Mundla Sardars

The Dolee's of Mandla are famous, militants. During Raja Moti Singh's period, Sardaer Dost was a famous Scholar and Hakeem of this Tribe. As per statement of Duliyan Mundla, Raja Moti Singh's Prime Minister Mian Nizam-u-deen requested for the marriage of his sister to Sardar Dost Mohammad Khan. Allthough the position of Dost Mohammad before him was nothing he in his reply informed him that there is no tradition of marrying outside our fold. One of his young son Mohammad Akbar Khan died issueless. Now, one son Bakir Ali Khan is alive. Sardar Syed Ahmad Khan is Numberdar of Mundla and Seheda and is Jagirdar of Sehda also. He is sociable and knowledgeable. Besides, the following persons are famous in this village i,e; Mohammad Khan, Fateh Aalm Khan, Khan Bhadur Khan I, Khan Bhadur Khan II, Ali Akbar Khan,

Nawab Ali Khan, Ibraheem Khan, Ismail Khan, Mehboob Khan, Ghulam Haider Khan and Sher Khan.

Among Dolees of Mundla is one youngman, Syed Ahmad Khan, who is Govt. forest and Railway contractor in U.F. Awudh, district Badaich. He is they only courageous youngman of his race, who achieved great respect and honor outside his homeland. He is desirous of seeing his race neck to neck with other races in progress and development. His elder brother is Khan Bhadur Khan. He is an elderly man of his community. Syed Ahmad Khan has been in Army for five years. He has been to Buno Jablpore, Nagpur, Kamtee and Bushra Iran. During his service in Army, he was interested in Business and created name. His age is about 35-36 years.

Dynasty of Sardar Kala Khan Dolee of Munkote

Sardar Kala Khan was a respected Dolee. It is learnt that mares valued rupees five hundred each were in his stable. Sardar Lal Khan was also a Dolee elderly man here. Sardar Kala Khan's elder son Munshi Dulu Khan was a good manager. Raja Baldev Singh awarded him 400 Kanals of land in lieu of his Services. His brother Srdar Fazl Khan is alive. His younger son Mohammad Sher Khan leaving a son named Wali Dad Khan passed away. The elder son Sardsar M. Afzal Khan is an educated man and is secretary of soliders Board. Sardar Ghulam Sarwar Khan Khadim Rais Sehada's student was interested in Business. He was also fond of hunting and is patron of his nephew Wali Dad Khan. Among Muunkote community the following persons are outstanding i,e; Sardar Fazl Dad Khan, ex-Mohrer Bundokeyan, Attah Mohammad Khan, father Khan, Ali Akbar Khan, Haider Khan, Munshi Bhadur Khan, Bala Khan, Ghulam Hussain Khan, Sayeen Mohammad Khan.

Dole tribe of village Sarsar Tehsil Sidhantee

This whole village is inhabited by Dolee race. This branch has arrived here from Mankote Tehsil Mendhr. The household number of this village is about 215 houses. There are few houses of

Sudhan, Madyal and Gojar races and they are the leaders of their community. Among them Sardar Bahawal Baksh Khan is a wise man. His sons, Chabbu Khan and Nawazish Ali Khan are alive. The other names are: G. Mohammad Khan, Sultan Mohammad Khan, Sabz Ali Khan, Ghulam Haider Khan,, Amir Ali Khan etc. Molvi Mohammad Din Khan, who has studied in Madrassata Uloom Devband, is a scholar and interested in knowledge of History.

Dynasty of Sardar Iqbal Khan Dulee of Batl

Sardar Iqbal Khan has witnessed the era of Raja Moti Singh and his son Raja Baldev Singh. He was Kardar of his area i,e; Mendhr. In this dynasty, Mohammad Qasim Khan was highly respected being poet. Mohammad Qasim Khan's father Sayeen Baka Mohammad Khan was a saint. Sardar Sher Ahmad Khan was contemporary of Sardar Iqbal Khan. from his progeny Bugger Khan, who is Numberdar and constable in Peshwar police and Mohammad Youqub Khan Sargeant police Poonch and Feroz Khan are alive. Syed Mohammad Khan (Brother of Sayeen Baka Mohammad Khan) son is Jalal Khan, who is alive. Besides, the following persons are quite remarkable: Shah Wali Khan, Army Pensioner, Sardar Syed ullah Khan and his three sons, Sardar Mohammad Ashraf Khan Numberdar, Mohammad Akbar Khan pensioner Army and Ali Akbar Khan, Hawldar pensioner Khan Bhadur Khan. He was awarded rupees one hundred in cash by Raja Jagat Siungh for his services during disturbances of 1988 Bikrmi. Allah Dad Khan, Kala Khan Retired Fazl Dad Khan, Army Employee, Akbar Ali Khan Numberdar, Sayeen Zaman Ali Khan, Shakir Ali Khan, Faju Khan, Ali Akbar Khan son of Sher Baz Khan, Karm Dad Khar., Dost Mohammad Khan, Naikh Mohammad Khan, Head Numberdar, Ali Akbar Khan son of Bhadur Khan Faiz Talib Khan, Dosu Khan and Fakir Khan.

Duleez of Kashmir Area

As has been recorded, that during last days of Chak Kings of Kashmir, i,e; before Akbar's conquest of Kashmir Duleez were

settled in Srinagar Khas and among them Shams Dulee has been a famous person from whom the King of Kashmir was also frightened. Now, in Srinagar and Kashmir valley there is no Dulee dynasty. It is possible, that they marrying with other races have amalgamated with other races, being minority. However, in Tehsil Uri and Tehsil Karnah, there are few families of Dolee race. There are fifteen families of this race in village Khilana of Tehsil Uri. In villages Bayta and Bhadarkote, there is sparse population of Dulees. In Batta there are four families in which Samandar Khan, Fakir Mohammad Khan, Naseer Ali Khan and among ten families of village Bhadurkote, Munshi wazir Mohammad Khan, Munshi Aziz Mohammad Khan and Sardar Ali Mohammad Khan, Numberdar are outstanding names.

Miscellaneous Celebrities of Dulee Race

Tateri Note: Late Sardar Sher Mohammad Khan, three sons, among whom one is Sargeant police, one Patwari and both of them died issueless. Now, the son of deceased, Fateh Khan, is an army pensioner and Numberdar. Fakir Khan, Kala Khan and Faiz Talb Khan.

Village Mundhole

Mirza Moughal has been the founder of this village but whatever Moughals of Dolee race, are deprived of education and are engaged in agriculture. In this village there are several Numberdars. One Sardar Baghwan Singh is Jagirdar. Second Dewan Gyan Chend pori Ghadthali, third Fateh Bhadur Khan and fourth Rahim ullah Khan, Khan Dolee. Sher Mohammad Khan son of Feroz Khan, Fakir Mohammad Khan, Sher Khan, Hashim Ali Khan, Bazwar Satar Mohammad Khan.

Village Kinah

For long period of time, it was under control of Sardar's of Sayheda. Now, Ghulam Hassan Dolee is Numberdar. Beer

Mohammad Khan and Mohammad Wali Khan, Sayeen Shan Khan and Haider Khan, Rehmat Khan, Noor Khan and Illahi Datta, Bugga Khan Jamadar P.W.D.

Village Dabdaj

Sardar Munsahib Khan Numberdar. Amir Khan, Rodah Khan, Kaka Khan.

Village Sagra

Sardar Ghulam Hassan Khan resident of Sagra, is Numberdar of Gahensi as well. In this branch, Munshi Feroz-u-deen Khan is acquainted with medicine and Arabic. Bag Hassan Khan, Shahdat Khan, Sohbat Ali Khan, Fazl Dad Khan, Faiz Talb Khan, Dewan Baksh Khan, Ali Akbar Khan, Hashmat Khan pensioner constable, Karmdad Khan pensioner, Amir Ali Khan Sanyasi are famous Dulees of this place.

Village Chajla

Ghulam Haider Khan. Numberdar, Painda Khan.

Village Baila Mandi

one Sardar of Chendak Mojadeen Khan came here to enjoy Summer season. But the pleasant climate, green pastures and natural cascades attract him so much that he settled here. From his progeny Hashim Ali Khan is from his 6th generation. His sons, Syed Mohammad Khan, Amir Khan, Attah Mohammad Khan, wazir Mohammad Khan and his nephew yousuf Khan son of Nawab Khan are alive. All are engaged in agriculture.

Azmabad Mandi Area

The following persons are outstanding in Dolee race. Sher Mohammad Khan, Mastoor Ali Khan Numberdar, Shah Wali Khan,

M.Ali Khan, Fakir Mohammad Khan, Sher Mohammad Khan, Amir Ali Khan, Wali Mohammad Khan, Fakir Mohammad Khan II.

Baydar Balnaie Mandi Area

Fakir Mohammad Khan, Fateh Mohammad Khan, Sardar Mohammad Khan, Nazer Ali Khan, Abdul Aziz Khan, I Shah Mohammad Khan, Abdullah Khan, Ibraheem Khan, Jalal-u-deen Khan, Syed Mohammad Khan, Omar Baksh Khan, Abdul Aziz Khan II, Akbar Ali Khan, Jamal-u-deen Khan.

Village Khundyote, Tehsil Kotlee

These people refer themselves as peogeny of one Rais Asfandyar of Dolee race. Sardar Naser Khan and Sardar Moheta Khan are Numberdars here. Mumtaz Khan is one of the leading persons of Doleez. Like other places, the Dolees are not attentive towards education.

Village Janjoda Tehsil Kotlee

Here Badr Khan, Sardar Dewan Ali Khan, Sardar Naser Khan and Wali Mohammad Khan are outstanding persons.

Unit-V

Domaal

In context of Thekyal Rajputs mention has been made about Raja Dharm Chend alias Raja Shadab Khan. Raja Cheb Chend founder of Cheb race Governor Bhimber was from his 7th generation. Domal alias Duyamal as per traditions of their race, when news of Raja Dharm Chend's conversion to Islam and his marriage among one of the King's noble's was received in Bhimber his race and community and other noble's appointed his second brother as Raja. His brother, whose name was referred as Raja Parb Chend by Doyamal race, that Raja Dharm Chend is not now Hindu, his Rani must now remarry. But the Rani, who did not accept to remarry but deputed a musician (Sarangi Nawaz), his favorite with a painful letter for his husband in Delhi. The political revolution which took place after Rajas departure and Rajas brother as Raja Bhimber's treatment with brother's wife was recorded and invited him to return back to Bhimber, they killed each other. Aftar Raja Shadab Khan's death Raja Parb Chend alias Raja Dutam Khan was free from danger of his brother. One again, he wanted to bring the widow of his brother in his palace. He hired services of many agents to make her understand the ups and downs of life. But this woman was not impressed at all.

Now Dharam Chend alias Shahdab Khan's sons were alive. Their presence and Rani's denial both these things were painful for Raja Parb Chend. The ruling dynasty and other wazir's and nobles observed that Raja for sake of stability of his Govt. is treating his nephews as bottlenecks and his intentions are not good about them, all were against him. During that time, some Muslim Saint influenced him by his preaching's and he alongwith his few supporters embraced Islam. Since he was younger brother of Shadab Khan, therefore as per Rajput traditions, he was called Raja II and after converting to Islam, named himself Doyum Khan. This event dates back to about 425 years from today (1936 AD).

Raja Doyum Khan, disdained from Bhimber Govt. entered territories of Rajouri alongwith his family and his supporters. During that period, Rajouri was ruled by Raja Bhadur Khan alias Bhadur Saina. This Raja ruled Rajouri from 918 Hijra to 970 Hijra. How Raja Rajouri treated Raja Doyum Khan, the history of Doyamal race is silent. However, it is famous among Doyamals, that there were two races i,e; Dharyada and Jeheda in Rajouri dominion. They were nuisance for Raja Rajouri and people of Rajouri due to their oppression and suppression. Raja Doyum Khan gradually lost his control and then killing Dharyads, threw their dead bodies in water. That place of deep waters is famous as "Dharyedow Walee Dub". The Nala Where this Daab is situated in village Dahree Dharah of Tehsil Rajouri.

The place where Raja Doyum Khan constructed his palaces were named Rajdhani. Therefore, two villages in Tehsil Rajouri are still existing by the same name. in one Rajdhani, the population is 1076 persons and all of them are Muslims and in other Rajdhani's village, the population is 560 persons and they are also all Muslims. In the list of villages of J&K, 1921 AD, Dharee Dharah, where Daredon walee Daab is situated, is recorded close to 1076 persons. Therefore, it is thought that the same village was capital of Raja Doyum Khan.

There is a hill between Rajouri area of Rajouri and Padawa area of Poonch Thekyala, which is named as Kohi Peer Syed Fazil Shah. In these areas Doyamal race is inhabited whose founder has been Raja Doyum. Opposite to this piece of land is situated the Bhimber Walee Galee and in this context it is said that Raja Doyum had reached upto this place. Since he had come from Bhimber therefore this place became famous as Bhimber Walee Galee.

Whenever genelogical map of any race or dynasty is recorded mention is made about the main branch or the branch for which there is need of genelogical map, he relates his branch with any of his elders. Likewise, there is mention of big branches in Tarikh Rajputan Punjab and Tarikh Chabal. Since Tarikh Chabal is related with the Chib race of this tribe, which is settled in Tehsil

Bhimber or its environs , therefore, he has not made mention of his brother or his sons except Raja Dharm Chend alias Shadab Khan.

As per unwritten traditions some races have preserved their genealogical maps, the same way Doyamal race is confident about their geneology. However Raja Parb Chends first name as Raja Doyum and after embracing Islam as Doyum Khan needs explanation.

Domal race, which belongs to Doyum Khan or Doom Khan relates the basis of its nomenclature, that Parb Chend was second son of his father. When he after conversion of his brother to Islam, ascended the throne, he was called Raja Doom and after his conversion to Islam to become Doom Khan from Doom is no surprise. As per Moulana Syed Sulaiman, Nadvi to prove the identity of such elders from history through is very difficult. Therefore the name of Raja Parb Chend as Raja Doom or Doom Khan, was the progeny of Chib Chend and the basis of Domal name is related to Doom or Doyum or Doomain word. In Jammu and Poonch there are some races of Muslims and Hindu Rajputs which are related to the names of some of their elders, for example, from Behtar Dev is Bindral. Behtar Dev's son Mukund Dev's sons who reside in village Roong are called Rangal. Rajgan Mandi who are Chender Bansis, are called Mandial due to their residence in Mandi, Kulu Wallay, Rajgan Kulwal, Raj Shul Burma(220 Bikrmi) son Champa (present name Chamba) being residents of Champa are called Chamyal, Raja Baiser Chend's progeny due to residence at Bani are called Baniyals. In short, Janyal, Sundral, oudkal, Thandal and Majal etc. Rajput castes are existing in Jammu & Kangda envorins. Poonch itself is dotted by such castes and Sub-casts, which end with Alif and Lam, (A&L) i,e; Bugyal, Thekyal, Sidhal Zoplal, etc, Therefore, one such name Doom or on its name Dorual race whose unwritten history dates back to 425 years, is a fact and it may be acknowledged, that Doomal race is famous by the name of their elder Doom or Doyum or Dooman. Then the history of Domal race testifies, that the way Raja Shadab Khan's grave at Bhimber is half covered and Chib race holds him in great respect there, the same

way Raja Shahdab Khan's brother Raja Domn Khan's Mazar at village Nadwani situated in Rajouri Tehsil still exists from four centuries. Doomal race offers prayers on his mazar annually.

Raja Doyum Khan had following three sons, Sardar Gahman Khan alias Gaman Khan, Sardar Bayroli Khan and Sardar Moula Dad Khan. Among them Gaman Khan and Beer Wali Khan's progeny are settled in following villages of Rajouri J&K state i,e; Rajdhani Panj Girayan, Kakoda, Rug Kalali, Neelee, Banikote, Hayatpora, Sarola, Dharee Dehda, Mangal Nad, Dubrote, Galhota (which stands established on the name of Sardar Gaman Khan). The Galhota branch has come from village Naad Tehsil Rampur Rajouri. The elders of this branch include, Sardar Bhola Khan, Sardar Hashim Ali Khan, Sardar Nazer Khan, Sardar Neik Mohammad Khan, Sardar Sher Khan, Galhota, whose sons are alive.

The third son Sardar Mola Dad Khan, settled in village Mujan of Padawa area, whose 5th generation, Sardar Suraj Khan's five sons, extended their dynasty. The sons, of Suraj Khan are as follows. Sardar Rupal Khan, Ghakad Khan, Maku Khan, Pohru Khan and Gowhar Khan.

1. Sardar Rupal Khan's sons are settled in villages Mujan, Khundhar, Palani and Vatoot.
2. Ghakhad Khan's sons are, residing in village Dhadwati and village Salsoota.
3. Maku Khan's sons are living in Dhadati and Rumlota.
4. Pohru Khan's sons are settled in following villages: Bharotee, Panjnee, Sohala, Tarkandi area Padawa where Domal race is settled in the name of Pohru Khan. Village Bharotee was also established by him. Pohru Khan was also referred by Booru Khan by Public.

Majority of Dooyamal race are often leaving Padawa area and settling in villages of Tehsil Mendhr, Tehsil Sidhanti and Tehsil Kotlee of Jammu dominion. The details of these villages are:

Tehsil Mendhr: Poonch

Galhota, Nika, Munjhadi, Bhatta and Hodiyan, Dahar Ghhoon, Gohald, Adali, Beera.

Tehsil Sidhanti: Poonch

Barl, Dhaman, Pakhonad.

Tesil Kotlee : Jammu

Kadtee, Kud Gujran, Barmoch, Chokee, Tayeen, Bundlee, Bhadur Jajoot, Jugal yar, Ladoka, Law Pakhranee.

In those villages, where Dooyamal races stand settled since ancient times, are holding the posts of Numberdars. The people who migrated later on, are living like common Zamindars.

The original name of this race is Dooyamal. But due to changing times, this race is now called Doomal, as from Baag dad it is Baghdad, Lahwar is Lahore, Pur Saroor is Peshawar and Parwah is Padawah and from one Kashmiri race i,e; Daart it is Dar. Likewise Dooyamal Changed into Doomal and now the same wrong interpretation is said to be correct. In settlement records, Doomyal Rajputs of Padawa area stand recorded as owners of land and state Subjects of state. But it is a fact the farmers of Thekyal Padama are deprived of Revenue rights, which their relations are enjoying in areas of Ramgadh Rajouri and Chabal.

In Dooyamal Rajputs there are again groups and they are named after some of their elders for example, Sardar Bhoj Khan Dooyamal's sons Boonjal Doomyamal, Sardar Pobru Khan's sons, Bharwal, Sardar Mirza Khan's sons Mirzayal, Sardar Gull Khan's sons, Gullnahal and likewise one more tribe of this race is called Doomyamal on the name of their elder.

The mutual relations of Doomyamal, Rajputs among themselves besides are with Rajputs of Thekyan, Minhas, Mangral. Minyat, Chib Ferozal, Kalatra, Thakar and Khakrail.

The Elites of Doomal Rajput Race

1. Dhatee Area of Padawa

Sayeen Bhadur Ali Khan has been a great scholar, who due to his personal desire established a library by spending hundreds of rupees, which still exists. He was caliph of Qadria Nowshaia and had thousands of followers. The Govt. always respected him. On 20th Magh 1983 Bikrmi, Char Shamba (Thursday) during prostration of Namaz Zuhe passed away. His festival is celebrated every year on 6th Shaban. He had six sons. The elder son is Molvi Sardar Sher Ali Khan, who besides, a Numberdar, was Qazi of Thekyal area. His Islamic sermous are very effective. Munshi Amir Mohammad Khan, his nephew is an employee in Education department of Poonch, whose major part of his life is engaged in teaching students of his areas. The others brothers are: Ismail Khan, Ghulam Hussain Khan, Shah Mohammad Khan, Ali Akbar Khan, Sayeen Bhadur Ali Khan, Raja Pohru Khan founder of Padawa's brother Ghakhad Khan's progeny.

In this village Sardar Rusmeet Khan and Sardar Sarmast Khan are Numberdar's. sardar Sarmast Khan's son Munshi Mohammad Hussain Khan is an intelligent youngman. In Dhattee. Sardar Qasim Khan was a son of Doomalz, who was an employee in the army of Maharaja of Jammu & Kashmir. He after pension engaged himself in Zamindari. Munshi Ali Akbar Khan who is Patwari in Ramgadh, Rajouri, is his son. Hawldar Major Babu Painda Khan Govt. Servant and Hawldar Beer Mohammad Khan Retired are outstanding persons of this village.

2. Karela Dakhlee Mujan

In this village, Sardar ullah Datta Khan, has been a famous saint. Raja Moti Singh ruler of Poonch, on one occasion pleased by his management honored him on 24th of Katik 1946 Bikrmi through an edict. During Raja Baldev Singh ruler of Poonch, period he was holding more respect. First of all Babu Devi Singh Prime Minister

on 23rd Haard 1958 Bikrmi, awarded a certificate, for his support and loyalty to Govt. Then Late Raja Baldev Sinbgh himself on 15th Haard, 1996 Bikrmi, awarded him the title of Sardar, for his loyal services. For Padawa Thekyala area dispute, Sardarullah Datta Khan helped the Govt. of Poonch and in turn, Raja Baldev Singh as pleased awarded him the Jagir worth 225 rupees annual income on 30th Jaith 1968 Bikrmi and always treated him as his right hand man. Whenever Sardar Shaib visited Poonch he was treated as a royal guest. He was concerned about arrogance and illiteracy of his area. For this reason, he endowed one of his house for a school. For custom tax which was a burden on people of this area, he was always making demands to the Govt. for its abolition. He was also a political leader and a Hakim. He was associated with Silsila Qadria Nowshia. He died on 28th Asog 1977 Bikrmi. His four sons are alive. The elder son Sardar Feroz Khan was arrested during disturbances, but when Govt. came to know about his innocence, he was realased honorably. The Govt. school is housed in one of his buildings, which he gave free to Govt. for teaching learning Purposes. On the boundary of Kareela Mundhater one Tank for Public services was constructed by him with an expenditure of five hundred rupees. His brother Sardar Nawazish Khan Naqshbandi who is sofi and saint gave a daunting statement in the court against Padawa Thekyala tax. He is famous is this area. His son, aged one year is named Mohammad Sadiq.

Sardar Fateh Mohammad Khan, who is son of Sardar Feroz Khan, has created name for his dynasty more than his elders. He was employed in Department of police Poonch, as Sargeant. He is a Trainee of police Training School Philoor (Punjab). But due to some reasons, he resigned from his services and corfined to solitude. During those days the J&K agitation passing through various phases crossed Mirpur to Kotlee, Kotlee to Thekyala. Besides other allegations, he was booked for three crimes. Burt some time after investigations, he was declared innocent. He is president of Anjamen Tahfuz Zamindarn Poonch and leader of Thekyala area. It is through his efforts that the Govt. of Poonch, removed 24 year

custom Chokiz (Between Thekyala Padawa and Rajouri & Kotlee) on 18th Cheet 1989 Bikrmi and Poor people heaved Sigh of relief.

For J&K Assembly, there were three members from Poonch as approved by Darbar Kashmir, among which two were Muslims. The population of Muslim in Poonch is more than 3-5 Lakhs and there are four Tehsils, Tehsil Havelies that is Tehsil Khas and Tehsil Mendhr Muslims elected one MLA for Assembly. Therefore, Fateh Mohammad Khan who disappointed by his future, resigned from his services was an ordinary Sargeant was now MLA of J&K and leader of about 1.5 Lakh Muslims and with regard to status and position was at Par with Gazette officers and Honble darbariz of Maharaja of J&K. His elder son, Baba Faiz Mohammad Khan is reading is 4th class. The second son, Sikandar Hayat Khan is yet a minor. In this village, Sardar Illahi Baksh was a famous noble man. From his breed is Farman Ali an employee in Railways. In Kareela Sardar Syed Mohammad Khan ex-army pensioner and Sardar Feroz Khan and Abdullah Khan are leading personalities. Sardar Abass Khan's (Late) grandson Mohammed Iqbal who is still a minor is Numberdar and Ali Sher Khan is his Guardian.

3. Khundhar

Sardar Ahmad Ali Khan Numberdar was arrested during disturbances of 1988 Bikrmi but was released honorably. His son Munshi Illaha Datta is educated and a social worker. Sardar Khan Wali Khan was a famous personality. His relations were with elite class. His son Sardar Hamidullah Khan is a rich youngman. He was arrested during 1988 Bikrmi agitation and later on released honorably. His brother Syedullah Khan is a noble Zamindar. In this village, Sardar Ladhu Khan has been a famous man. His sons were healthy and handsome. From his third generation is Fakru Khan and from fourth generation is Mohammad Khan Numberdar. Sardar Ladhu Khan's progeny comprises of more than 200 persons who are alive.

Sardar Saif Ali Khan, the famous hunter's son, Bhadur Ali Khan was an employee of British Army for 15 years and now isa Reserve is engaged in Business. During agitation of 1988 Bikrmi, he was arrested in a murder case and was later on released honorably. Sardar Sheru Khan's son, Munshi Amir Mohammad Khan is an educated Numberdar. Khan Bhadur Khan of this village is Las Naik in J&K Army.

4. Mujan

In this village Roy Kala Khan was a great personality. During arbitration of Thekyala Padawa area, Raja Baldev Singh awarded him Jagir and titled "Roy". He constructed a Jamia Masjid in Munjan. From Roy Kala Khan's Progeny Sardar Falkir Mohammad Khan is Numberdar and is an educated youngman holding respect in his village. Roy Kala Khan's brother, Sardar Abass Ali Khan is a saintly person. He is president of Panchayat Committee. For recruiting recruits and serving loyally to British he was offered a golden sword. Sardar Amir Mohammad Khan, Sub-Inspector police Poonch is his son. He is called police Master in Police.

5. Terkandi

Sardar Mansoor Khan, Numberdar, who is maternal Uncle of Sardar Feroz Khan of Kareela despite being loyal supporter of Govt. was arrested during agitation in the past. But after being declared innocent he was realsed honorably with Sardar Feroz Khan. Sardar Noor Khan is brother of Sardar Mansoor Khan. He is a philanthropist. His son Faiz Mohammad Khan is reading in Lower Middle Class. The following persons of this village are serving Army in war. Sarder Abdullah Khan (Employee Defence department Govt of J&K) Babu Munshi Khan son of Sardar Rajoli Khan who is employee in British Transport and recently after appearing in Sardari examination is holding the honorary post of Jamadari. He is middle pass.

Molvi Kalu Khan and Datta Khan are army pensioners of Govt. of Britian. Sardar Dewan Ali Khan Numberdar and Sardar Abass Ali Khan Numberdars are also outstanding persons. The latter was employed in British army for long period of time. Sardar Attah Mohammad Khans grandson Sardar Feroz Khan is an influential man in his area. His second brother Munshi Mohammad Akbar Khan is an employee of Railways. Molvi Feroz Khan is also a remarkable personality of this village. Jaffar Ali Khan, Ghulam Hussain Khan, Khan Mohammad Khan, Feroz Khan, Mubark Ali Khan and Syed Mohammad Khan all of them are Railway Employees.

6. Sohala

Late Sardar Sher Khan Numberdar's son Sardar Abass Khan is Numberdar of this place. His brother Munshi Baag Hussain Khan is an educated man. He is very serious about his nation. One youngman, Naik Dost Mohammad is an employee of Defence department in Darbar Kashmir.

7. Rumlota

From, Sardar Kayam Baksh Khan's progeny is Sardar Dewan Ali Khan, Numberdar and his son Farman Ali Khan (Ex. Army Employee), Molvi Habibullah Khan, Molvi Hussain Mohammad Khan, Mohammad Sher Khan, Sher Ali Khan. The last two youngman are serving in J&K Army. From Sardar Mutawali Khan's sons progeny is Dost Mohammad Khan and his sons Munshi Meer Mohammad Khan School Master and Faiz Aalm are alive. Shah Mohammad Khawnda and Mohammad Sher (Employee of Toope Khanna Jammu) sons of Late Saifo Khan.

8. Galhota Tehsil Mendhar

The two Doomal Rajputs of this place, came to Rajouri from village Mangal Naad during early period. From this dynasty is

Sardar Mohammad Yousuf Khan, a Zamindar and an educated Numberdar. Sardar Shah Wali Khan is also a leading figure of this branch of the village.

9. Dhar Galhoon

The ancestor of Doomals of this place, Sardar Datta Khan came here from village Malsootah, Padawa area. Molvi Amir Ali Khan, Fateh Aaalm Khan, Dewan Khan, Feroz Khan, Sohbat Khan, Rasmat Ali Khjan, Hashim Ali Khan, are all alive belong to his son's Munshi Syed Mohammad Khan, Mahaldar Custom is Molvi Amir Ali Khan's son.

10. Balakote

Doomal Rajputs ancestor Sardar Omar Khan settled here after migrating from village Dhartee from his progeny Allah Datta Khan and Munshi Mohammad Hussain Khan are remarkable persons.

11. Beerah Tehsil Mendhr

The elders of Doomals have migrated from village Dhartee of Padawa area. Their belongings are still present in Padance. The most famous persons among them are Munshi Fateh, Mohammad Khan Petition writer and Haider Khan.

12. Village Pangnee

Ahmad Khan Hawaldar Major and Syed Mohammad Khan, who are serving in Army of J&K Govt. Datta Khan after retirement from British army is engaged in Zamindri.

13. Palani

Mansoor Khan Numberdar.

14. Panjgirayeen Rajouri

Munshi Mohammad Khan Las Naik, Munshi Khan Mohammad Khan, Musahib Ali Khan all of them are working in police department. Syed Mohammad is a youngman serving in British Army.

15. Ramgadh Rajouri Area

16. Nadwanee Panjgirayeen

Sardar Saif Ali Khan Numberdar.

17. Dharee Dehada

Sardar Dewan Ali Khan.

18. Galhotee

Sardar Atta Mohammad Khan Numberdar & Zaildar.

19. Galhota

Sardar Mohammad Yousuf Khan Numberdar, Sardar Dost Mohammad Khan Numberdar Sardar Kaka Khan a noble man.

20. Tayeen Nabah

Sardar Anwar Ali Khan Trader.

21. Barmoch

Saif Ali Khan Fouji.

22. Jajote

Sardar Ganja Khan.

23. Ladoka

Sardar Nawazish Ali Khan of Chokee Dulha Khan.

24. Nikka Manjadhi

Bhadur Ali Khan, Zamindar.

25. Bhatta Dhodiyan

Beeroli Khan, a gentle Zamindar.

26. Tapradah

Sardar Faiz Mohammad Khan Numberdar and his brother Munshi Ahmad Khan employees of police department. Mohammad Khan is a young employee of British Army.

27. Kakodah (Rajouri)

Munshi Mohammad Khan a Youngman is an army employee. His father Wali Mohammad Khan is an influential Zamindar.

28. Rajdhani (Rajouri)

Jaffar Khan, Fakir Khan and Deen Mohammad Khan of this village are employees in Jammu.

29. Galhotee

Babu Mohammad Akram Khan is employee at Jammu and is Middle pass. His father Sardar Attah Mohammad Khan isa Zaildar.

30. Barotee Padawa

Akbar Khan pensioner of English Army, Kaka Khan employee of English Army.

Unit-VI

Dhond Qureshi Abassi

Dhond is a famous race of Poonch and Kohi Muree area. This race calls itself as Qureshi breed. One of the efficient persons of this race documented a book "Aaina Quresh" by name about origin and detailed particulars of Dhond race and on the basis of genelogical order and other events refer Dhond race as Qureshi Abassi. Besides, the author of Aaina Quresh is in possession of one ancient unpublished genelogical order of the dynasty, which has been recorded about 70-80 years ago. As per this, the Dhond race has been expressed as Qureshi Abassi. But Sir Lapel Graffin author of Tarikh Raisan Punjab and Chowdry Ali Mohammad Khan author of Rajput castes and Major Walls do not recognize them as Qureshis.

Sir Lapel Graffin records: "was this race Hindu or like other races had migrated from outside, is subject to research. They relate their origin to Prophet Mohammad's SAW Uncle, Abass RA but their claim is wrong. However it is possible that they as per their traditions had come from middle Asia. Major Wallis records, the people of this race, thirty years ago, were having little information about Islam but now they are fully acquainted with this religion and their social customs resemble with those of Hindus".

Chowdry Ali Mohammad Khan records clearly that "Bub Chib and many other Rajput races, the Dhond race is in origin are Hindus". The proof is that one of their elders was named Kalu Roy, which is a Hindu name. Again he records that those Panwar Rajput tribes who have been thought as extinct by Tad Shaib, Dhond tribe is positively one among them. The undersigned differs from the writings of all three authors.

Sir Lapel Graffin negation of this race claim that they are from Abassi breed, is wrong and has proved it wrong. But the way this race is in possession of their traditions, Sir Graffin must produce some Proof to prove them wrong. By saying anything wrong is of no

use. Sri Graffin by recording the words that. "It is possible, that they might have migrated from central Asia" himself negates his claim and at least acknowledges, that like other tribes they have migrated from outside. However, he treats outside countries as central Asia i,e; Turkistan etc. It can be presumed that he treats them Moughal Turk, but were there no Sadaats and Qureshis in Turkistan during that period or they don't reside there now or a major group of Sadaat & Qureshis oppressed by Turkistan King took refuge in Kashmir. Then what is the reason of not recognizing them as Qureshis. And if as per Sir Graffin their homeland was central Asia then who can stop them in calling Moughal or Turks.

During that period, Moughals ruled India besides, major part of world. Turks were also magnificent Kings in many countries of Europe and at present the name of Mustafa Kamal Pasha, raised the status and position of Turks throughout world. But Dhond race, by geneology and breed was neither Moughal nor Turk. Therefore, despite of the grandeur, which these two races possess, neither they were called Moughals nor Turks, but they were proud of being Qureshis. The author of "Rajput castes", strongly advocates the views of Major Wallis, through Dhond race, as Hindus have been advocated by Major Wallis but the same way it is too weak and unsound. As per Major's opinion "Since Dhond race is acquainted with Islam for only thirty years and their customs resemble with Hindus, therefore the origin of this race is related to Hindus".

Perhaps, the said Major does not know, that in one village Poth of Kohi Muree there is a pilgrimage site of one of the elders of Dhond race namely Peer Maliok SuraJ Awaliya, which exists there since 200 years. Four festivals are celebrated there in one month and in every festival thousands of Hindus and Muslims assemble there. In this area Islam spread by the efforts of a noble man. At present, in village Padawa situated Phool grain district Rawalpindi a Qazi Shaib is alive whose age is more than 100 years. Thousands of people of Rawalpindi Gujrat and Jhelum are his followers. Likewise, there have been many noble saints and scholars. Keeping in view these

events is your viewpoint true that as per your statement, before thirty years, Dhond race had little information about Islam.

Rest are social customs. Not only Dhond race's customs resemble with Hindus, but due to settlement in India, Moughals, Syeds, Afghans & other races who migrated from outside, followed some customs of Hindus. Moughal Kings were celebrating Holi's, Dussaera, Dilwali. In their palaces, they performed Hindu customs during Hindu festivals. Therefore, with the idea to recognize the origin of Dhond race, as Hindi is unacceptable. Chowdry Ali Mohammad Khan, in accepting Dhond race as Hindus & especially Rajputs, has emphasized that one of their elders was Kalu Roy, which is a Hindu name and the Rajput tribes thought to be extinct by Tad Shaib, Dhond is one among them. Sir Griffin has recorded Kalu Roy as Khalurah or Kalura. The author of "Aaina Quresh" has recorded Kaloraie or Kalura two names. Bur Chowdry Ali Mohammad Khan, by writing Kalu Rai, wants to prove this race as Rajput Hindus. Therefore, he has not made mention of Khalurah or Kalura.

Some strange names have been seen in Geneological orders and maps that one is surprised, that can any Muslim use such meangingless and absured names. It is not known, what Khalurah or Kalura mean's? But Chowdry Shaib by making it, Kalu Rai had a meaning that he was Hindu. Now the tradition of organizing customs by Pandits and Brahmins is on the decrease. But there was a period that Muslims were not performing their customs without them, especially, the Muslims of that area who inhabited far off areas from mountains and were unaware about religious knowledge. For example, at present in some areas of Jammu Dominion and Kohistan Kangda and Simla and some Muslim race of central Indian states present such acts.

The undersigned first of all does not recognize the name of Kalu Rai. The name Khulora or Kalura may be correct, but for the time being if Kalu Rai, whose first word is also found in Muslim names, Hindu, then what do you say about Mirza Raja Man Singh of Akbari era, Raja Usman Prasad of Hyderabad Deccan; Mr. Syed

Ross Masood of Aligarh; Kapurtala's secretary Lala Germany Dass, Lahore's Sikh Mohammad Singh; Kashmir's Thakur Syed Hussain and Thakur Rehmatullah Khan and Meeruts Deen Shaib (Zain-ul-abdeen Khan). Tad Shaib has much proud about his research on Rajput Race and three is no doubt, that by writing "Tad Rajastan" he did great service to Rajputs but when he could research about extinction of Panwar Rajput tribe then how he while sitting in his drawing room, listed Dhond race as extinct tribe and with one stroke of pen, listed them as Panwar Rajputs.

As per Sir Graffin Dhond race has migrated from central Asia and are they Turks or Moughals? And as per Major Wallis and Chowdray Ali Mohammad Khan's research they are Hindus and are related to Rajput race. All the three authors express this race as Turk or Moughal or Rajputs. Had this race, as a fact, being Rajput, Turk or Moughal, then why they deny being Rajputs, Turks or Moughals, when the whole world acknowledges, these three races as the most respected races of the world. But the centuries old traditions of their race, geneogical orders not allow this race to part with their origin and to associate with other races and neither can they forget the Hadith, which is hidden in the words:

ا لذ ینم لا ید خل الجنہ

Sir Griffin has recorded about Dhond race: "Dhonds are fuss creators and rebellious in nature and Satee and Dhond race are enemies of one another". Colonel Akraft has also expressed the Dhonds of District Rawalpindi to be most dangerous and the author of Rajput castes, Chowdry Ali Mohammad Khan, in his book has repeated these words and authenticate them.

But the reality is that Satee and Dhond are close relatives. They have been alleged to be rebellious and fuss creators. But in answer this statement is not worth to substantiate that when some powerful Maharaja attacks some weak race or country, can one Patriotic and egoistic race in order to save their country and honor, shall not prefer death than to surrender. Therefore, if this race confronted the trained army of Maharaja Gulab Singh in 1837 AD during Sikh era why are they blamed for the same? This race is also

blamed that in 1857 AD, they revolted and planned to attack Muree. "Since the news about the attack had already leaked, therefore they were defeated".

In answer to Sir Graffin records some leading persons of Dhond race state that we did not participate in the Mutiny of 1857 AD at all but the month (September) which is stated to be our revolt, in this month the Mutiny had, already passed. The fact is, that the Govt. has captured Muree for establishment of cantonment in Murree and its adjoining areas and since these locations were the property of Dhond, Satee and Keetwal the cattle of these races and they themselves were migrating to these places, therefore, these races tried their luck to get their land areas back in which they did not succeed. The allegations on Dhond race for being rebellious and as untrained race, are related to this period. When their relations with Govt. were strained due to above reasons. If Major, Wilson, Colonol Akraft, Graffin and other critics were aware about the defence services and their Royalties, they have to retreat their critical remarks about this race. At present, the same Dhond race is holding Jamadhari and Sobedari posts in British Army, but are titled with Khan Shaib and Khan Bhadur awards and they hold the same respect in the eyes of Govt. which can be held by any brave, courageous and loyal race.

The Sikhs were bitter enemies of English and were attacking English territories without any reason. Even, there were three wars between Sikhs and English as a result the country of Sikhs became an integral part of English Govt. But the same Sikhs who were treated rebellious, fuss creators and dangerous are the most loyal soldiers of English Govt. the fact is that where there are misunderstandings and the facts are exposed one courageous race though the enemy of other brave race do honor each other and forget about the past.

Therefore, the remarks passed about the Dhond race by Hamilton Shaib, Mohatamin Bandobast (Settlement) Poonch, are worth studying:

"In Tehsil Baag there are 19 villages of Dhond race and their population is more than other races. Dhond race is brave, strong and dignified and is preferred than other earlier races due to their strong character. The complete details about Dhond race can be evident from Robertsons settlement Report of District Rawalpindi. In Poonch, the dynasty of Sardaran Chamyati is very famous and respected among Dhond race".

When there was decline in Abassaid Kingdom and when Abassis in disguise and change of names to save their life from their enemies said goodbye to their holy Arab land and the painful events are recorded in Islamic history in detail. Under these revolutionary circumstances, as per the author of Aaina Qureshh" Adil who has been said to be from the Sixth generation of Hazrat Abass [RA], Uncle of Prophet Mohammad [SAW] came to India from Baghdad and settled at Delhi.

The Abassi Qureshis of Poonch and District Rawalpindi, with the author of "Aaina Quresh" relates with 7th generation of Adil, with a famous Quresh, Zirab Khan by name and recorded that he came from Herat to Kashmir. Staying there for some time they arrived in village Derakote of Rawalpindi area, where a son was born who was named Gahi Khan by a darvaish and prayed for Zerab Khan to have good progeny and bright future for his son. The author of " Aiana Quresh" has recorded twelve sons of Gahi Khan; Khundar Khan, Tanoil Khan, Seradah Hasus, Dilhoss, Baran Hazarya, Jagar Kanal, Salal, Koul Agra Hakim & Moulum. The author of "Aaina" has related the genology of Khundar Khan with Abdul Manaf in 17th generation and with Hazrat Abass in 14th generation. From Khundar Khan's Sixth generation Dhond Khan has been a famous man, whose progeny at present is extended in Tehsil Baag of Poonch, Muree area of Rawalpindi and some rural areas of District Hazara and is very rich and prosperous.

Dhond race which produced great personalities, were related to the name of Dhond Khan. Despite that Dhond Khan was Qureshi al Hashmi al Abassi but on one side, his name became so famous and on the other, his progeny due to their migration from homeland

and illiteracy forget their geneology to such an extent, that due to acceptance and extension of Dhond race, they still express themselves as Qureshis.

Tanolee Khan, on whose name, Tanolee race of District Hazra is famous and Sirada on whose name Sidradarace is extended to different villages of this district, are said to be the progeny of Gahi Khan. In 8th generation of Dhond Khan, Toluk Khan has been a famous Dhond. He had two sons, Rattan Khan and Chend Khan. The mazars (Graves) of both these are pilgrimage sites in village Chamlkote. Two races are established on the names of these two brothers. From Rattan Khan's sons, is the Ratnal branch of Dhonds, whose population is mostly confined to the adjoining areas of Jhelum and in districts of Hazara & Rawalpindi of Punjab. Chend Khan was elder brother on whose name the village Chendkote (Later on Chamkote) was established. His progeny is named Dhond Chendal which is spread in several villages of Tehsil Baag. In this race, there have been two Sofi saints namely Malik Soraj Auliya and Domat Khan. Malik Suraj's sons named Sorjal Dhond are settled in several villages of Tehsil Muree District Rawalpindi in which there are many Zaildars and Jagirdars. Doomat Khan's Mazar (Graveyard) is situated in Ghodah Gali Murree. Chend Khan had three sons, Jagu Khan, Oohad Khan and Kulchender Khan. Jagu Khan's sons are settled at Chadla Nadakote, Holdar Sesar, Khhhantal, Reyala, Kala Sohad & Sharif etc. All of them are farmers. Khan Bhadur Sardar Attah Mohammad Khan Asst. commanding officer, whose mention shall be made in future lines, belongs to the progeny of Sardaran Sesar etc.

Kulchendr Khan had three sons, Aju Khan Jasso khan and Nekodar Khan. Aju Khan's sons are settled at chemyat, Hul Surang, Chamlkote, Dheer, Sangdah' Bhatara Dabee Manasa villages. Khanshaib' Sardar M. Akram Khan Rais Azm, Chemyatee, Sardar Fazal Dad Khan, inspector police son of Sardar Ali Bhadur Khan Rais and Jagirdar and Sardar M. Akbar Khan Secretary, Panchayat committee, belong to this branch. Jassi Khan's sons are living in Baadyar village and are farmers. Neekodar Khan's son chenjoo

Khan's sons are settled in Bungoyeen. It will be mentioned separately. The Qureshi Abassis of Kohata district Rawalpindi, who are called Jaskam Dhond, are mostly employed in 3/1 Punjab regiment. Their few families are also in Tehsil Sidhantee. They will be mentioned separately. From Dhond Khan's progeny there have been so many famous persons, by whose names Dhood race has divided into several branches, i,e from chend Khan's three sons there are three branches. Aju Khan bin Kulchendr Khan's progeny are called Ajwal Oohad Khan's progeny are Ouhadal while Jagu Khan's progeny is called Jagwal; and then branches retrenches again and again. Therefore, from progeny of Aju Khan, at village Hul surang are Joga Khan, Makssood Khan and Khazir Khan' bin Sikandar Khan the three brothers, from Joga Khan it is Maksodal and from Khazral. In the same village Budda Khan (from Aju Khan's progeny) progeny is Buddyal and Kaku Khan's progeny is famous as Kokyal.

Progeny of Sardar Jagu Khan Dhond

1. Village Sudhada

From Sardar Jagu Khan's progeny Sardar Mousam Khan is a respectable personality. One of his son, Sardar Bindu Khan's 8th generation. Sardar Ahmad Khan is an affluent Zamindar. He besides Jagirdar and Numberdar is also an Assessor. He has four sons, Sultan Mohammad Khan, Khan Mohammad Khan, Mohammad Khan and Mohammad Sharief Khan. Sultan Mohammad Khan's son is Mohammad Ashraf Khan, who is Numberdar. Khan Mohammad Khan is Head Numberdar and member of Panchayat committee. His two sons are Abdul Khan and Mohammad Afzal Khan. Mohammad Khan's son is Mir Akbar Khan. Mohammad Sharief Khan among all of them is highly educated. In Sardar Bindu Khan's 6th generation, Sardar Fakir Khan was a Jagirdar. His son Mohammad Ayub Khan is an ex-armyman and is Numberdar.

Sardar Mousin Khan's second son Sardar Mohbat Khan's progeny has Gullu Khan and Zabardast Khan as leading members of

their community during their time. Zabzrdast Khan had three sons, Madah Khan, Jung Baz Khan, and Fazal Khan. Maddah Khan's son is Phalwan Khan. Jung Baz Khan has three sons. The elder is Meira Khan and other is Kaseyab Khan, who is an intelligent youngman. From Gullu Khan's progeny the following persons are alive: Kalu Khan's son Jahandad Khan who is a Govt. employee. Ali Bhadur Khan has Sher Zaman Khan and Khan Zaman Khan. From Sardar Fazal Khan's progeny are Shonka Khan and his son Adl Khan, Sardar Fateh Khan and his son Zakhmeer Khan who is an educated man. Sardar Gullu Khan's one son was Sher Dust Khan. His following sons are alive; Phalwan Khan a trader, Fateh Khan and Abdullah Khan. From Sardar Mousin Khan, is one noble man, Sardar Azat Khan. From his progeny are the following leading persons, Sardar Mal Khan from whose offspring's Rehmat Khan' Numberdar is a famous man. Rehmat Khan's son Imadad Khan. Rodah Khan Head Numberdar , Zaman Khan's offspring's are alive. Kalu Khan's son is Sajawal Khan. Mahmad Khan's father is Syedal Khan. Sardar Hassan Khan, Safdal Khan Contractor is Hassan Khan's son. Safdal Khan's son is Dadan Khan. Chenoon Khan, M. Tahir Khan and M.Amir Khan are his sons. Mohammad Tahir Khan has two sons, M.Ashraf Khan and Abdullah Khan M.Amin Khan is a shopkeeper, and among his sons M.Sadiq Khan is intelligent. Doda Khan's son is Abdul Rehman Khan. From Sardar Shr Ali Khan's offsprings, Sardar Mir Dad Khan is a famous personality. From his offsprings, Dost Mohammad Khan, M.Hayat Khan, M.Hashim Khan, army employee and Gulab Khan. The four brothers are influential in their community. Swat Khan is an army employee, and Saif Ali Khan and M. Abass Khan, army employees are in possession of property at village Beeru district Hazara: Rawalpindis' Muslim hotel is under their ownership. Akbar Alis' sons, Shr Khan, Aalm Sher Khan, Fateh Khan and Kala Khan are the best examples of unity. From Baman Khan's offsprings M.Azeem Khan, Abass Khan and Abdul Khan are alive.

2. Village Sahileyan Dhondan

Sardar Jani Khan, a great Rais, was the grand grandfather of Dhond. branch of village Sahilyan. His sons Sardar Makral Khan and Sardar Shadab Khan's sons upto Maharaja Gulab Singh's period were receiving ownership taxes from some villages of District Muzzafarabad.

3. Offspring's of Sardar Mukral Khan

His son was Malik Sher Khan, whose two sons, Sardar Chenoon Khan and Sardar Noordee Khan extended their progeny. Chenoon Khan had following three sons, Namdar Khan, Kamraj Khan and Nawab Khan. From Namdar Khan's offspring's are Sher Ahmad Khan, Nadir Khan, Almeeru Khan, Rehmat Khan, Suliman Khan, Sorat Khan, Meer Zaman Khan, are remarkable among their community and are employee in Army.

Nawab Khan has two sons, Ghulam Mohammad Khan and Shah Mohammad Khan. Ghulam Mohammad Khan (Ex-Army Employee) has three sons, i,e; Feroz Khan, Amir Ahmad Khan and M. Amin Khan. Feroz Khan has two sons, Mehboob Khan and Kadl. Hussain Khan Sardar Amir Ahmad Khan is an Assessor and a Govt. Contractor. During famine he has provided assistance to Poor and deserved people. M.Hayat Khan and M. Rajab Khan are his two sons. Mohammad Amin Khan is also a Govt. contractor.

Sardar Ghulam Mohammad Khan's brother Sardar Shah Mohammad Khan was an employee in Army, besides Jagirdar and Numberdar. His son is Numana Khan and he is Numberdar. Sardar Chenoon Khan's brother Sardar Noordee Khan's son is Gull Mehdi Khan. He has three sons, Meer Khan, Syed Khan and Nasra Khan. Among them Sardar Syed Khan after Military services retired from Hawaldari post. He was secretary of Panchayat committee. He has received several certificates in this behalf. At present, he is secretary of District Soldier Board. He has two sons Mohammad Youqub Khan and M.,Iqbal Khan. Hawldar Major Meer Khan, pensioner

Branch Military's son Mohammad Ismail Khan, Military police, Brahmah, is Naik in Army.

4. Offspring's of Sardar Shadab Khan

He had only one son named Sardar Fateh Khan. Fateh Khan had three sons, Attah Mohammad Khan, Fazl Khan and Bhadur Khan. Sardar Attah Mohammad Khan, who was Jagirdar and Numberdar has three sons, Hashmat Khan, Sikandar Khan and Meer Ahmad Khan. Sardar Hashmat Khan, Numberdar is a Sagaeious man and among his five sons, Sajawal Khan is an educated man. Sardar Sikandar Khan';s son Mohammad Aziz Khan, and Sardar Mir Ahmad Khan's son is Mohammad Ashraf Khan. Sardar Fateh Khan's second son Fazl Khan has three sons, M.Zaman Khan, Mir Zaman Khan and Khan Mohammad Khan. Among Mohammad Zaman Khan's sons M. Ashraf Khan is educated and Khan Mohammad Khan is an employee in Army. Sardar Fateh Khan's third son, Sardar Bhadur Khan was Numberdar and has been receiving awards from the Govt. for his services. He has four sons, Natha Khan Sajawal Khan, Nazar Mohammad Khan, Awardee and M. Ishaq Khan. Nazar Mohammad Khan's son is M. Razak Khan. Sajawal Khan, who is educated, was first of all employed in Army and is now a pensioner.

5. Offspring's of Sardar Noordad Khan

He had three sons, Nazra Khan Gumain Khan and Karamat Khan. Sardar Nazra Khan has following four sons, Syed Khan Contractor, who is educated in English and Urdu language and is helping Poor and deserved people. Hussain Khan is an educated man. He has received many credentials from, the Govt. for his loyal services and are in his possession. Gumani Khan has two sons, M. Sharief Khan and M.Roshan Khan. The foremost is educated and due to his noble habits he is very popular. Karamat Khan has three sons, Shadee Khan, Mehanda Khan and Assadullah Khan. Among

them Mahanda Khan is educated and he in possession of certificates from the Govt.

6. Offspring's of Sardar Syeda Khan

He was famous man of his area during his period. He has two sons, Sardar Samandar Ali Khan, from whose progeny is Abdul Jabar Khan Numberrdar. The second son of Sardar Syeda Khan is Moughal Khan. Raja Baldev Singh pleased by his services exempted his offspring's for generations as Mafidar. Among his offspring's Sajawal Khan, M.Aslam Khan (Army Employee), Datu Khan and Mohammad Yaseen Khan are adding to the fame of their father.

Besides, the following Sahliyan are famous: From progeny of Sardar Pankhi Khan Jagirdar and Numberdar, Sher Ahmad Khan Numberdar, son of Sher Dil Khan. Jogi Khan has three sons, Azeem Khan, Daftar Khan and Malik Shay Khan. Azeem Khan is a rich man. He has three sons, M.Yousuf Khan Khuda Baksh Khan and Omar Khan. Daftar Khan has three sons, Soba Khan Pensioner, Nazar Mohammad Khan and Lal Mohammad Khan, Army employees. Sardar Noor Khan's son Sadar Mardana Khan is an outstanding personality of his community and the Govt. His son Safdar Khan is a pensioner. He has two sons, Gull Nabi Khan and Musahib Khan. Both are educated.

Offspring's of Sardar Oohud Khan Dhond

1. Chadala Branch, Sardar Darvaish Khan

In Chadala, the population of Dhond race is more than other races. Here Sardar Shah Khan has been a famous noble man, who is from Sardar Quhid Khan's branch of Sardar Darvaish Khan's progeny. Among his offspring's, Sardar Gul Mehdi Khan Talwar Bhadur, Sardar Fateh Khan and Sardar Samandar Khan are very famous. Among them Sardar Samandar Khan's son Sardar Attah Mohammad Khan, due to his efficiency, courage, behavior and service to Govt. of Britian attained so much fame, that no other example is possible from Poonch and Kashmir as far we see.

He studied English, Persian, Urdu and Brahimi language and was so efficient that he is the model for young people of Poonch to follow.

Khanshaib Mohammad Akram Khan in his book "Aaina Quresh" Published in 1916 AD has proudly made his mention. During that period he was holding the post of Jamadar only and had received one sword in turn for his services during coronation of Emperor Georage VII. But at that time he was awarded with two titles of Khan Bhadur and Sardar Bhadur. As per his post he is Deputy commanding officer of Bramah Military police and after passing through Jamadari and Sobedari stages is holding the post of Lieutenant at present. Besides, he has also received the honorable Medal of order of British India, whose monthly pay is increased by sixty rupees per month, which he receives separately. At present, he has completed 45 years of service. The honor and respect he is holding with English Govt. is obvious by the above statement and honors. His presence in Public and his community in Poonch among Muslims of Poonch is an honor for Abassi's of the state. He thought education to be the only tool for eradication of arrogance and backwardness of Poonch people. On this basis he not only provided education to his sons, but he awarded scholarships to some intelligent students of Poonch out of his pocket and the process continued more or less till date. He is fully aware about the influence of press and Newspapers. "Akbar Kashmiri" which was the first and the best representative of Kashmiri people beside people of Poonch, till its publication was obliged to him for his help and assistance.

He has three sons. The elder son is Sardar Attah ullah Khan, who received education upto F.A from A.M.U Aligarh. He was not interested in Govt. service. He was engaged in his domestic affairs. He was studying Newspapers, journals and books of his interest. Alas! The young man after brief illness passed away during documentation of a book, on 28th Magar 1992 Bikrimi (Dec, 1935 AD). On this tragic occasion the sympathies which people of Poonch and outside Poonch extended with Khan Bhadur Sardar

Attah Mohammad Khan, speaks abot Khan Bhadur's popularity and his sincere services. His second son is Sardar Azeem ullah Khan. He is an employee in Bramah Military Police. He is intelligent and young. It is expected, that following the footsteps of his father, he will create name for his race as well as country. The third son, Hidayat ullah Khan is reading in Govt. High School, Poonch.

From Sardar Shah Khan's branch were Khan Bhadur Sardar Attah Mohammad Khan's brother Sardar Fakir Mohammad Khan son of Sardar Fateh Khan, a famous elderly man who was also Numberdar and Jagirdar. Sardar Fakir Mohammad Khan, received an award of rupees twenty on the recommendations of Asst. Resident Poonch, during settlement days for his services. He was fond of Hunting. He was hunting Tigers without any fear and therefore he became famous as Sher Mar Bhadur. pleased by his extraordinary courage, Shaib Bhadur (Asst resident Poonch) awarded him one gun with a cap. He used to kill one or two tigers, every year. During hunting tigers, his elder son, Sher Ahmad Khan was wounded by tigers and due to this painful injury he passed away during his lifetime. Sardar Fakir Mohammad Khan was highly respected by his community. In 1914 AD when Panchayat committee came into existence, he was appointed president of Chadala Panchayat committee. In 1978 AD this tiger hunter of Poonch passed away.

Sardar Mohammad Yousuf Khan, his grandson and son of Late Sardar Sher Ahmad Khan's son was appointed Numberdar, Jagirdar and president of Panchayat. committee in his place. The way he performed his duties with honestly and efficiency were recognized and appreciated by both Public and private sectors. The Govt. awarded him certificates of Excellence and his community respected him very much.

2. Offspring's of Sardar Illa Khan and Jatha Khan

Sardar Darvaish Khan's (from Ouhud Khan's Offspring's) sons Sardar. Illa Khan and Sardar Jatha Khan have many Offspring's. In one branch of Sardar Illa Khan Mohammad Khan is

Jagirdar and Numberdar. His one son Mohammad Khan is also Head Numberdar. In second branch, Shah Mehmood Khan, a Govt. employee and Haji Gulab Khan are remarkable. Haji Ghulab Khan's son Mohammad Yousuf Khan is an educated youngman. From Jatha Khan's sons, waris Khan has following three following three sons, i,e; Hassan Khan, Beeru Khan and Kala Khan. In Hassan Khan's Offspring's, the following persons are remarkable. Late Mohamma Khan, Numberdar, Bartkatullah Khan Numberdar son of Late Inayatullah Khan, Samandar Khan pensioner Hawaldar, Attah Mohammad Khan, Head Numberdar and Ex. Assessor alongwith sons M.Afzal Khan and Ali Akbar Khan Employee Brahmah Military police, Syda Khan pensioner platoon 217 Rajput, son of Sardar Fateh Khan.

Among Beeru Khan'sa offspring's the following persons are outstanding. Abdul Karim Khan, Fazl Illahi Khan, Govt. Employee, Molvi Fateh Mohammad Khan who was an expert in Arabic & Persian knowledge. Sardar Kala Khan who is third son, of Sardar Waris Khan, was Jagirdar and Numberdar. His grandson Sardar Sikandar Khan is Numberdar at present and is member of Circle committee.

In Sardar Jatha Khan's branch there are two more personalities, Sardar Balee Khan and Sardar Salham Khan. From Balee Khan's branch, Mohammad Ashraf Khan is Lass Naik in Military police Brahmah and Mohammad Khan Slotaree and from other branch, is Mohammad Feroz Khan, an army pensioner. From Salham Khan's progeny Jeevan Khan had three sons, Beeru Khan, Fatahee Khan and Barju Khan. From Beer Khan's progeny Moughal Khan has two intelligent sons, M.Ashraf Khan and Munshi Abdul Karim Khan and both are educated and are alive. But Munshi Abdul Karim Khan, is an expert in English, Pashtu, Tamil besides Dinyat and Fiqa. He is employee in English area. From Fateahie Khan's son Malik Sher Khan is Fazl Khan and his two sons Akram Khan and Fikr Hussain Khan are worth mentrioning.

From Salhum Khan's branch Karm Basksh Khan is an Employee in forest department. His offspring's are settled in Village

Gambeer Poonch at present. Sardar Nadir Khan has been a famous personality. His four sons are as follows. Mansard Ali Khan, Fazl Khan, Sultan Mohammad Khan and Gull Ahmad Khan. Among them Sultan Mohammad Khan commissioned officer (Jamadar) after pension is at his home.

3. Reyala Offspring of Sardar Jelu Khan

In this village, from Sardar Ouhad Offspring's Sardar Jelu Khan has been a famous man, who was Numberdar and Jagirdar. Among his two sons, Nawab Khan passed away before Bandobast (Settlement). Mohammad Khan is alive at present, whose six sons are as: Gull Hussain Khan, Mohammad Amir Khan, Rangee Khan, Jehangir Khan, Mohammad Youqub Khan and Attar Khan. All six brothers following foot prints of their father are remarkable in hospitality and behavior. Among them, Mohammad Amir Khan and Rangee Khan has opened Qureshi Muslim Hotel in Sadr Rawalpindi, which is doing good business.

4. Village Sesar

From Oahad Khan's progeny Sardar Syed Khan and Sardar Shahnawaz Khan, two brothers are thought to be the great grandfathers of present Abassia settlement. Maharaja Gluab Singh and Raja Moti Singh awarded them Jagir, Numberdari and Sardari titles besides cash prizes and royal robes on several occasions and issued certificates of appreciation in their favor with praiseworthy words. Among them Sardar Syed Khan had Sardar M.Amin Khan, Sardar Fat.veh Khan (Issueless) and Sardar Abdullah Khan.

5. Offspring's of Late Sardar Syed Mohammad Khan

Sardar Mohammad Syed Khan following footsteps of his father received more rewards & Prize's. He had two sons Sardar Nasr Ali Khan and Sardar Iqbal Khan. When most Zamindars of Nadkote and Chadala, due to oppression for paying more, revenue taxes left to English area, then on the instructions of Poonch Govt.

Sardar Nasar Ali Khan brought them back. Nasr Ali Khan had three sons, Sardar Sikandar Khan, who was employee in Raja Baldev Singh's Risala. His son, Sardar Abdul Gani Khan ex-employee is alive. Abdul Gani Khan's son, Mir Akbar Khan is employee in department of customs. The second Sardar Ahmad Khan Numberdar who is in possession of many Govt. certificates in recantation of his services. In the European war, his Excellency commander in Chief, Indian Army awarded him the certificate of Appreciation for his honorary services. His son Mir Akbar Khan is an employee in customers department. Sardar Mohammad Syed Khan's third son Sardar Bashir Ahmad Khan working for long period of time as Mahaldar customs is now a pensioner. He like his brother Sardar Gull Ahmad Khan proved his loyalitry for the Govt. and in recruiting recruits has received certificates from the Govt. He has two sons, M.Ismail Khan and Dr. M.Hayat Khan.gulab Singh and Raja Moti Singh awarded them Jagir, Numberdsari and Sardari titles besides cash prizes and royal robes on several occasions and issued certificates of appreciation in their favor with praiseworthy words. Among them Sardar Syed Khan had four sons. Sardar M.Syed Khan, Sardar M.Amir Khan Sardar Fateh Khan (Issueless) and Sardar Abdullah Khan.

Dr. Mohammed Hayat Khan is posted as Incharge Medical officer Sardar Hospital Poonch, for Last three years. He is an expert surgeon in stone and eye operations. The people of Poonch and adjoining areas and higher officers have all praise for his Sympathetic behoove and treatment. The Ex. Chief Medical officer of Poonch Dr. Bhagat Ram once recorded about him, that Dr. Mohammad Hayat Khan is popular among people of all religious and an expert in his fields. The present Chief Medical officer Dr.Ram Singh time and again praised his work. He also worked asd In charge Chief Medical officer, for brief periods, several times. At present, he is in charge of following departments.

Incharge Sadar Hospital In charge Laboratory, In charge outdoor. He is the first Muslim among three lakh, Muslims of Poonch, who received medical education as Doctor.

6. Offspring's of Sardar Mohammad Amir Khan

He was younger son of Sardar Syed Khan and was Numberdar and Jagirdar. The revenue tax of Villages Kalas Konthal Reyala and Wanah etc. was deposited by him in Govt. Treasury. He had two sons, Sardar Mandoo Khan and Attah Mohammad Khan. The foremost has three sons, who are alive,

1.Sardar Hussain Khan, Jagirdar and Govt. contractor, who is in possession of certificates of appreciation from the Govt. for his services.

2. Jahndad Khan, who is engaged in Business. He is helping Poor and deserved during famine and payment of revenue taxes.

3. Ali Akbar Khan, who is an active worker.

Among Attah Mohammad Khan's Sardar Sajawaal and Sardar Shabab Khan Are Govt. contractors and is highly influential in his friends circle.

7. Offspring's of Sardar Abdullah Khan

He was third son of Sardar Syed Khan. He after death of his father received new jagir in lieu of his services. Besides, he was Numberdar. He has two, sons, Sardar Jawahir Khan and Sardar Afrasiyab Khan. The foremost was a noble religious man. The event of his death is remarkable that after Fajr Prayers he breathed his last. His two sons are alive, Mohammad Akram Khan, who is Govt. employee and M. Ismail Khan, who is an intelligent youngman . Sardar Abdullah Khan's second son Sardar Afraseyab Khan is appointed as Asst. Mohrer in Poonch police and was promoted as Sub-Inspector. In October 1932 AD, after 32 years service, he retired from Govt. services. He is in possession of some certificates of Appreciation for his meritorious services. His one son is Mohammad Maseh Khan, who is gifted with all qualities of a good man.

8. Vllage Kohithali

In this village Sardar Berju Khan's branch is remarkable. Among his three sons Sardar Madaha Khan is a respectable man and

like his father is Jagirdar and Numberdar. He has three sons, Sardar Gull Ahmad Khan, Sardar Jehndad Khan and Sardar Shahdad Khan. Sardar Gull Ahmad Khan, is Jagirdar and Numberdar besides contractor is a rich man. He is paying income tax in English area. He is Sympathetic and sincere. During world war, he was awarded certificates of Appreciation for his sincere services. His younger brothers are also Govt. contractors and are holding respectable positions.

Offspring's of Sardar Raju Khan Dhond

1.Chemyatee-Branch Sardar Mohammad Sher Khan

The great grandfather of Dhondi community of this village was Sardar Taleh Khan. He was always called by the words "Tahoor Panah Shajat Dastgah" and "Ba wafa Khair Kha" by Maharaja Gulab Singh founder Dogra Govt. and Ruler of Jammu and Kashmir. His sons Sardar Mohammad Khan and Sardar Mohammad Sher Khan's detailed description is recorded in "Aaina Quresh". Sardar Mohammad Sher Khan, was Chief of Dhond". He added fame to this village by his works. He like his father received all awards. He had following seven sons i,e; Sardar Fazl Khan, Sartdar Fateh Ali Khan, Sardar Faiz Talb Khan, Sardar Karm Khan, Sardar Sher Ahmad Khan, Sardar Feroz Khan and Sardar Attar Khan.

2. Ofspring's of S. Late Sardar Fazl Khan

Sardar Fazl Khan was Jagirdar, Head Numberdar, prize winner and Rais Azim. During settlement of boundary dispute he was selected as representative by Dhond race. For his services, Mohtamim Bandubast (settlement) Poonch, recommended him for awarding the honor of Zaildari by Raja Baldev Singh, which does not stand introduced till date in Poonch, and nobody has achieved this honor till date. His elder son was Sardar Mohammad Afzal Khan while Sardar Mohammad Zaman Khan was his younger son. Sardar Mohammad Afzal Khan was Police Inspector. He was

against corruption and corrupt people and was very gentle; therefore he was popular among people. During world war, he rendered the services of recruiting recruits for English Govt. he was awarded with one sword and watch. During his service career, the function of National Representative and Numberdari was performed by his younger brother Sardar Mohammad Zaman Khan. Late Sardar Mohammad Afzal Khan has two sons, Sardar Mohammad Syed Khan and Sardar Mohammad Ishaq Khan. The foremost is Jagirdar and Numberdar and is educated upto F.A and is working as Inspector in a Bank. Mohammad Ishaq Khan is Jagirdar and is very efficient and intelligent.

Sardar Mohammad Zaman Khan is an award winner from Govt. of Poonch. He was Jagirdar and an influential man. He has following four sons, Mohammad Hamid Khan, Mohammad Lateef Khan, Mohammad Altaf Khan and Mohammad Sardar Khan. All brothers are called Jagirdars. The foremost being educated is engaged in Business. He made efforts to iron out differences between Govt. and public during agitation of 1988 Bikrmi. He made efforts to unite Muslims at one stage. Alas! Other rich and influential Muslims of Poonch dynasties shall follow him, as the industrialists treat Muslims as untouchables. Among his other brothers Sardar Mohammad Lateef Khan is police Choki officer at Palandri and is discharging his duties efficiently.

3. Offspring's of Late Sardar Fateh Ali Khan

He was Jagirdar. He was working as Sobedar in Maharaja Ranbir Singh's army of J&K. He was the first Govt. employee of his dynasty. He has received several certificates of Appreciation in recognition of his services from Local Govt. and high officers of Govt. of Britian. He has two sons, Sardar, Mohammad Sadiq Khan Jagirdar, who recruited as Asst.Mohrer in police and is posted as court Inspector. He is an efficient police officer. His other brother Sardar Mohammad Seyad Khan is Jagirdar. He is educated and joint secretary of Anjaman Islah-al-Muslimeen Baag.

4. Offspring's of Sardar Faiz Talb Khan

He is Jagirdar and titled Sardar. His four sons are as follows, Sardar Saif Ali Khan Sardar Mohammad Roshan Khan, Pahlwan Khan and M.Amin Khan. Among them the first two sons and Sardar Mohammad Amin Khan are Govt. employees, Sardar Pahlwan Khan is an employee in police department and has been a panchayat member. About him there is a note by wazir Shaib, that this man is interested in Public affairs. Sadar Mohammad Amin Khan's two sons Mohammad Nazeer Khan and Mohammad Aziz Khan are alive.

5. Offspring's of Sardar Karm Khan

He is Jagirdar and is awarded by Sardari title. He has following four sons, i,e; Jehanbdad Khan, Omar Dad Khan, Shahdad Khan & Sohbat Khan. Among them Sardar Jahndad Khan is educated influential and knowledgeable about modern times.

6. Offspring's of Sardar Sher Ahmad Khan

He was 5th son of Sardar Sher Mohammad Khan. He is at hand in Persian and Arabic. He was Numberdar and Jagirdar. Among his sons, the elder Sajawal is Numberdar and Jagirdar. The other sons are as Syed Akbar Khan, Mir Afzal Khan, Sher Afzal Khan Gull Roshan Khan and Kala Khan.

8. Late Sardar Feroz Khan

He was Jagfirdar and was an employee in forest department

9. Late Sardar Attar Khan

He was Jagirdar and an educated man. He has two sons, i,e; Mohammad Rafiq Khan and Sher Khan. Both are Jagirdars and are educated.

Chemyati- Branch of Sardar Ali Bhadur Khan

Sardar Ali Bhadur Khan Abassi who was Sardar Taleh Khan's grandson Sardar Mohammad Khan's son and Sardar Dost Mohammad Khan's brother was honored by Numberdari, Awardee and Jagirdari. Captain Hamilton, Mohatamim Bandobast (Settlement) Poonch was always calling him "His Excellency Sardar Ali Bhadur Khan" in official correspondence. The old dispute between Aawans and Maldeyalon at village Bimair Poth was decided by his sagacious perception, although the officials had failed in this case.

Raja Moti Singh awarded him a vast irrigated area at village Arjah and his son Raja Baldev Singh awarded him the title of Sardari. He worked for long period of time as Honorary Magistrate, Committee circle Chemyatee. For world war services he was awarded a sword alongwith a certificate. The help and assistance he provided to Govt. during Bandobast (Settlement) captain Hamiltan Mohtamim Bandobast (Settlement) with approval from Raja Baldev Singh awarded him an order of reward of rupees fifty annually till Bandobast (Settlement) is completed on 3rd December, 1907 AD.

Chempati's great personality passed away in 1985 Bikrmi, at the age of ninety years. Among his seven sons Sardar Sultan Mohammad Khan, Sardar SandaL Khan, Sardar Mohammad Youqub Khan issueless and Sardar Sulaiman Khan Sub-Inspector leaving two sons dead during his lifetime. At present, his three sons are alive, among which Sardar Mohammad Akbar Khan, who was earlier employee in forest department is working as Timbre contractor alongwith his brother Sardar Nawab Khan in District Rawalipindi and Hazara.

Sardar Mohammad Akbar in 1989 Bikrmi famine distributed three thousand rupees in western area of Tehsil Baag as Takawee and received back after three years without profit. He has been secretary of circle committee Chemyatee. In 1914 AD world war the valuable services performed he was awarded two Lungiz and one watch as reward besides certificate from Govt., of Britian. He is very popular. Sardar Mohammad Khan's elder son Khan

Mohammad Khan is reading in A.V. Middle School Dheerkote and Sardar Nawab Khan's son Mohammad Younis Khan is reading in Govt. High School Muzzafarabad.

Sardar Fazl Dad Khan was appointed as Asst. Mohrer police on 1st Jaith 1961 Bikrmi and after long period of service he returned back to his country as pensioner on Katak 1992 Bikrmi i,e; October 1939 AD. Raja Baldev Singh and wazirs of state and High police officials all acknowledged his official works.

During agitation of 1988 Bikrimi, he was posted in Tehsil Sidhanti at Palandri Head-quarters, where there was all peace due to his sound policies. Sardar Mohammad Azim Khan Mohrer Sargeant police and Babu Ghulam Nabi Khan student, class B.A, prince of Wales college Jammu are Late Sardar Suldiman Khan's sons and Sardar Fazl Dad Khan's nephews. Sardar Mohammad Azim Khan in addition to Govt. service is Numberdar, Jagirdar and Awardee of his area. Babu Ghulam Nabi Khan his younger brother, is the second youngman in his community who is participating in B.A examination this year.

Chemyattee-branch of Sardar Dost Mohammad Khan

He as "Tehwar Panah Shejah Dastgah" sardar Taleh Khan was son of Sardar Mohammad Khan (Brother of Sardar Mohammad Sher Khan). His father and Uncle Sardar Mohammad Sher Khan were awarded with an annual Jagir worth 500 years. Besides the title of Sardar, which has been used by their dynasty for long period of time, but the Govt. authenticated it in official records. Sardar Dost Mohammad Khan a respected man of his dynasty and due to his personal services achieved additional Jagir of one hundred rupees from Govt. He has three sons, Sardar M.Akram Khan, Sardar M.Yousuf Khan Jagirdar and Sardar Behram Khan.

Sardar Mohammad Akram Khan, appointed in police attainted the post of Superintendent due to his efficiency. For some time he was working as Judge in Poonch. During world war the services he performed for British Govt. was awarded the title of "Khan Shaib". Raja Baldev Singh not only made addition in official

correspondence of Valuable words for him "Khair Kha ba Safa Aale Jha" but during Bandobast (Settlement) awarded him one hundred rupees besides 55 villages as jagir.

During Raja Sukhdev Singh's period he worked as Honorary Magistrate. During initial days of Anjaman Islamia Poonch, Raja Baldev Singh and his wazirs participated in annual sessions of the Anjuman. He was president of this Anjaman.

He was interested in poetry, History, Religion and Medicine. The interest which he had with knowledge and Medicine can be Judged that after retiring from Govt. services he after few years passed Hakim Hazik examination in 1934 AD from Prince Homeopathic College Meerut and received a Medal and a Diploma.

"Aaina Quresh" is one of his publications, which is the maiden Publication about details of his dynasty and other races of Poonch. Besides, his other publications include "Hurmat Samah" "Sirat-al-Mawahideen" "Burhan-al- Quran", Mujmowa Abssi etc. under Publication. Sardar M.Ayub Khan B.A, is his only son who at present is a Senior Judge in Poonch. Khanshaib Sardar Mohammad Akram Khan is president of Islamic Anjaman Islah-al-Musliumeen of Tehsil Baag.

Chemyati-Branch of Sardar Ali Gowhar Khan

He was third son of Sardar Mohammad Khan, brother of Sardar Mohammad Sher Khan. He was Jagirdar and Numberdar. He was employed in Risala for long period of time. His three sons are alive. They died issueless. His Jagir has transferred in the name of his sons. The three sons are, 1.:- Sardar Abdul Khan who is Jagirdar and was employed in Risala. His elder son Mohammad Razak Khan is an employee in police and his younger son Mohammad Razak Khan is an employee in Risala. His elder son Mohammad Razak Khan is an employee in police and his younger son Mohammad Ishaq Khan is reading in Middle School Dheerkote 2.:- Sardar Amir Akbar Khan who is Jagirdar. He is Sub-Inspector in police Department and is posted at Palandri at Present. His officers of the department, public and his subordinate officials acknowledge his

meritorious services. His elder son Mohammad Saleem Khan is studying in Muddle School Dheerkote. The younger son is Mohammad Sardar Khan. Sardar Amir Akbar Khan served police department for 21 years and received appreciation from his officers. He is influential in his community 3.: Sardar Safdal Khan, Jagirdar is acquainted about the ups and downs of time. His son is Sharief Ahmad Khan.

Offspring's of Sardar Joga Khan Dhond

Village Hul Surang:- In this Village are Sardar Joga Khan, Maksood Khan, Khazir Khan and Budshah Khan's offspring's holding Numberdariz. Besides, the offspring's of Koka Khan are also settled here. From 5th generation, of Sardar Joga Khan Sardar Jamdar has been a famous man. Before Dogra Govt. he was martyred in a war at Harnam Meera. His mazar (Gravegard) is situated in his village at Hul at Topa. He had following four sons i,e; Moughal Khan, Adam Khan, Soba Khan and Bohalu Khan.

Offspring's of Late Sardar Moughal Khan

He was an authoritative person. He was honored as Jagirdar, Numberdar and Sardar by the Govt. He had following four sons i,e; Abdullah Khan, Sydal Khan, Nadir Khan and Ali Bhadur Khan. Sadar Abdul Khan was Jagirdar and Numberdar like his father. Sardar Jawahir Khan and Mohammad Akbar Khan were his two sons. Jawhair Khan was very brave, courageous, fond oif hunting and famous in wood art. Among his sons, Zabardast Khan Head Numerdar, is a handsome young man. He is middle pass. Jawahir Khan's brother Mohammad Akbar Khan is also handsome but died issueless. Sardar Moughal Khan's second son Sardar Sydal Khan was symapthasier of Poor people. His two sons are Mohammad Zaman Khan and Mohammad Roshan Khan. Mohammad Zaman Khan has been an employee in army of Govt. of Britian. His only son is Mohammad Roshan Khan. Sardar Nader Khan, who was third son of Sardar Moughal Khan died issueless. His fourth son Sardar

Ali Bhadur Khan was fond of taking part in Aeademic and Religious sessions. He was at hand in Arabic and Persian. He was follower of Hazrat Miyan Fakirullah Qadiri Bekotee. The event is famous about him, that his beard on his right side was grey during his young age that due to blessings of Peer Shaib, the beard became black again. He was a Kind and noble saint. He has two sons, Munshi Ali Akbar Khan and M.Youqub Khan. Among them Munshi Ali Akbar Khan is an employee in Depoartment of Education since 18 years. He is a teacher. His many students after studying English Education are creating name for their country. He has his eye on his nations past, present and future. The children of Hul Surang, who are the ": Children of today and father of Tomorrow" are benefitted by his teachings. His elder son Abdul Quyum Khan, is studying in Middle School Dheerkote. His younger brother Mohammad Youqub Khan is handsome and courageous. Sardar Bahloo Khan's son Samandar Ali Khan died issueless. In 7th generation of Sardar Joga Khan is Sardar Baz Khan. He has three sons i,e; Zabardast Khan, Jamal Khan and Fazl Dad Khan. He is a big contractor. He is educated and is interested in historical affairs. From Sardar Maksood Khan's 7th generation, Sardar Sikandar Khan's four sons Rung Khan and Bostan Khan are Govt. employees. He is educated and a civilisaed man.

From Sardar Khazar Khan bin Sikandar Khan's son Khewa Khan's four sons, Mutwali Khan and Haybat Khan are famous. Mujta Khan bin Mutwali Khans two sons, are Kala Khan and Samandar Khan. Haybat Khan's son is Nasra Khan and his son is Sikandar Khan. From the same branch Sardar Noor Khan has two sons Gowhar Ali Khan and Syed Baz Khan. Gowhar Ali Khan's has two sons, Mohammad Zaman Khan and Ali Khan. Sued Baz Khan's son is Suliman Khan.

Sardar Shaholi Khan was very influential among his community and area during Dogra Govt. one fourth part of Hulsurang was his dominion. Among his sons, Abdullah Khan was at hand in Arabic and Persian knowledge. His four sons are as follows 1.: Munshi Tehwar Khan Inspector customs, Kashmir. Alas!

His lonely son Akbar Hussain who was reading in Metric, passed away. 2. Munshi Munawar Khan who is man of new ideas having philosophical ideology. Besides Islam, he is acquainted with Hindu religion also. His four sons are, Munshi Zaffar Hussain, Mohammad Ashraf Sabir Hussain and Mohammad Kabir. The last three sons are studying. 3. Munshi Suliman Khan, who is contractor in Brar province of Deccan. 4. Ali Akbar Khan.

Village Sangad

Sardar Moughal Khan is great Grandfather of Dhond race of Sangad. He was residing at Bathara earlier. From there he came to Sangad. Among his four sons Sardar Illahya yar Khan had sons. Sardar Kamran Khan was his fourth son.

Offsprings of Late Sardar Kamru Khan

He had four sons, Sardar Zaman Khan, Mada Khan, Ahmad Khan and Mujta Khan. Among four sons of Sardar Zaman Khan, two died issueless. The other two Sardar Zabardast Khan and Sardar Haibat Khan had Offspring's. Both of them were Jagirdars &Numberdars like their father. Sardar Zabardast Khan's son is Sardar Safdal Khan. He is Numberdar and is in possession of certificates of Merit. He has been member of Panchayat Committee. His son is Mohammad Arif Khan. Sardar Haibat Khan was a famous personality. His sons Sardar Datu Khan and Nawab Khan are educated.

Sardar Mada Khan had two sons, Habib Khan and Sikandar Khan. Sardar Habib Khan has following four sons, i,e; Feroz-u-deen Khan, Mohammad Ayub Khan, Mohammad Amin Khan, and Mohammad Hayat Khan. All brothers are respected and influential among their community. The last three are educated and during war extended all possible help and assistance to the Govt. and are in possession of Certificates of Merit. Sardar Mohammad Amin Khan has two sons, i,e; Mohammad Arif Khan and Waheed Khan. Sardar Sikandar Khan's son is Mohammad Ajab Khan. Sardar Mahta

Khan's son is Haider Khan and his grandson is Mohammad Aslam Khan.

Among three sons of Sardar Ahmad Khan Mansar Ali Khan passed away issueless . sardar Shaib Khan and Sardar Dahan Khan has sons. The son of foremost is Jala Khan, while latter's son is Mohammad Amir Khan.

Offspring's of Late Sardar Sher Foo Khan

He had two sons Shah Mohammad Khan and Beeru Khan. Among five sons of Shah Mohammad Khan Sardar Attah Mohammad Khan is very fortunate whose one son Munshi Bhadur Khan, is Inspector, in customs department of Poonch and is highly regarded by his community. Sardar Shah Mohammad Khan's Brother Beeru Khan's son is Mohammad Baz Khan. His two sons are Inayatullah Khan and Datu Khan.

Offsprings of Sardar Fateh Sher Khan

Among his five sons Mohammad Ali Khan has been a leading personality among his community. His third son Sher Dil Khan has two sons, Nawab Khan and Aliman Khan. Both brothers' are noble and hardworking. Aliman Khan is an educated man.

Elites among Dhond Abassi Qureshi of Village Bungoian

Nekodar Khan's son Chenjo Khan came to Bungoian from Chemyatee. There is a famous tradition among Dhond dynasties of Bungoian, that one pillar of Jund willow, which was in Chenjoo Khan's house is still existing in the Drawing Room of Late Sardar Mohammad Sher Khan. Chenjoo Khan had four sons, Manak Khan, Mirza Khan, Hassan Khan and Jeeva Khan. In 10th generation of Sardar Fateh Sher Khan was Jagirdar and Numberdar since initiation of Bundusbast (Settlement). His sons Sardar Noor Aaalm Khan pensioner and Sardar Ali Gowhar Khan, pensioner are alive till date.

Sardar Nawab Ali Khan and Sardar Sobhat Khan Army employees had died. Among them Nawab Ali Khan's son Las Naik Suliman Khan is on pension. Sardar Noor Aaalm Khan participated in 1914 AD world war, at Basra, Girna, Nasirya etc. He was wounded during seige of Kot-al-amaraha with three wounds on his left thigh and one severe injury on his right wrist, by which bone cracked. But he did not leave his refle but held it with his left hand. For his brave services, he was awarded five service Medals and several awards of Bravery besides, 250 rupees as war Prize. At present he is drawing eleven rupees as pension.

Munshi Mohammad Aalm Khan aged 23 years is his educated young son who has been appointed as. Sargeant in police through direct Quota. But waiting for his appointment orders, he is working in Education department, but is not interested there. When for his father's army services, the Govt. of Britian sanctioned army scholarship of fifteen rupees per month, then on 24th Nov, 1932 AD, he was recruited in Army. After ten months training course, he was posted in Battalion 3/1 Punjab Regiment Lucknow which is at present in Bombay where his father and Uncle Sardar Gowhar Ali Khan were serving for one hundred years. He organised a party in his homeland to Check some bad customs, which due to his army services is untraceable. He is writing history about his race, named "Siraj-ul-Quresh". He is a good speaker. He is deeply concerned about progress and prosperity of his race. His two brothers, Fateh Aalm Khan and Faiz Aalm Khan are engaged in their agricultural activities at Bungoayain. Mirza Khan bin Chenjoo Khans offspring's Sardar Fateh Khan bin Yaroo Khan has been a famous man. Sardar Jeevan Ali Khan pensioner is his son. His two sons during Govt. services passed away. Amir Ali Khan, Mohammad Afzal Khan, Ali Sher Khan and Mohammad Khan are also working in Army. From Hassan Khan's progeny Sardar Sultan Mohammad Khan bin Kodah Khan and after him Sardar Mohammad Sher Khan has been a famous personality. In this branch, Sardar Fazl Khan bin wazir Mohammad Khan's sons Sher Aalm Khan, Mukhtar Khan, Sher Ahmad Khan and Sikandar Khan are still employees of Army. From

the same branch, Gulab Mohammad Khan bin Jumma Khan's sons Kamon Khan alias Feroz Khan Army pensioner and his brothers Gull Hussaain Khan, Shiadam Khan, Abdul Rehman Khan and Abdul Karim Khan sons of Hashim Ali Khan are Army employees. From Jeeva Khan's offspring's, Sardar Imam Din Khan has been an elderly man. Hindu, Muslims till date respect his name. From the same branch Noor-u-deen Khan's son Ali Sher Khan is an employee in Army.

From Dhond dynasty of Bungaoin one branch Lashkari Khan bin Ilyas Khan bin Khushal Khan bin Mouzaie Khan went to Pakhlee district Hazara. Fakir Mohammad Khan and Manga Khan offspring's of this branch are present there. It is said that in Dhond dynasty of Bungaoin more than 60% people are in Army and almost all of them are literates. Major Wilson records that Dhond race is mostly engaged in farming and therefore due to excessive exercise are strong and stout. In Bungoaien there are about 60 families of Dhond dynasty, whose population is about 250 persons. All of them are farmers and are prosperous. They are loyal to their Govt. and are serving in Army.

Dynasty of Dhond Abassi Qureshi Chamankote

The ancestors of Dhond race of Chemkote, Hazrat Chend Khan and Rattan Khan's mazars (Graveyards) are centre of attraction. The offspring's of both brothers settled in thousands are confined to Areas of English, Poonch and Kashmir. Chemankote is settled on Chend Khan's name. The original name was Chendkote, but gradually from Chendkote it became famous as Chamankote. In his 14th generation during Raja Moti Singh's period, Sardar Mangi Khan has been a famous person, who was awarded with titles of "Izet Aasar" and " Sardar". For his loyal services he received one Jagir in 1917 Bikrmi and other in 1926 AD, by the Government. In 1945 Bikrmi, the Govt. awarded him the title of Sardar, adding more awards to him. He was Rais, big Zamindar and Numberdar of four villages of his area. In 1962 Bikrmi, he passed away at the age of one hundred years. He had four sons, Sardar Dost Mohammad

Khan, Sardar Sikandar Khan, Sardar Abdul Khan and Molvi Attah ullah Khan. Sardar Dost Mohammad Khan's son Sardar Habibullah Khan, besides noble and Kind was Jagirdar, Numberdar and Member Panchayat committee. He has following five sons i,e; Mohammad Akbar Khan, who is Numberdar, Hidayatullah Khan, Jawahir Khan, Abdullah Khan and Mohammad Akbar Khan.

Sardar Sikandar Khan not being Jagirdar and Numberdar, but due to his behavior is an influential man. During world war, he was awarded certificates of Appreciation and titled Sardar. His sons are as follows, Mohammad Hayat Khan, Mohammad Fayaz Khan and Mohammad Sadiq Khan. Mohammad Hayat Khan was serving English Govt. during world war and Munshi Mohammad Fayaz Khan is contractor. The third son of Sardar Mangi Khan Sardar Abdul Khan is Rais, Jagirdar, Numberdar and a big Zamindar. He has also received the title of Sardar. He is Assessor of Sessions court. During world war, he was awarded certificates by special Asst. Resident and Raja Baldev Singh for his loyal services. During Kashmir Movement, when there was apprehension of bad relations between Govt. of Kashmir and people of Poonch he strived every nerve to iron out differences between them to establish his dynastic traditions. Among his four sons Mohammad Syed Khan is very efficient, intelligent and is studying.

Sardar Mangi Khan's fourth son, Molvi Atta ullah Khan, with competence in Arabic and persion knowledge is also Jagirdar and Landlord. He is interested in Public affairs and Education. He constructed a concrete four walled structure outside his ancestors Chend Khan and Rattan Khan's mazars (Graveyard) and the vast area of graveyard by the help and assistance of Chend Khan's offspring's. Sardar Mangi Khan's offspring's especially Molvi Attahullah Khan feels proud about his ancestors memorial and succession. Molvi Attahullah Khan, Chemkote like central place, which holds importance among all Dhond Abassis, intends to construct a memorial of his elders, Jamia Mashjid and Darsgah. His two sons, Mohammad Mouzam Khan and Mohammad Majeed Khan are studying at present. From Chamankote's Dhond community,

Hayatullah Khan, Aliya Khan and Sher Ahmad Khan son's of Bhadur Khan migrated to village Raj Path and settled here. Their offspring's are still present there.

Offspring's of Late Hayat Baksh Khan

He was from 8th generation of Jumma Khan. Among his four sons, Mohammad Akbar Khan has following three sons i,e; Rahim Dad Khan, Abdul Aziz Khan and Mohammad Amin Khan. Abdul Aziz Khan by virtue of his name is popular and is educated.

Offspring's of Late Noor Baz Khan

Among his five sons Sher Baz Khan is strict follower of Soum wa Salat and is an affluent man. He has two sons, Suliaminan Khan and M.Reyaz Khan. Suliaman Khan is literate and is a good natured man.

Offspring's of Samandar Ali Khan Dhond Village Jugaldee

During early days of Dogra Govt. Beer Khan Dhond came from Madakote and settled at Jugaldee. His son, Nazer Ali Khan and Nazer Ali Khan's son was Samandar Ali Khan. Samandar Ali Khan's two sons, i,e; M.Akbar Khan and Feroz Khan are alive. The last one is a businessman in Andaman Island.

Jaskemb Dhond

With reference to "Aaina Qureshi it has been recorded, that Dhond Khan was offspring of Hazrat Abass RA, the Uncle of Prophet Mohammad SAW. Prophet Mohammad SAW father Syedna Abdullah, Hazrat Abass, Hazrat Hamza and Abu Talib (Hazrat Alis RA father) were brothers and Abdul Mutalab bin Hashim's sons. Hazrat Abass RA left for his heavenly abode in 32 Hijra at the age of 88 years.

Dhond Khan's son was Jaskamb Khan, who became famous as Jis Khan or Jiskum Khan due to Change of words, who was from

10th generation of Zerab Khan and 22nd generation of Hazrat Abass RA. Due to Dhond Khan's authority, his whole race was named Dhond, but his son Jaskamb Khan was not less famous than his father. He had four sons, i,e; Gulab Khan, Bichoo Khan, Beeru Khan and Sohu Khan. Gulab Khan's sons migrated from Kohata, the residence of this race during that period, to Poonch (Tehsil Baag) and area of Kohi Muree and were famous by the name of their ancestor Dhond. Sardars, of Chemyatee and Chamankote etc. all belonged to Gulab Khan's breed. How one portion of Dhond race became famous by the name Jaskamb. It can be explained by the following lines. In 1837 AD, Maharaja Gulab Singh in order to divide Dhond race, Paid money to some of his noble's and in this way, when the noble's of Dhond race lost confidence between themselves and were opposite to one another, then Maharaja Gulab Singh initiated the proposals whatever he had planned for their damage and destruction. Therefore, their fields were destroyed. Their villages were set ablaze. Their men, women and children were shot dead. Sir Lapel Griffin in his book "Punjab Chiefs" translation page 609 and 610, records, "It is possible however exaggerated. Still it is famous that in this hilly expedition twelve thousand Dhonds were shot dead". People who saved, their lives, either died due to famine while others migrated to other places. But despite of destruction of majority they did not leave Kohata. Due to Kohi Murzee agitation, during British era and due, to displeasure of Maharaja Gulab Singh, Dhond race was thought to be untouchables. Therefore, the Kohata tribal's of Dhond race relinquished Dhond name and are famous by the name Jaskamb or Jaskam. Jis Khan or Jaskamb was son of Dhonbd, on whose name Kohatas Dhond race, has occupied the left over part of Khota. Therefore, Dhond and Jaskamb in origin is the name of one race. As per statement of Sardarz of Chemyatee, Tehsil Baag which the undersigned has seen certify that Jis Khan Alias Jaskamb Khan were from our ancestors and Jaskam or Jaskamb are our Abassi brothers. Their geneology resembles with ours.

The statement of Sardars of Chemyatee is authenticated by the following genelogical table, where there is mention of Gulab Khan bin Jis Khan bin Dhond Khan. From other three brothers of Gulab Khan's offspring's some people due to revolutions of time, leaving villages Nuz and Sartha of Kohata and from Lachman Patan route crossed river and arrived in Tehsil Sidhanti. At present, these people who are called Jaskam or Jaskamb Dhond are settled in Gulkote and Challov. Among them besides Syed Mohammad Khan's family the other Jaskamb are offspring's of Gulab Khan's son Badu Khan.

The number of Jaskam Dhond race people is not more than fifty families. All of them are farmers and among them pensioner Jamadar Deen Mohammad Khan and Sajawal Khan are Numberdars. Their number is enough in army. Besides common soldiers, there are six Hawldars and one Jamadar. Education is not common in this race. Till date no one has passed Interance from this race. Besides, their own community they have relationships with Sidhan and Satee races. Jamadar Deen Mohammad Khan, Hawldar Syed Sher Khan and Hawlder Sher Mohammad Khan are outstanding personalities among them. Jamadar Deen Mohammad Khan recruited in 1906 AD in Platoon 86. In 1914 AD when world war started, he was transferred to Platoon 102 and participated in war and due to his extra-ordinary courage received certificate of Lass Naik from viceroy and assumed post of Jamadari. Now he is a pensioner from platoon 18. The Govt. appointed him Numberdar in lieu of his defence services. Hawldar Syed Mohammad Khan was appointed in 1914 AD in platoon 76. He got injured twice during war and besides one Rafill Cylinder received seven medals. After being Hawldar, he retired from services in 1932 AD, Hawldar Mohammad Sher Khan Resident of Gull Kote, was recruited in 102 Grandier in 1920 AD. For participation in wazirstan expedition (1921-23 AD) he received a medal in recognition of his services. He was promoted as Las Naik in 1913 AD; he received certificates in Education and Indian Military services respectively. In the same year he became Naik and in 1934 AD, was promoted as Hawldar. At

present, he is working in 10th Batalin 419 Regiment. Jamadar Deen Mohammad Khan Pensioner is his Uncle.

In village Chalad Lal Khan, Bostan Khan son of Bayleya Khan Jaskamb are outstanding people of Dhond race. The Jaskam Dhonds of Tehsil Kohata, District Rawlpindi recruited in British army are creating name for their race. Among them Sobedar Major Fakir KhanResident Salambard, Sobedar Karim Dad Khan Resident Khoyeen, Zaildar Illa Datta Khan Resident of Sartha, Late Sobedar Hashmat Ali Khan Honorary Magistrate Resident of Haadah, Jalal Khan son of Late Sobedar Hashmat Ali Khan, Jamadar Thata Khan Resident Hartha, Jamadar Karm Khan Resident of Sood are famous.

Unit-VII

Maldeyal

There are several traditions about basis of nomenclature of Maldayal race. one writer of Poonch in his book "Behr-ul—Jahan", about which mention has been made in the introduction, records, that;

"Prince Mohammad Shujah bin Shahjehan came to Bhadarwah and Kistawar from 1658 AD from Jammu and arrived at Poonch. His grandfather i,e; his mother's father was Raja Baldev. Therefore, his offspring became famous on the name of his grandfather from Maldev to Mldayal". In the introduction of "Bahr-ul-Jahan", has been recorded that Prince Shujah Omar spent last days of his life in Bengal. Due to threat from Aurangzeb he fled from Bengal towards Assam, while Raja Assam got him and his family drowned in river. This event dates back to 1660 AD. The Maldayal race does not accept this tradition, as correct. As per statement of this race, t one of their elders Mirza Molood Beigh or Molood Khan was residing in Kashmir during Jehanghir's era. During that period, though Kashmir was a Province of Moughal empire, but Chak race, through which Moughals controlled the Govt. of Kashmir there were differences between Moughals and Chaks. Although due to these disturbances, Akbar stopped recruitment of Kashmiri's people in his army. However Kashmiri who were sad due to loss of their Govt. were expressing their anger by agitating at several places regularly.

As per traditions of Maldayal race, Mirza Molood Beigh was holding a very good position in Kashmir. Due to his gentleness, generosity and behavior he was very popular especially his relations with Magray race were blooming. But the crisis, between the conqueror and the conquered and ruler and the conquered and ruler and ruled is but natural, despite popularity. Therefore, due to civil wars and disturbances peace loving and popular man like Mirza Molood Beigh was also affected. Worried by day to day

disturbances and bloodshed, he came to Poonch via Behram Gali route. The Magrays who were grateful to him for his behavior, nobleness & generosity supported him.

During that period, Poonch was under control of Kashmir and was part of Kashmir province. However a ruler of Poonch was nominated but the conditions of adjoining areas were different than Poonch. A Sardar was controlling two and four villages and he thought to be the Raja of few villages and sometime he was engaged in wars with Sardars of adjoining villages. The same period in Poonch was called "Aap Rajee". Therefore, when Mirza Molood Beigh Magray with Magray race and his few companions entered the territory of Poonch he had to fight with, Sardars of small dominions. At last, after two to four minor wars he established his control. The Magray, race, whose courageous activities are recorded in the history of Kashmir, extended full support to their patron in these wars and till date, the Moughal race in Poonch belongs to progeny of Mirza Molood Beigh and reminds us about loyalties of Magray race. But wherever Mirza Molood Beigh's offspring's are present, there is some house of Magary race also.

Mirza Molood Beigh resided at Degwar situated in Tehsil Havelli. Here he married among one Sardar of Dargah Doliyan, and had four sons; Mirza Samandar Khan, Mirza Dutar Khan Mirza Akbar Khan and Mirza Afran Khan. In Poonch and Kashmir the alias become very famous. Therefore, Mirza Molood Beigh's offspring's due to Molood Beigh's name were famous by the name of Maldayal. This race is spread throughout four Tehsils of Poonch. But as compared to Sidhanti and Mendhr the population is more in Havelli and Baag Tehsiis, i,e; in North western part of Poonch population is more. The population of Mirza Molood Beigh's four sons is more than other races of Poonch except Gojars. The following persons are very famous in this race who during their time has been influential and authoritative, Rais even rulers. In village Chatra, Tehsil Havelli, Raja Shams Khan, Rajoli Khan Azmatullah Khan, Shemsher Khan, in village Khul Dareen Tehsil Haveli Zabardast Khan, Munawar Khan, Wali Dad Khan, at Village

Degwar Maldeyan Raja Jamu Khan Sardar Kecham Khan Baag and Tehsil Baag is Mohammad Khan, Hassan Mohammad Khan and Taj Mohammad Khan. Among them, Raja Shams-u-deen Khan or Shams Khan and Raja Raj Wali Khan stands recorded in historical accounts. Therefore, it is briefly recorded here, by which it will be evident, that before 100 years Maldayal race was holding their influence in Poonch.

When Raja Dhyan Singh received Chabal and Poonch area as Jagir, Dewan Dilbagh Singh Roy, who was confident of Maharaja Gulab Singh brother of Raja Dhayan Singh and posted in Poonch, appointed Shams-u-deen Khan as his advisor in Poonch, and due to his influence, authority and dignity Raja Dhayan Singh had great respect for Shams-u-deen Khan and treated him as his confidant and supporter. For some time, the law and order of Poonch maintained peacefully due to Mutual understanding and association between Dewan Dilbagh Roy and Shams-u-deen Khan. But the intruders cratered difference between these two officers. Dewan Dilbagh Roy dispatched such reportsand information's to Raja Dhyan Singh and Raja Gulab Singh against Shams-u-deen , on the basis of which they motivated Maharaja Ranjit Singh to root out disturbances. Therefore, Mharaja on one hand ordered Nazim Kashmir that he should lead his army to root out agitation in Poonch and on other, Raja Gulab Singh wth his son Mian Udham Singh and some Dogra Sardars alongwith big contingent of army attacked Shams-u-deen. When Shams-u-deen Khan observed that Dewan Dilbagh due to his personal differences created opposition against him, therefore, in order to save his life and honor declared revolt and captured some Dogra forts. Raja Gulab Singh after many difficulties and wars arrested two advisors and supporters of Shams-u-deebn Khan, namely Milli Khan and Sabz Ali Khan. They were still alive that their Skins were Peeled off and filling them with straw were hanged on trees. During those days, Maldayal race was suppressed very much. Their residential houses were gutted down and all articles records and old documents were set ablaze. But after such operations wth the declaration that the man who shall arrest Shams

Khan and Rojoli Khan shall be rewarded with big Prize. There was no clue about both Uncle and Nephew. At last, the informers reported that both of them are in the area of Raja Sher Baz Khan Sidroon Walay. The Raja was yet preparing to attack Sidroon, that Agar Khan and Mohammad Khan, two youngmen of Teedwah murdered Shams Khan and Rajoli Khan by deceit. They cut their heads to produce before Raja Sher Baz Khan who sent them to Maharaja Gulab Singh. It is clear, that Raja Gulab Singh and Shams Khan fought for two and half to three months. In this way the Nazim Kashmir who receives the order to root out agitation of Poonch dates back to beginning of Sawan 1894 Bikrmi. When Maharaja Ranjit Singh was on tour to Guzr Kaluwal (Sialkote) Raja Dhyan Singh informed Maharaja Ranjit Singh about murder of Shams Khan on 10th Katik 1894 Bikrmi.

In Janhal details, it has been recorded, that in 5th generation of Sultan Hussain Mirza Moughal Barlas, Mirza Bakhr Khan has been a Moughal. Mirza Molood Beigh was younger brother of same Bakhr Khan. Mirza Bahkr Khan's son Jahn Khan or Jeevan Khan is founder of Janhal race and Mirza Bakhr Khan's brother Mirza Molood Khan is founder of Maldayal race. In this way, Maldayal and Janhal are two branches of one dynasty. Many villages are settled on the name of Maldayal race, i,e; Degwar Maldeyalan, Kharl Mldayalan, Chatar Maldayalan Sahyan Maldayalan. Naad Sher Ali Khan is one of the famous man of this race. According to the statement of Maldayal race, this race has been recognized as Moughalby Mohtamin Bandubast (Settlement) Poonch. The other races of Poonch bear witness that they are Moughals. Some people of Maladayal race have stated, that the English Book about people of Poonch in possession of all Regiments and Recruiting officers also acknowledges Maldayal race as Moughal.

Maldayals mostly intermarry. The desire for education among Poonch Muslims is attracting Maldayal race. Maldayal race Profess farming and perhaps there are not so many Jagirdars and Numberdars in other races of Poonch than Maldayals. The incomplete list of famous Jagirdars, Numberdars and famous people

of this race is recorded at other place. But it is a fact that the there are about 200 Numberdars of this race. Some Jagirdars of this race continue till date since Maharaj Gulab Singh's time. During Maharaja Gulab Singh, this race had to bear the brunt and several people were wounded and killed. But Maharaja Gulab Singh awarded small Jagirs to those Maldayals who performed some commendable services or due to their dynastic grandeur. Late on Raja Moti Singh, who was the first constitutional ruler among Dogra dynasty in Poonch initiated the process of awarding Jagirs to some honorable Maldayals for sake of maintaining their authority and spirit of loyalty. Therefore, Seer Kakota, Dewar Maldoyalan Topee and Naad Sher Ali Khan's few Maldeyal Raisez have been Jagirdars since that period. In Degwa Maldeyalan which is situated in Tehsil Havelli as if several races i,e; Bugyal, Gojar, Pathan Chib Syed Narma, Brahman, Malik and Qureshi reside there, but in this settlement of 3500 people the Maldeyals are in majority. There are eight Numberdars of this village, among which five belong to Maldeyal race. The villages where population of, Maldeyal race is more than other races, their names, as per Tehsil are:

1. Tehsil Havelli

Degwar Maldeyalan, Kosliyan, Polus, Chatra, Khuli Warman, Tangdan, Gopalpora, Teteree note; Sehr Kakota, khiranch, Sidroon, Aliabad, Sehr Poonch Khas, Dharmsal, Khenatar, Gahmaid, Kote Cheya, Namjar, Mangora, Chafad, Darah, Karmada.

2. Tehsil Sidhanti

Ali Sojal, Kathyada, Peerkote.

3. Tehsil Mendhr

oharn Harnee.

4. Tehsil Baag

Sahiliyan Maldeyalan, Naad Sardar Shr Ali Khan, Sri Mung, Dholee Sawanjee, Ramikote, (Saywar). Sardar Mutwali Khan Nundraie, Chatar Maldeyalan Chatar, Seree Khetee, Kotedee Tugloo Khan, Bont Kana, Bonta Sardar Khusi Khan, Mohammad Khan, Simnce, Beer Pani, Sadole, Dhalee, Basotee Sardar Nawab Khan, Napyalee, Raidbun, Banee Pasaree alias Banee Rajoli Khan, Sardar Mast Khan, Malwat, Naprah, Patrata, Haadee Gahl, topee Sardar Shahnawaz Khan, father of Sardar Mohammad Ali Khan, Kothiyan, Huma Mohada, Chek Saryan, Meera Kotaydee Kandeel Khan, Bundgiran, Lonelotar.

In Maldeyal race there have been many courageous, brave and authoritative Raisez, there are some famous people also who are treated by Maldeyal and other races as "Miraculous men". In ancient period Sardar kichen Khan Maldeyal was not only brave and courageous, but his Mazar (graveyard) is seat of pilgrimage due to his (Kashf wa Karamat). Janu Khan, (original name Jan Mohammad Khan) who is remembered as Nawab Jan Mohammad Khan by Maldeyal race, was the ruler of few villages of Tehsil Havelli and Baag about 125 years ago. He was not only a politician but a saint as well. He was respected due to his kind and noble nature. About him it is stated, that he according to his will lies buried alongwith his bed, Bedding and Holy Quran. His mazar (graveyard) at Degwar Maldeyalan is a seat of piligrimage. There has been one more saint Sayeen Dilawar Khan Maldeyal by name. it is said that he was continuously on fast for 24 years, and his meals were nothing except one chastang of Jawar or Maize. Most people visit his mazar, and people suffering from fever, feel relief by visiting there. Besides, Degowar Maldeyalan there have been some noble people in Tehsil Baag also.

Brief list of Elites of Maldeyal Race, Numberdars and Jagirdars etc.

S. No	Name and Post	Residence/Tehsil
1	Sardar Shahnawaz Khan Jagirdar	Topee Baag
2	Sardar Feroz Khan Jagirdar	Kharl Maldeyalan Baag
3	Sardar Mohammad Sher Khan Numberdar	Bani Rajoli Khan Baag
4	Kala Khan Numberdar	Seeree Kathee Baag
5	M. Hussain Khan Numberdar	Barool Baag
6	Attah Mohammad Khan Numberdar	Kustree Sardar Najam Khan Baag
7	Attah Mohammad Khan Numberdar	Chokee Baag
8	Nawab Khan Numberdar	Chutruda Baag
9	M. Yauqub Khan Numberdar	Baag Khas Baag
10	Mohammad Khan Numberdar	Naad Sher Ali Khan Baag
11	Jamat Khan Numberdar	Nundraie Baag
12	Sher Jung Khan Numberdar	Seloo Sardar Khan Baag
13	Sulaiman Khan Numberdar	Katedee Tugloo Baag
14	Dost Mohammad Khan Numberdar	Katedee Tugloo Baag
15	M. Yousuf Khan Numberdar	Chater Brahman Baag
16	Fakir Khan Numberdar	Kotla Baag
17	Mutwali Khan Numberdar	Saywar Baag
18	Ali Mohammad Khan Numberdar	Pohada Baag
19	Amir Khan Numberdar	Sarata Baag
20	M. Sher Khan Numberdar	Kahendrawal Baag
21	Nawab Khan Numberdar	Kothiyal Baag
22	M. Sher Khan Head Numberdar	Burtha Baag
23	Sher Ahmad Khan petition writer	Meera Baag
24	Sardar Fazldad Khan Jagirdar	Thuls Baag
25	Durrani Khan Numberdar	Saywar Baag
26	M. Hussain Khan Jagirdar	Ratnoie Baag
27	Nawab Khan Numberdar	Ratnoie Baag
28	Gull Sher Khan Numberdar	Khawaja Baag
29	Sher Dad Khan Numberdar	Khawaja Baag
30	Zabardast Khan Numberdar	Chatar Maldeyalan Baag

31	Jamiat Khan Numberdar	Sural Baag
32	Mohammad Sher Khan Numberdar	Beerpani Baag
33	Feroz Khan Numberdar	BeerPani Baag
34	Mohammad Ali Khan Numberdar	Kothadee Kendeel Khan Baag
35	Nawab Khan Numberdar	Banee Rajoli Khan Baag
36	Jamiyat Khan Numberdar	Pinyali Baag
37	Dana Khan Numberdar	Bin Giran Baag
38	Mir Zaman Khan Numberdar	Bin Giran Baag
39	Sher Dad Khan Numberdar	Bin Giran Baag
40	Rehmdil Khan	Katedah Baag
41	Ghulam Nabi Khan Numberdar	Khuli Darman Havelli
42	Jung Khan Numberdar	Khuli Darnan Havelli
43	Feroz Khan Numberdar	Mungodah Havelli
44	Hans Khan Numberdar	Kote Havelli
45	Painda Khan	Kote Havelli
46	Shera Khan Numberdar	Lumnajar Havelli
47	Azeem Khan Numberdar	Nuzyula Baag
48	Iqbal Khan Numberdar	Sahlyan Baag
49	Dost Mohammad Khan Numberdar	Dharha Baag
50	Sher Dil Khan Numberdar	Dharha Baag
51	Bostan Khan Numberdar	Sri Mung Baag
52	Attah Mohammad Khan Numberdar	Dhallec Baag
53	M.Azeem Khan Numberdar	Naad Sardar Sher Ali Khan Baag
54	M.Qasim Khan Numberdar	Khushali Baag
55	Ali Bhadur Khan Numberdar	Samnce Baag
56	Sharah Khan Numberdar	Sawanj Baag
57	Sarfaraz Khan Numberdar	Khushali Baag
58	Bhadur Ali Khan Numberdar	Khuli warman Havelli
59	Mohammad Sher Khan Jagirdar	Kakota Havelli
60	Noor Ahmad Khan Jagirdar	Kakota Havelli
61	Munshi Ghulam Khan Sargant police	Kakota Havelli
62	Fakir Mohammad Khan Munshi Military Deptt.	Kakota Havelli
63	Fakir Mohammad Khan Munshi Military Deptt.	Kakota Havelli

64	Raj Wali Khan Imam	Kakota Havelli
65	Iqbal Khan Numberdar	Tetree Note Havelli
66	Fazl Dad Khan Numberdar	Tetree Note Havelli
67	Munshi Fateh Mohammad Khan Postman	Tetree Note Havelli
68	Attah Mohammad Khan Molvi	Gameer Havelli
69	Ghulam Hussain Khan	Gameer Havelli
70	Phalwan Khan Head Numberdar	Polus Havelli
71	Sardar Sher Mohammad Khan Head Numberdar	Polus Havelli
72	Syed Mohammad Khan Numberdar	Nengdan Havelli
73	Meer Mohammad Khan Numberdar	Nengdan Havelli
74	Sharah Khan Head Numberdar	CHAFAD Havelli
75	Dewan Ali Khan Numberdar	CHAFAD Havelli
76	Sultan Mohammad Khan Numberdar	Tangdan Havelli
77	Ghulam Hussain Khan Numberdar	Tangdan Havelli
78	Zabardast Khan Numberdar	Tangdan Havelli
79	Munshi Hans Khan Girdawar	Chatra Havelli
80	Gulab Khan Numberdar	Chatra Havelli
81	Syed Ahmad Khan Numberdar	Chatra Havelli
82	Descendant Ali Khan Numberdar	Kakota Havelli
83	Munshi Feroz Khan Sargeant police	Polus Havelli
84	Sardar Aga Khan	Polus Havelli
85	Munshi Mudat Khan Sargeant class I	Degwar Maldeyalan Havelli
86	Feroz Khan Head Numberdar	Degwar Malteyalan Havelli
87	Dost Mohammad Khan	Degwar Malteyalan Havelli
88	Suliman Khan Numberdar	Degwar Malteyalan Havelli
89	Mohammad Sher Khan	Degwar Malteyalan Havelli
90	Lal Hussain Khan Numberdar	Degwar Malteyalan Havelli
91	Salah Mohammad Khan	Degwar Malteyalan Havelli
92	Gulab Khan Rais	Degwar Malteyalan Havelli
93	Fakir Khan Head Numberdar	Degwar Malteyalan Havelli
94	Munshi Fateh Mohammad Khan	Degwar Malteyalan Havelli
95	Sardar Ghulam Hussain Khan	Degwar Malteyalan Havelli
96	Fateh Sher Khan Head Numberdar	Polis Havelli
97	Molvi Mohammad Hussain Khan Imam	Polis Havelli

98	Sadar Kala Khan Numberdar	Polis Havelli
99	Munshi Fateh Mohammad Khan	Polis Havelli
100	Sardar Ghulam Mohammad Khan Munshi Bank	Polis Havelli
101	Sardar Zaman Khan	Degwar Malladeyan Havelli
102	Zaman Khan Head Numberdar	Degwar Malladeyan Havelli
103	Munshi Illlah Datta Khan School Master	Share Khas
104	Rajoli Khan Rais	Share Khas
105	Syed Ahmadd Khan Imam	Kosliyan Havelli

Unit-VIII

Narma

A race by this name is settled in some villages of Tehsil Sidhanti and Tehsil Baag and 8-10 villages are such where only people of this race are inhabited except skilled people. Some families of this race are also in Tehsil Havelli, where the number is not more than 8-10 houses. The population of this race throughout Punjab is about eight to ten thousand people. The revenue tax of this race which is realised from them being agriculturists in Tehsil Baag is 5101 rupees and with respect to revenue tax, it ranks 6th in the Tehsil. There are both Hindus and Muslims in Narma race. But it is strange, that in Dolmeyal district Jhelum some Aawans of Poonch in their genealogical tables record Naru Khan at one place and Narma Khan at other to include them as Aawans and due to Nadir Khan and Narma their common name is said to be Narma. Since a dispatch from Dolemal has been received by the undersigned in response of enquiry it is recorded, that "Aawans of Dolemayal are offspring's of Damlee and Dolemyals are settled on his name. His grandsons, Nag Sher Khan and Baag Sher Khan, sons of Neru Khan alongwith their Uncle Gagad Khan, son of Dolmee Khan, settled at Poonch were called Narma. The Aawans of this place are not called Narma". Molvi Abdullah ibn Late Molvi Jung Baz Resident of Kuful gadth of Poonch area, through "Tabsura illa awaniya", in order to prove Narmna race as branch of Aawanz documented a small Journal, in which he recorded witness of few army officers of Dolmeyal in order to express that Narma race is one of the branches of Aawanz and they belong to the breed and race of Dolemyal Aawanz. There is no doubt, that Molvi Shaib who is at present superintendent of Anjaman Islamia Poonch at present, took pains for his race. But the fact is that he could not attend towards more search and review. He followed the authenticity of Dolemeyal people and returned back. But in case had he moved towards Bhimber and Kotlee, he could have enquired that in addition to Muslims, Hindu Narmaz also

reside there and are in majority in other villages, among them are some Zaildars, Numberdares and army officers as well.

Due to presence of Hindu Narmaz, to acknowledge Narma race as Aawanz or branch of Aawanz is totally wrong, because Aawanz are from Arabian breed. Their ancestor is from progeny of Aon Qutub Shah or from Mohammad bin al Hanfia's offspring's. However, they are Arabian in origin. Those who are Narma Muslims, they are surely Hindus and during period of Islamic rule, their ancestor might have taken an Oath of Allegiance from any Muslim saint.

It must be remembered, that the way Sadat, Qureshi, Moughal etc. alien races are all Muslims. The same way Muslim only can participate among Aawanz. The way it is impossible that Sadats may be Hindus as well as Muslims Qureshiz may be Hindus as well as Muslims, Moughals may be Hindus as well as Muslims the same way it is not possible that Aawanz or any branch of Aawanz may be Hindus as well as Muslims. However, it is possible there are some examples that Rajputs and most of their branches are Hindus as well as Muslims. The same way, there are several Muslims besides, Hindus from Khatree and Brahmin races, i,e; Rathore Chohan, Minhas and Jaral etc. Which are Rajput races. Their origin is Hindu and race is Rajputs. Among them who followed Hinduism are Hindus till date but those who embraced Islam their offspring's till date are Muslims and with reference to their caste and Sub-caste like other Rajputs castes are called Rathore, Chohan and Minhas etc. In Poonch Moulana Chirag Hassan Hasrat Editor "Ahsan" Newspaper, Lahore with reference to caste is Kapoor Khatree and Khan Bhadur Sheikh Mohammad Abdullah B.A of Aligarh who is resident of Bhan Tanne Poonch is Sasan Brahmin by caste, but his other brothers are still Khatris and Brahmins.

It is evident from the above lines that the joint caste and Sub-castes of Hindus and Muslims, are in origin Hindus. Those people, who embraced Islam, are referred by their caste. Therefore, Narma is originally a Hindu race. Among them who embraced Islam,

though they have Islamic names, their religious faith has changed, but there is also change in life and economy. Due to change of religion, their caste did not change.

In the Dolemeyal district Jhelum region and genelogy table of Naru Khan of Aawan race, it is recorded, that Narma race is named after his name. but the appropriate and best name of Narwa race on Narwa Khan's name could have been Naru or Narwal. The undersigned was told, that in district Ludhiana, one Rajput race, Naru exists. It is possible, that the name of one of its elders might have been Narwa. In "Tabsura-illa-Aawania" however, by writing Narma Khan, it has been reported, that Narma race is from his progency. But in this way during ancienct period, (436-477 AD) there has been a Rani named Narma, who was Rani of Raja Rana Dutt. Narma race can be related to her. But all those statements are baseless and without any proof. The basis of nomenclature of its shape and structures and to see its origin we need to study its history. Therefore, at present we have a volumous book, "Tarikh Rajgan". Jammu & Kashmir, on page 12, it is recorded about Narma race.

"The area of Sub division Nowshera was under several Ranas during earlier, whose forts still exist. From these Ranaz Narma a branch of Panvaraz became Muslims". Then on page 33, those Hindus among those races became Muslim Rajputs from Hindu Rajputs, have recorded the name of Narma race. One more book of this author, "Tharikh Rajputan Punjab", page 520 again there is mention of Narma race in these words, "The silsila of Narma dynasty relates with Rajgan Akhnoria, i,e; Anba Rayan Panwar. This race is now following Islam".

This History is publication of the author who is bonafide resident of the state and is acquainted about Rajput dynasties and whose whole life spent in search about Rajputs of J&K Dominion. His testimony about Rajput dynasties of the state are most credible. He repeatedly and at several locations expressed Narma race as Hindus and among Hindus Rajputs and among Hindus Rajputs and from Rajputs, Parmar or Panwar dynasty. Now we want to state that

to which dynasty Parmar or Panwar and Rajputs belong to and where its branches are settled.

Rajputs have two famous Bans i,e; Suraj Bans and Chender Bans. But there is one more Bans famous as Agnikal. As per some Historians, that Bans has originated from them, but now since that exists with one seprate Bans, therefore, that is now counted as third Bans. The basis of nomenclature of Agnikal, has been stated in Chohan Rajput Silsila. In short, this Bans originated about 625 years before Hazrat Isah [RA] (Jesus Christ) and his birth according to Hindus has been from fire. Therefore, his name is AgniKal. It has many branches. The Chohans also belong to one of Bans branches. The progeny from Parmar or Panwar sons, are on his name as Parmar or Panwar. Maharaja Bikramajeet ruler of Ujjan and Maharaja Bhoj belonged to Panwar dynasty. In "Tarikh Rajputan Punjab" there are 35 main branches of Parmar dynasty and from these 35 branches there are hundreds of countless branches. Every branch is named after some of their elders or title or name of their village for example one branch due to title of Mehta is called Mehta one branch is called Omta. One elder Malik Malwa of this branch had come from Oomatrmade. His offspring's became famous by the name Oamta. In Parmar dynasty, from Maharaja Bhog's (631 Bikrmi) progeny from 15th generation (1274 Bikrmi) there has been a Raja Huspakh by name. Among his six sons, three sons are founders of some more dynasties, for example from eldest son; Raja Jagdev is the dynasty of Anba Rayan. The third brother Pail Dhol had two sons, Bhal and Dood. Both these brothers were founders of Bhatlas and Dood dynasties. The fourth brother was Muheeb Dhol. His son Sinkhal is the founder of Sonekhala.

The basis of nomenclature of Anba Rayan dynasty is that Anba Ran is a village adjacent to Akhnoor in Jammu dominion. Due to residence in this village, this dynasty is called Anba Rayan and due to its location in Akhnoor it is also called Akhnooria. One elder of this dynasty, Raja Bajay Pal, was alive during Raja Ranjit Dev ruler of Jammu. He possessed only village Anba Rayan and relinquished rest of country. The Narm Rajput silsila relates with

Rajgan Akhnooria i,e; dynasty of Anba Rayan. The basis of nomenclature of Narma is that the people of this branch who inhabit Narma of Kotlee area, were famous on the name of their village as Narma. Since that village still exits and Narma race is settled there.

The author of "Tarikh Rajgan Punjab" and "Tarikh Rajgan Jammu & Kashmir", has described Narma race as the branch of Ragjan Anba Rayan. Anba Rayan are from progeny of Raja Jug Dev ruler of Akhnoor and Raja Jug Dev is from 5th generation of Raja Bhooj IIIrd , 14th from Bhooj II, and from 16th generation of Bhooj 1st. Raja Jagdev's period has been about 700 years age and Raja Bhooj IIrd's time have been about 900 years ago. Maharaja Bhooj I's period, 631AD, has been about 1362 years ago. Both Hindu Narma race and Muslim Narma race, both opine that Raja Kiram was their great grandfather. But from Maharaja Bhooj I, upto Raja Jagdev about 700 years ago there is no mention of any Raja, Kiran by name in this dynasty, during that brief period. In this context the idea of Molvi Abdullah Shaib author of "Tabsura illa Awania" is correct, that Norma who refer Raja Kiran as their great grandfather, are totally wrong.

However, it is possible that Bhoj was the ancestor of Narma race. The story about it is, that Rajha Bhoj Dev III who belonged to progeny of Maharaja Bhooj I, as 1067 Bikrmi was alive before 900 years before. As per published genelogical table of Narma race, there has been a Bhoj Khan in this dynasty, from whose 24th generation still several people are alive. In this way, Raja Bhoj Dev and Bhoj Khan have been living closely during their periods. As per idea of the undersigned it is possible Bhoj Dev and Bhoj Khan is one name only, as per historical accounts, some Raisez of Narma dynasty who were inferior than Raja were recorded as Rana and with several names the word Roy is also appended. In this context the founder of Narmna race has been Raja Bhooj and one of sound proof is that dynasty of Anba Rayan from which originated Narma dynasty beloinged to Raja Jugdev's progeny and Raja Jug dev was from 5th generation of Raja Bhooj Dev III.

In Tehsil Bhimber Kotlee and Sub-division Nowshera of district Mirpur in Jammu area, there is majority of Narma Muslims and Narma Hindus. There is a village Khambah, in Tehsil Bhimber where there is no race except Hindu Narma Rajputs. The population of Hindu Narma in this village is about one thousand person. They refer themselves as offspring's of Raja Kiran. But it is astonishing that when the word Narma originated from villages Narma and Narma are from the branch of Rajgan Anba Rayan and Anba Rayan's are the progeny of Raja Jagat Dev. Raja Jagat Dev is from Raja Bhooj's breed then wherefrom Raja Kiran's name exists? It is possible that before Raja Bhooj there have been a Raja named Kiran in this dynasty. But during that time the name of this dynasty was not Narma but Panwar or Parmar. In Khamben. Hindu Narma Rajput Sardar Singh Zaildar and Inder Singh Numberdar are still alive. Besides, Khamba,Hindu Narmaz are inhabiting Kangdee Bijwal area and Jammu.

In Tehsil Bhimber there are following villages of Narma race of Muslim Rajputs, Garhoon, Budwa, Mukdee, Buhani, Tanrad, Seryah, Haripore, (previous name village Budd), Bundlee Barja. In all these villages Muslim Rajput Narma race stands settled. Zaildars and Numberdars all belong to this race.

In Tehsil Kotlee, the following villages belong to Narma Rajputs. Village Panjan. Hazrat Mian Mohamnmad Shaib (Gujr) author of book, "Saif-ul-Malook" was resident of this village. He was a great saint.

Village Pallahal, Hardu Narma. By which the name of this race was famous as Narma. Some Muslim Narma Rajputs of Darkotee, Tayeen, Sabzkote, Kotlee and Bhimber are affluent, for example, Faiz Talb Khan, Safeed Posh and Jagirdar Derkotee, Syed Mohammad Khan Sobedar and pensioner village Tayeen. Sobedar Saif Ali Khan Resident Budwah, chodray Rahm Ali Khan Zaildar, Resident of Budwa, Mohhamad Khan Numberdar Budwa etc. Molvi Mohmmad Amin alias Molvi Kalay Khan Resident of Budwa.

The relations of Narma race of Bhimber and Kotlee are with Chib, Kalotra, Mangral and Sohlahan. Besides, state, the Narma race

is also confined to village Fatehpore, Tehsil Kharyan district Gujrat. But it is said, that the whole villages belong to Narma race, where Narma race, people are very affluent. The Rajput Narma Muslim race people settled in Bhimber kotlee, Tehsil Khariyan and Pooinch area among them no one can say that which elder of and in which period and in whose King's era, he has embraced Islam. The fact is, that the person who is unaware about his history, although he may be expert in other fields, as per author of "Shahan Gujr" does not know anything. For sustenance of one's nation, the knowledge of History is so important as knowledge of Economics.

As per statement of Narma race, that our elders who entered Poonch, first of all arrived Naad Uri Tehsil Palandri from Kotlee. Therefore, among them Mukad Khan's offsprings are settled in Uri and village Chedan of Tehsil Baag. From here Sahesi Khan's offspring's from Kaflgadh and Hera Khan's offspring's went to Sri Aawayda and DoomKote villages.

The Narma Muslim Rajputs cannot say about the period when one of their elders relegated Hindu religion and embraced Islam. They only relate, "that we are settled in Poonch since 800 years or 23-24 generations and when we had arrived Poonch, our ancestors were Muslims. But when we turn the pages of history we are sure to find something. Before 800 years, Lahore Punjab was ruled by Khusroo Shah, who passed away in 555 Hijra. In 556 Hijra, his son Khusroo Malik who was the last King of Ghazanvi dynasty in Punjab, ascended the throne. After 28 years, Punjab was in the hands of Shah-ub-deen Ghori. Shah-ub-deen was murdered by Ghakads in 602 Hijra. This period is 750 years ago. During those days majority of Rajput and other Hindu tribals embraced Islam, by which we can guess, that during Shah-ub-deen Ghori's era 576 to 602 Hijra, about 800 years ago, like other Hindu races one or many elders might have embraced Islam".

The Narma race is settled in following Villages of Tehsil Baag. Kuflgadh Lodhar, Mundree, Sarmandal, Beehetee, Jhad, Pussee da Jola, Nekee Kair, Doomkote, Sri, Ooyada Dhundhar, Chater, Pedar.

The following persons of this race are outstanding.

Village Kuflgadh

Molvi Mohammad Abdullah Khan Superintendent of Deptt. Of Nikkah Khanee and Brothers Molvi Mohammad Ismail Khan Doobandi Mudris Madrassa Islamia Sohawa Sharief and Molvi Mir Aalm Khan Doobandi Khateeb Jamia Masjid Palandree, Molvi Mohammad Din Khan Imam Masjid Behatee, Qazi Aalm Din Khan M.T.Reserve, Qazi Noor Aalm Khan store Keeper Deptt. Of I.A.S sons of Late Molvi Jung Baz Khan.

Numberdar Mohammad Aalm Khan, his grandfather, Sardar Mohammad Ali Khan, was efficient and confidant leading elder of his race during his time. He was also Jagirdar. Sayeen Mohammad Akram Khan Ex.Patwari who is Uncle of Numberdar Mohammad Aalm Khan, Numberdar Nawab Ali Khan is from Sardar Baja Khan Numberdar's progeny. His son is Mohammad Hayat Khan. Numberdar Mohammad Sher Khan, whose sons Late Sher Ahmad Khan and Munshi Mohammad Zaman Khan are quite outstanding. From Ali Sher Khan's progeny Nasr Ali Khan and his sons Nazr Ali Khan, Fateh Khan and Bhadur are remarkable among their community. Among them Bhadur Khan was Numberdar before Bandobast (Settlement). Due to reorganization through settlement he lost Numberdari. He had three sons, Sher Baz Khan, Attah Mohammad Khan and Mangee Khan. All of them have children and Attah Mohammad Khan has two sons, Mohbat Khan and Abdul Karim Khan alias Mohammad-Din-Khan who is Driver in department of I.S.C and is literate. From Nazr Ali progeny Sardar Shah Wali Khan had three sons Samandar Khan, Munshi Phalwan Khan Patwari and Fazl Dad Khan who participated in world war as solider. He received three medals for his services Samandar Khan (Middle pass) has three sons Faiz, Aalm Khan, (Middle pass) Late Ismail Khan and Mohammad Sharief Khan who is still studying. Munshi Phalwan Khan has also three sons. Gulzar Khan (Interance pass) employee in Deptt. Of Education, Hidayatrullah Khan and Lal Khan. Fateh Khan brother Nazr Ali Khan's offspring's are Datta

Khan son of Taleh Khan, who is an affluent Zamindar. From Badda Khan's progeny is Aalm Noor Khan, Ali Gowhar Khan, employee Toopkhanna, 98, Ali Akbar Khan employee Hospital, Mohammad Akbar Khan and Gull Almad Khan employees of Deptt. Of Survey. From the same branch is Madad Khan's son Late Mohammad-u-deen and his son Mohammad Karim, who is studying.

From Sardar Gull Sher Khan's prpogeny. Jehanghir Khan, is an army employee who is an awardees of medals. Besides, the following persons are outstanding. Amir Khan, Army Soldier, Mohammad Azeem Khan police employee, Molvi Sher Ahmad Khan, Phalwan Khan including seven brothers, Nawab Ali Khan, who is Uncle of Phalwan Khan, Mohammad Zaman Khan and Shah Mohammad Khan sons of Meer Baz Khan, Hawaldar Anwar Hussain Khan, Mohammad Hassain Khan and Mohammad Aalm Khan sons of Mohammad-u-deen Khan. Among them Hawaldar Noor Hussain Khan after his 18years Govt. services is on pension from 1934 AD. He is educated upto Middle. His other brothers are also literate. Among his community these dynasties are distinguished and are earnest to see their race at the Zenith. Fazl Din Khan is an army soldier and Hassan Din Khan son of Nasru Khan belong to this branch.

Among six sons of Mohammad Sher Khan Mohammad Wasim Khan is a literate police constable and among other five two are under studies and three were engaged in domestic affairs. Mohammad Noor Khan ibn Soba Khan, Mir Aalm Khan ibn Safdar Ali Khan, Ali Akbar Khan Driver Deptt. Of M.T.Department including four brothers are sons of Shanawaz Khan.

Hawldar Major Hussain Khan and Munshi Mir Aalm Khan sons of Mehdi Khan, Hussain Khan is employee in Army since 1917 AD, and at present is Hawldar Major in 10/7 Rajput. In Roman Urdu education he has received Army Medal. For Afghanistan war services he has received three medals. Mir Aalm Khann besides engaged in Zamindari is secretary of Anjaman Katah Bidat wa al Rasoom. Mehdi Khan son of Sardar Mesah Khan had following four brothers, Late Hussain Ali Khan, Late Bhadur Khan, Fazl Khan and

Mohammad Sher Khan. Except Bhadur Khan (Issueless) all brothers have Children. In the same dynasty Mohammad Syed Khan an affluent man and Aalm Sher Khan and Sher Aalm Khan sons of Hussain Khan. In the same branch Molvi Amir Aalm Khan and his brother Late Molvi Fazil Aalm Din Khan is most distinguished. Aalm Sher Khan army soldier, son of Sardar Kamru Khan, Munshi Mohammad Azeem Khan postman, Sher Aalm Khan son of Zabradast Khan. Army Reserve Mohammad Karim Khan M.T. Company Motor Driver, Molvi Sher Ahmad Khan Sakeel Mohammad Khan and Sultan Mohammad Khan pensioner, Suliman Khan and brother Mohammad Shafi Khan, From Baz Khan's progeny are Naik Jamat Khan, Fazl Din Khan, Naik Wahast Khan. Phalwan Khan Pensioner and Sher Jung Khan M.T. company, Syed Noor Khan son of Baju Khan, Shahdam Khan and Aalm Khan son of Karim Khan, Bhadur Khan and Fardandish Ibraheem Khan (Middle) and Mohammad Nawaz Khan under studies, Sher Dil Khan and Bagga Khan sons of Hashu Khan. Molvi Abdullah Khan, Syed Akbar Khan, Mohammad Qasim Khan (Middle), and Mohammad Karim Khan Son of Fazal Khan. Among them Abdullah Khan is a contractor and at present is engaged in business and is serving as beacon light for those Muslims who despise trade and business. Ali Bhadur Khan And Ali Gowhar sons of Samadar Ali Khan contractors and Ex-Army employees.

Hussain Khan Son of Sher Baz Khan, Amir Khan with sons Shemsher Khan (Matric) Mir Ahmad Khan and Gull Ahmad Khan Shewshar Khan is a clerk in public works deptt. Of Rawalpindi Fazl Khan, Sohana Khan and Jungi Khan Sons of Nasru Khan. Among them Sohana Khan is an army employee. Dost Mohammad Khan, Mohammad Amir Khan, Mohammad Hussain Khan, and Fazl Khan Sons Murad Ali Khan, Ghulam Mohammad Khan and Gulab Khan sons of Shaholee Khan.

Village Lodar

Jomdar Khan and Brothers Sydal Khan, Numberdar.

Village Mundree

Rang Baz Khan son of Nasru Khan, Bhadur Khan son of Fateh Noor Khan.

Village Yehatee

Jung Sher Khan Numberdar and Brother Omar Baksh Khan.

Village Jud

Haider Khan Numberdar, Mangee Khan contractor, Molvi Mohammad Fazl, Molvi Abdul Aziz Mudaris.

Village Pussee Da Jola

Jamat Khan Numberdar.

Village Nekee Keer

Omar Baksh Khan Numberdar, Late Moughal Khan Forester sons of Sardar Khan's son Mohammad Ismail Khan has studied upto Middle stage.

Village Doomkote

Shaib Deen Khan, Samandar Ali Khan, Rang Baz Khan.

Village Oapadah

Nawab Khan Numberdar, Akru Khan, Sofi Aalm Sher Khan, Mohammad Sher Khan, Son of Noora Khan, Mohammad Sher Khan son of Mangee Khan, Zabardest Khan son of Rang Baz Khan.

Village Dhundhar

Mohammad Hussain Khan pensioner, Gulab Khan pensioner Mohammad Afsar Khan, Driver, Zaman Ali Khan

Numberdar, Ghulam Ali Khan, and Safdar Ali Khan and Aalm Din Khan sons of Bajoli Khan, Noor Baksh Khan.

Village Chater

Roshan Ali Khan, Sarmast Khan, Molvi Abdul Rouf, Rajoli Khan, Jamat Khan, Fazl Din Khan, Mir Baz Khan, Syed Baz Khan son of Mir Baz Khan.

Village Padr

Hassan Din Khan Numberdar son of Sardar Gull Sher Khan, Sher Ahmad Khan, Haider Khan and Gulab Khan.

Village Padr Topee

Mansar Ali Khan and Feroz Khan

Village Mung Tehsil Sidhnatee

Aakee Khan Numberdar and Dost Mohammad Khan Numberdar, Fathe Alam Khan, Samandar Ali Khan, Fateh Khan Hawaldar, Akbar Khan Pensioner

The relationships of this race besides their own community are with Sidhan Dhond, Khak and Hotail etc, races. Among eight to ten thousand people, not more than 3-4 have passed Entrance. Since there is less education, therefore, their share in Govt. Employment is very less, but is equal to zero. However Narma race people are employed in British Army in good numbers.

Unit-IX

BUDHAN

This race is not only in Poonch but is settled in English area of district Rawalpandi, Sailkote and Hazara also. Those Budhan who are settled in district Rawalpindi, they relate their Silsila with Aawans. But in Bundobast (settlement) records their entry was by the name of Teli Budhan. Since Teli is no caste or sub caste, but is an occupation or trade. Therefore, this race approached Bundobast (settlement) officials and submitted that they shall be recorded as Aawan. Budhan instead of Teli Budhan. Their original race is Aawan. Budhan was name of their ancestor. These two things were in separable parts of their race. Teli stands for extraction of oil or who sells oil. Till one is engaged in selling oil, he is oil seller or is extracting oil is Teli. But when he leaves this job and is engaged in another trade, then how can this word be applied to him. These arguments were solid and sound. The settlement officials of district Rawalpindi attended towards their request and made entry of Aawan Budhan instead of Teli Budhan in revenue records. Therefore the orders for correction of their race by Revenue Officer Rawalpindi on 11 th Dec. 1904 AD, which are recorded as :

"Jaffar Khan Bahwal, Zaman Ali, Imam Din Hashmat, Mukhtar Ali, Sher Zaman son of Mangir etc are present. Their race is recorded as Teli Budhan. But they report that their race is Aawan Budhan, Nizam Din, Karim Illahi, Siraj Din are employees in Platoon 40 and Platoon safar Mina cantonment. Therefore, they are not present. On the application of Jaffar Khan the permission has been granted by Mohatamim Bandobast (Settlement) that changes be made in their race. Jan Mohammad is his great grandfather. The other relatives are from Jan Mohammad's Progeny. In this context alongwith Jaffar Khan it is appropriate to change their race because they are all from one ancestor . Therefore, it has been ordered that change of race of Jan Mohammad's sons from Teli Budhan stands approved. The order is issued in this behalf ."

Budhan race is also settled in district Hazara. Therefore " Rewaznama" Aam Bundobast Hal Aqwam" district Hazara in one certified copy, Aawam race has identified following main branches : Golda, Qutub Shahi, Khokhar Chohan, Kilgan and then in their succeeding branches with Barsain, Kathwal, Marjan and Pothwari Budhan is also said to be the branch of Aawan race. It is evident from above statement that Budhan race settled in district Rawalpindi and Hazara, is one of the branches of Aawans, even their race is also found in Nawab Shaib Amb Darband's state and it is also treated as one of the branches of Awans.

In Tehsil Sidhantee of Poonch, Budhan race is also settled since long. A major portion of them is recognized as Aawans. But till date a substantial number is waiting for certification of their race. Those Budhans who reside in district Hazara of frontier province and its state of Amb Dhar Hind, those who live in village Rawat of district Rawalpindi are also called Aawans . Jan Mohammad's offspring's, Jaffar Khan etc. whose certification of race has been described above are also Aawans. Those who reside in Tehsil Sidhantee are also Aawans. Then it astonishes that why officers of Revenue have deprived Budhan race of Poonch by authentication of their race. When Budhans are Aawans and surely they are, then why those Budhans are not recognized as Aawans. Besides, Dawaat Tehsil Rawalpindi, Numberdar of village Parhalee Tehsil Kohatas (Rawalpindi) Numberdar Messers Bagirs race has been recorded Awam Budhan instead of Budhan, which stands recorded in Jamabandi of 1932 AD and about which there is Revenue Officers order dated 26-03-32, that by the orders of Commissioner dated Dec 15th 1931 AD has recognized Bakir's race as Aawam Budhan. Therefore it stands approved. It is evident that Budhans sub caste is not Aawan but Aawan sub caste is Budhan and Aawan is the original race.

Budhan race are agriculturists, in which following persons are influential and respected. Satar Mohammad Khan Numberdar resident of Basadee, Mastr Mohammad Ibraheem resident of Rakd, Qasim Ali resident of Neerjan, Molvi Jamal Din resident of Rakd

Munghi, Shadman Khan resident of Basadee, Munshi Qadir Baksh resident Sehr Kakote, Master Fateh Mohammad resident of Noorsa, Sayeen Fakir Din resident of Humrota. Some people of this race are employed in British Army and some are pension holders. Some of the names are Hashmat Ali Khan, Pensioner resident of Kakd, Mukhtar Khan Naik, Pensioner resident of Kahala, Nawazish Ali Khan resident of Chokiyan.

Unit-X

Seyal

In Punjab, two races are called Seyal, one which is settled in the adjoining area of Jung. This race is called Rajput. The ancestor of this race took oath of allegiance at the hands of Hazrat Baba Fareed-u-deen Gunj Shakr and embraced Islam. The second is that Seyal race, which is called Khokhar Qutub Shahi and whose genelogical relations are related to Hazrat Abass bin Hazrat Ali Murtazas [RA] progeny.

The basis of nomenclature of Seyal word is that one of their elders has been Saal. His offspring's on his name saal and later on were famous as Seyal. In Seyal Sharief Hazrat Khawaja Shams-u-deen Chesti [RA] has been a famous man. His mausoleum is famous throughout Punjab and saint successor of this Shrine is respected throughout country. Hazrat Khawaja Shams-u-deen Zaman Ali alias Khokar bin Aon is from 41th generation of Qutub Shah and Qutub Shah is counted among 8th generation of Hassan bin Ali. The way, the ancestor of Aawan Qutub Shahi is Hassan bin Abdullah bin Abass bin Ali, the same way Seyal Khokhars genelogy comes to an end at this spot. One elder of this Seyal race Hafiz Ghulam Mohammad Resident Jha Deryan district Shahpore came to Poonch from Punjab during Maharaja Gulab Singh's time and settled at village Mang Tehsil Sidhantee. He besides Hafiz Quran was a religious scholar and a Sofi . He spent his whole life in teaching-Learning. His two sons, Munshi Mohammad Akbar and Molvi Mohammad Nazir are alive. The foremost is Headmaster in a local school and the latter besides, competent in Arabic and Persian is a good speaker and is Qazi Girdawar from Anjaman Islamia.

Unit-XI

Gujr

Gujar is one of the ancient races of Hindustan. About history of this race, writers and Historians have recorded in detail. This name has been recorded as Gujar, Gojar, Girjara, Girjar and Khazar by different writers. From study of History it is evident, that this race migrating from foreign countries ruled different areas of Hindustan for centuries together. But it is strange, that neither historians agree on their correct name nor fix any proper time of their arrival in India and cannot decide unanimously about their homeland.

Much has been recorded about Historical and political conditions of this race in Arabic Persian, English, Hindi, Sanskrit and Urdu histories. But due to different events and traditions, the ideas as well as Guess work is also different. Recently, the book, titled "Shahan Gujjar" written by Khanshaib Moulana Abdul Malik, Retired Revenue Minister, Bahawalpore recently, is the summary of all Gujar histories and on the whole, has been recorded through research and hardwork. Therefore, there is no other better source than this book to study past political authority, grandeur and magnificence and common details about Gujjar race.

The author of "Shahan Gujjar" by citing examples has recognized Gojar or Gujaria, or Girjara, a Gujar, or Khazar or Kazr as one word, even said, that "Baheera Khazr" which is commonly called "Baheera Khezer" is on the name of this race named Khazer. The Arabs have always recorded Gujar race as Khazer.

There are differences between historians about origin of Gujars. But we make mention of only two things, which according to the author of "Shahan Gujjar" can be acknowledged. The first, is that some refer them as Turkish nomads of central Asia, who fought between themselves during second century B.C. and one party called Youjee after defeat left towards Sayhoon Valley, where they organized small tribes, after assuming authority during beginning of

1st century A.D and conquered many countries. The second, according to some Historians, Gujjars belong to Sathya or Satheen breed. During rise and fall of Buddhism (242-500 B.C) Satheen race, crushing Afghan race and crossing Bolan pass and Sulaiman mountain, entered territories of India. One of the branches of this Satheen race is Youchee race. As per authorof "Shahan Gujjar" the author of "Tabkat-al-um" refers Gujar race as one of the tribes of Turk race and as per traditions, refers them as nomad dynasty of Turks and one branch of Satheen Tribe. Since all agree that central Asia is homeland of Turks and Satheem race and Baheera Khazr and Girjistan or Jarjan are also in cental Asia, which are deeply related with word Guj or Jazr. Therefore, by these facts, it is proved, that central Asia was the original land of Gujars.

There are contradictions between Historians about fixtation of entry by Gujjar race in India, but when it is accepted that during rise and fall of Buddhism (242-500) B.C, period, Satheen, race with a branch of Youchee crushing, Afghanistan and crossing through Boolan pass and Sulaiman mountain centred territory of India and Brahmins who were losing their authority due to rise of Buddhism welcome Satheen race. The entry of Gujjar race can be fixed by guess work, for example, Gautum Buddha, founder of Buddhism was born 6-7th century B.C. This religion was at its Zenith upto Ashoka's (272-232 B.C) period. It was the time when Brahmins were on decline. But after Ashoka his successors could not prove such strong rulers and Buddhism has to face rise and fall at times. In between, Brahmins began to rehabilitate themselves, even in "Tarikh Hind" it is recorded, that one of Ashoka's grandson Raja Semparti whose capital was Ujjan was so much follower of Jainism as Ashoka was of Buddhism which means that during those days Buddhism was losing its Sheen. The last Raja of this dynasty has lived 285 years before Christ. It is clear that Sathain or Youchee race from which Gujarrace originated, had come to India more than 200 years before Christ, because Buddhim has been at its peak during Raja Ashoka and one or two successive periods and during rise of this religion the Brahmins lost their authority and influence.

When Gujar race arrived Hindustan, there were only two religions, one Buddhism and other Brahminsm. Since Gujars was a militant race and had been out of central Asia fighting enroute, holding sword in their hands entered India. Since that period permitted for sword smanship and flesh eating and Buddhism was totally against it therefore, Gujars accepted Brahmanism. Among them, who were good swordman were called Khishtri i,e; Rajputs and were appointed as Guardians of Brahman religion. Some were called Gujars. Those who were engaged in Trade and Business became Vaish and joined Brahmans. For this reason, almost all races more or less are prevalent in Gujars as are found in Brahmins and Rajput races are more than enough especially.

Different dynasties of Gujjar race ruled different parts of India for long period of time. The south India dynasties i,e; Chodah and Dilbee who were rulers of Gujarat, Kathiawar and other states of south India from 5th to 8th century AD, were Gujars. Anwahda recorded by Muslim historians as Nahrwala, has been under Gujr race from 150-720 Hijra.

A Hindu named Tak or Takshak was Sardar of one part of army during Gias-u-deen Tuglak's period. When he embraced Islam, the King titled him Muzzafar Khan and appointed him Sobedar of Gujrat in 1391 AD. But in 1398 AD, he declared his empire as Sovereign. Ahmadabad Gujrat was settled by his son Sultan Ahmad Shah. Akbar cionquered it in 991 Hijra. The state of Rewadi was ruled by a Gujar before Mutiny. At present, Simthar (Jhasnsi) is also ruyled by a Hindu Gujar dynasty. In Poonch, one branch of Guj. race, Sangoo, has been governing for years together. In short Gujr race in India has splendid past. If you see their past with critical analysis not only their present but their future could be splendid and dignified.

No correct or authentic history of Poonch has been published till date. Therefore, from which position and from where Gujjars came to Poonch area. Nothing substantial is known about it. The details sent by some races of Poonch do not reveal anything. There

are only presumptions and are only authentic if recognized by historians.

As has been recorded Gujjar is the ancient race of India. Its past in the polities of India has been so magnificent as its present seems so dark. The members of this race have spread from India to Asia and Europe and its Proof is evident from the ancient historical accounts of Gujjars and stands settled from the time, when Poonch was neither Poonch nor Rustomnagar, but was famous as printus and Loharkote or Lohakote or Lohreen was its capital.

Gujjar race in fact is a militant race. Once it was a strong and sharp minded mountain race. The historian of Mehmood Ghaznavi's era, Alberuni and with reference to Farista and other historians reasons for Mehmood's faiture of Kashmir invasion has been strong & solid basis of fort Lohokote. Then in 1814 when Maharaja Ranjit Singh during invasion of Kashmir, desired to destroy Poonch at that time. Poonch was ruled by Wazir Rohullah Khan. Maharaja leaving siege of Poonch on 30th July 1814 AD after loss of major part of army, left towards Mandi. Wazir Rohullah's son Raja Amir Khan and grandson Raja Mir Baz Khan ruled Poonch magnificently. They were Sangoo Gujjars.

The population of Gujjars in Poonch is about 1.5 Lakhs, which is spread in four Tehsils of Poonch. But in Tehsil Havelli and Mendhr they are in majority. Many villages are settled on the name of their castes and sub-castes for example, Handi Khana, Bandee Chechiyan, Danah Dahkadyan,Danah Doyan, Mohree Meelwan and Nonam Bandee etc. This race since early times was engaged in farming. In Havelli and Mendhr Tehsils, they are owners of cattle and agricultural fields. In this Tehsil, there are big and spacious buildings of ancestral and bonafide Zamindar Gujjars, which is the best example of grandeur and Zamindari. This race as a whole is peaceful, Simple, Patient and contended and contentended than other races, but their economic and educational conditions are not stable due to modern changes, especially this race is backward in the field of education and in 1.5 Lakh population there is no Entrance pass student. During Raja Moti Singh's period some representatives

of Gujjar race were invited by darbar on Dusshera and other festivals and were awarded with royal robes. After Raja Moti Singh, his son Raja Baldev Singh continued the process.

Wherever there is majority of this race, there are also Numberdars, Mansabdars, Khatabdars. In this race, the number of Numberdars is about, one hundred and fifty. There are several Jagirdars and Awardees. Some have been awarded Mir Chowdry's. In this race, there is major number of scholars and preachers and are alive at present. Hazrat Khawaja obaidullah alias Baba Ji Shaib, Larvee has been a great personality of Naqashbandia dynasty. His publications, "Malfuzat Nizamia" and "Israr Kabeeri" are books of status in Tasawuf. He wrote Malfuzat Nizamia on the name of his Patron Hazrat Khawja Shah Nizam-u-deen Resident of Kayan. Baba Ji Shaib Larvee was a great saint. It is said, that once Maharaja Partap Singh ruler of Jammu & Kashmir desired to establish Jagir or Langar, or scholarship. But he refused to accept it. He was caliph of his mentor Peer Roshan Zameer. His devotees are said to be in Laskhs. Shaibzada Khawaja Nizam-u-deen Larvee was his successor and son, and all Gojar race of Poonch are his devotees.

Besides, spiritual men, who bless people in this race, are as follows. Hazrat Mian Mohammad Shaib, author of Saif-ul-malook; mazar situated at Mukhdee district Mirpur; Khawaja Nizam-u-deen alias Sayeen Shaib mazar village palolee, Rajouri, Hafiz Mohammad Ji Shaib Nabi Walay. The Rajput Khakr and Bamba of Uri area, Chakar Muzzafarabad etc. are devotees of this dynasty. At present, Hafiz Ji Shaib's Mohammad Amin is saint successor. Shah Navrang Shaib mazar Tharah Tehsil Mendh, Mian Sayeen Aliya Shaib mazar village Tahee, Hafiz Fazl deen Suhrwardee mazar Poonch, Mohalla Khankah.

The scholars of this race are, Moluna Abdul Rehman Fazil Deoband, Moulana Mohammad Youqub Fazil Deobandi, Moulana Ghulam Mohi-ud-deen, Fazil Sofi, Molvi Mohammad Omar Kunoyan, president, Anjaman Ahl-Hadis and Generai secretary Islah Gujjar race Poonch, Molvi Abdul Hai Waiz, Molvi Mehr Din Qamr, Lecturer Rajouri.

During world war Europe a major number of Gujjar people participated in war. In this context some people i,e; Mir Chowdry Faiz Mohammad Khan, Chowdry Raj Mohammad, Chowdry Sardar Ghulam Mohi-u-deen Khan and Chowdry Ghulam Hussain Khan of Lesana were awarded with certificates. The names of some elites of Gujjar community were recorded under their castes and sub-castes. The names of some persons are as: Chowdry Ghulam Mohammad Khan, Panjnad area, Makdam Mohammad Hayat Mir of Doorsanee, Makdam Wali Mohammad Kotlee, Chowdry Dewan Ali Tehnoor; Chowdry Karim Baksh Khushab; Chowdry Lal Din Cheela; Chowdry Raj Mohammad Kullar Mohdah; Chowdry Lal Deen Kullar Kat; Chowdry Qamr Din Mudhote; Chowdry Lal Din, Shaheedra; Chowdry Mir Mohammad Sansee; Chowdry Mohammad Azam Topa, Makdam Ghulam Mohammad and Mir Mohammad Loran, Kadmdar and Raj Mohammad Dahada Mohada, Makdam Karm Din, Makdam Jumma of Moharee Mailwan Jagirdar, Makdam Mir and Rajoli from; Makdam dynasty, Kalu and Makdam Chidya.

The population of Gujjars is more than other races in Poonch, therefore, they intermarry within their race. However, they marry with other races also. In Gujjar race of Poonch, there are some branches and communities. However, the author of "Shahan Gujjar" has made mention of several castes and sub-castes of Gujjar race, but despite of these details it is incomplete. We are making mention of only those castes and Sub- castes of Gujjar race, which are found in Poonch and whose basis of nomenclature has been available.

Sangoo

The first person of this race, who progressing from ordinary conditions, first of all became wazir of Raja Khan Bhadur Governor of Poonch and after Rajas death, became rulers, of Poonch. He was Wazir Roohullah. After Khan Bhadur Khan, he got his son Amir Khan approved as Raja Poonch in 1216 Hijra (1797 AD) and himself being wazir began to rule.

Wazir Roohullah in 1819 AD and his son after 4-5 years passed away. Then Amir Khan's son Mir Baz Khan became Raja of Poonch. During that period Maharaja Ranjit Singh after conquering Poonch and Kashmir appointed his caretaker there. Therefore, he took Raja Mir Baz Khan alongwith to Lahore, where he was murdered by Chib Peer Baksh Khan in 1837 AD, who was relative of Raja Sultan Khan Chib of Bhimber due to some old animosity and with this there was end to Sangoo race's rise.

The present conditions of Sangoo race are deplorable. This race which ruled the country before one hundred years, there is neither any Jagirdar and not to speak of a Numberdar of this race. No one among Sangoo race is a Govt. Employee. At present, the occupation of this race is Zamindari. Ibraheem Khan is the son of Raja Mir Baz Khan. Ibraheem's son is Peer Mohammad, whose three sons are alive at present; Meer Mohammad, Phalwan and Afraseyab. The population of this race is mostly confined to village Kahenteer and Kalaie Karopanee. This race does not wield any influence in Govt. and they are deprived of education and intelligence.

Kohalee or Kolee

These people refer themselves as Suraj Bansi. The name of their ancestor was Raja Kohal. The Gojar Kolees are mostly confined to Gujrat, Punjab and Gujrat Deccan. Those Kolees who are settled in Deccan relate their genelogy with Raja Bikramajeet. Kohali sub-caste is also found in Khatris, Jats and Gujars as if they have the same source. During Akbar's time Kolee Gujjars were best and strong soldiers of Gujrat Deccan. In "Aien Akbari" there is record of 16 such forts, whose security men were only Kolee Gujjars. Among them, Pathan, Bijapur, Palanpore and Jala Bara forts are famous. Two hundred Cavalrymen and ten thousand soldiers were living in Jala Bara fort. In return for these services, Kolee Sardars were awarded with Jagirs.

In Poonch, Gujjar Kolees are settled in Villages of Kanoyan, Kalaie, Karopanee, Lesana, Chendak, Nachenda, of Tehsil Mendhr, and the outstanding personalities among them are; Chowdry Ghulam

Hussain Head Numberdar, Rais Lesana. He is vice President of Hibz-al-Hanaf, President of Anjaman Islah Gujjar and Jat and leader of Gujjar race. Mian Rehmatullah, Mian Faiz Mohammad, Moulana Mohammad Hussain Resident of Chendak, Molvi Mohammad Abdullah Resident of Kahnoyian, Mian Shaib Din Resident of Lesana, Molvi Ghulam Nabi Sofi, Mian Sadru-deen besides, Mian Ismail Ghazi and Mian Dilawar (Mazar situated at Karopaneej and Baba Saree or Baba Shadee (Mazar situated at Dendi Dahda) were Kolee Gujjars.

Tass, Tak, or Tak Shak

In "Tarikh Shahan Gujjar", there is detailed account of Tass race with reference to Arabic books. Kitab-al-Ilak al-Naseesa and al-masalik wa al-Malik. King Balhara who has been recorded as Emperor of Hindustan by Muslim Arab historians, there were two Gujar Kings in the adjoining countries. One has been recorded as Gujjar by Arab Historians, the second has been reported as Tanik Shah and in the same book i,e; Shahan Gujjar, on page 526 is recorded;

"that Tanik is a sub-caste of Gojar race, who are also called Tanch or Tass. In Jammu state, people of this sub-caste still live there. One Tak or Takshak Sardar, who was very influential in Gujrat Kathiawar had embraced Islam in 1311 AD, Sultan Gias-u-deen Tugluk titled him Azm Himayun Vijha al-Mulluck, nominated him as Sobedar of Gujrat on 25th Muhharam 742 AD, (Sunday). Naming Sultan Muzzafar Shah he became sovereign King of Gujrat. Ahmadabad (Gujrat) was estabiiashed by his son, Sultan Ahmad Shah. His dynasty ruled for 261 years and at last in 891 AD Akbar conquered Gujrat. As per Tarikh Farista, the Tass Gujars who are settled in Poonch, are infact the memorial of Tanak or Tak word.

Khatana Gujjar

In Bandobast (settlement) of Gujrat Punjab, they have been recorded as Katana Gujjars. The narrators refer this dynasty as offsprings of Raja Jaipal and Pandvas. They state, that our race

embraced Islam at the hands of Hazrat Ai Hijveree Lahori i,e; Datah Ganj Baksh[RA]. Katana or Khatana was name of their great grandfather, who first of all embraced Islam at the hands of Hazrat Ali Hijvaree. In Baratpore state, Gujjars are in majority, but all of them are Hindus. The Khatana Gujjars of district Ferozpore Punjab refer themselves as Panwar Rajputs. Khatana Gujjars are also confined to district Bijnoor and Attock. The Muslim Khatana Gujjars of district Hazara have been sovereign rulers during Moughal, Pathan and Sikh periods.

In Poonch the population of Khatana Gujjars is confined to village Kanoyan Tehsil Havelli. The Gujjar races i,e; Cheechee, Thakriya, Gorsee, Kalus, Bajad, Bikhan are all branches of Khatanas. In Khatana Gujjars,the outstanding persons are: Molvi Abdul Hai; Chowdry Lal Din Resident of Kullar Kostal, Chowdry Raj Mohammad Resident of Kullar Mohada. Besides, the following persons are outstanding in Kotlee district Mirpur, Biloor and Rajouri in district Riasi. Hafiz Haji Karim Baksh Rajouri, Chodry Dewan Ali Rais village Dhanoor Dhandyan Rajouri, Mian Alif Din Resident of Ganhala presentlty Kotlee, Makdam Mohammad Israel Numberdar and Rais Resident of Rajouri area who is Numberdar of Seven Tehsils and is very influential. In village Silwa Tehsil Medhr Molvi Abdul Hai and his brothers Munshi Abdul Karim and Molvi Abdul Gani are remarkable.

Dayrud

The Dayruds of Poonch about basis of their nomenclature, state that it has no Historical proof and is beyond one's mind or presumptions. However, the basis of nomenclature recorded by author of Shahan Gujjars, is reliable and confident. The ancestor of this sub-caste was from Raja Deerad's offspring's, who coming to Gujjrat settled here. The silsilaof Khari, Mahlasee and Dayrad is same. Their ancestors had come from Gujrat Deccan. Their property is more or less in thirty villages of district Gujrat. These people are strong, sound and hardworking.

Like other races of Poonch, this eace has less desire for education. The relationship of Deerad race is with Chohan Bhatti Khatana, Bajad and GeeGee besides Moughal race. In this race, the following persons are famous. Molvi Mohammad Imamn-u-deen, Mufti and Qazi state of Toong, who is buried in Toong. Hafiz Sadee, Hafiz Mohammad Sadiq, Hafiz Ali Mohammad and Qazi Hayat Baksh whose devotees number about several hundreds. Kala Numberdar Resident of Chayla is a famous man of Daydar race. At present there are several famous men in this race, in which some names are as: Qazi Deedar Baksh, Imam Kalani, Qazi Abdul Karim Mohrer Bank Kalani, Makdam Shah Wali Numbedar, Chaila, Makdam Qamr Din son of Makdam Khuda Bakash Numberdar, Mudhorte Medhr, Molvi Mohammad Qasim and Munshi Ali Akbar Khan employee Deptt. Of Forests sons of Molvi Mohammad Hussain Sidhanti, Khuda Bakash Shaer son of Haleem etc.

Dayrud race is settled in several villages of Tehsil Sidhanti, Havelli and Mendhr. Besides, members of this race are residing in Tehsil Budgam and Kulgam of Kashmir province and Tehsil Rajouri Jammu. The famous people of Dayrud race in Rajouri are; Khawaja Nizam-u-deen alias Sayeen Jehla Shaib, Molulana Habib village Phund, Chowdry Qamr-u-deen Village Matroot, Mian Noor Jamal II, whose mazar is in Village Danah.

Cheechee

The ancestor of this race was also Khatana. These peopie belong to Suraj Bansi dynasty. The ancestor of this race was named CheeChee and on his name, he sons became famous. This CheeChee had embraced Islam during Sultan Mehmood Ghaznavi's period. His offspring's are still living in Tehsil Phaliya of district Gujrat. As is evident from "Tarikh Shahan Gujjar" many people of this race are living in district Ferozpore and Attock. In Poonch, these people inhabit villages Bandee CheeCheeyan and Kalai of Tehsil Mendhr and village Khenatar of Tehsil Havelli. Mian Juma of Poonch, whose mazar (Masoleum) is in CheeChee, is a Gojar of CheeChee race. From Rajouri, Molvi Mohammad Mehr Din writes, that

CheeChee Gojars are from offspring's of Maharana Lakhan Roy. They were rulers of Oucheech on a sea shore and became famous as CheeChee on the same name. Chowdry Mohammad Hussain B.A, in his book, "Tarikh Gujar" records, that the small tribe of Chohans is named CheeChee and has its origin from Chohans.

Bhatti

Bhatti is a famous sub-caste of Rajputs, whose details have been recorded in "Tarikh Aqwam Kashmir" and "Tarikh Aqwam Poonch". In Bulandshahar, there is majority of Bhatti Gujars and have proved very hardworking soliders. In Poonch, Bhatti Gujjars are settled in village Kanoyan of Tehsil Havelli. Bhatti Gojars are also living in Alwar state. Among them are both Hindus as well Muslims. Among Bhatti Gojars of Poonch, Munshi Lal Din Lecturer is an outstanding person of his community.

Puswal

In Gujjrat, Puswal Gujars reported their sub-caste as Pasuhal. They express themselves as Arabian in origin. In district Attock, there is population of Paswal Gujjars. In Poonch, they are called Paswal. The famous people among them are Hazrat Mian Mohammad Baksh Shaib, Hafiz Mohammad Ji Shaib Nabi Sharief Rajouris Chowdry Karim Baksh, Chowdry Mohammad Fakur-u-deen Paswal Leturer and Ambassador Yateem Khana Purani Anarkali Lahore, who is very famous in Punjab, Frontier and Bombay.

Bhimla or Bhoomla

The Gujjars of district Gujrat Punjab refer themselves as the branch of Raja Jug Dev. Among them Aaloo Chend, embraced Islam during Aalamghir's era. He was named Omar Baksh. In Gujrat this race is called Bhoomla and in Poonch, it is called Bhimla.

Gorse

In Bandobast (Settlement) of 1852 AD and 1862 AD, of Gujrat Punjab, these people referred themselves as offspring's of

Raja Jaipal. Their great grandfather was also Kitana or Khatana. It is said, that people of this race embraced Islam during Sultan Mehmood Ghaznavi's era. In Poonch, the population of Gorsee Gujjars is confined to village Haddi of Tehsil Mendhr. Among them Chirag Aalm, Mian Mohammad Aalm, Mir Chowdry Buland Khan, Chowdry Mohammad Khan Resident of Fagla are especially famous. In Gulabgadh area of Jammu province, Chowdry Ali Mohammad Resident of Dewal's dynasty is highly respected. About basis of nomenclature of word Gorsee one writer records, that this race which was first of all settled on the bank of river Jamna, is from offspring's of Baba Nund Mehr. Their son, due to grazing of cows was famous as Gauvji and from Gavji it became Gorsee.

Mehasi or Mesee

Among 10162 Gujjars of district Bijnoor, the Gujjars of Mehasi and Khatana races are living in great number. These people came from Punjab during Najeeb ullah Khan founder of Najeebabad. The Mehasis who are settled in Poonch, migrated from Gujrat Punjab and their population is concentrated in village Chonga, Tehsil Mendhr and one village of Tehsil Havelli. Chowdry Fazl Din is an outstanding personality of this community.

Kalis

This race is referred to be the progeny of Raja Jai Pal (Punjab). Their ancestor was also Katana or Khatana and this Kalis Gojar is a branch of Khatana Gojars. It is thought, that this race also embraced Islam during time of Sultan Mehmood Ghaznavi. Kalis Gujjars are concentrated in village Gorsahi, Tehsil Mendhr and village Khanayter and Beenech of Tehsil Havelli. Chowdry Ali Mohammad Resident of Gore-Sahri and Hafiz Abdul Qadir Resident of Shahender, are famous persons of Kalis Gojars.

Bajad

This race also belongs to offspring's of Raja Jai Pal. The ancestor of this race is also Katana or Khatana. One member of this race settled Bajad village in district Gujrat. He embraced Islam at

the hands of Hazrat Meeran Fazil. In Poonch, Bajad race is confined to Kalani and Mangnar Tehsil Havelli and village Kalabun of Tehsil Mendhr. Chowdry Noor Hassan, Chowdry Lal Din Chowdry Dost Mohammad, Makdam Mir Mohammad, Makdam Mir Mohammad Resident of Kalani Bajad are leading persons among Bajad Gujjars.

Budhana

In Tarikh Gojran instead of Budhana, there is Bhatana and it is recorded, that those Bhatana Gojars situated at Marwad, came to Ajmeer escaping from invasions of Rathores. They were called Bhatana on the name of their homeland. It is possible that Bhatana and Budhana is the same name. In Poonch, the name of this race is not Badana but Budhana.

Jagal or Jungle

A race of Gujjars Jagal by name is living in district Hazara. In this district there is also a village named Jagal. In this district there is a place, Tarnaie which is owned by Gojar dynasty, whose Makdam is called Sardar there. In Poonch, Jagal race is famous as Jungle race.

Kisana

Hun and Kushan the two Gojar races are very famous. Kisana is the degenerated name of Kushan race. In Tarikh Gojran, it is recorded that from south Caspian upto Albania there was rule of Kushan race during some period. This race entered Hindustan in 200 A.D. Kisana Gujjars are still found in Ganga and Jamma valleys. Kisana Gujjars are settled in village Beenich of Tehsil Havelli Poonch. Moulana Mohammad Youqub Fazil Deobandi is an outstanding man of Kisana community at present. Mian Noor Jamal, whose mazar in village Madah of Soraj area is a pilgrimage spot, was Kisana Gojar. He is said to be the man of miracles.

Bharwal

These people also refer themselves as Soraj Bansi. Among them one man embraced Islam. He was named Bahirwal by his

brothers, i,e; who relegated his religion. Bahirwal Gojars are still residing in Gojrat. In Poonch, the name of this race is Gojar Bharwal. Bharwal is the disfigured name of Bahirwal.

Loor or Lohar

Kharwa and Loor, refer themselves as the legacy of Gujjars. Before twenty generations, they migrated from Punjab due to famine to Ganga Jamna valley. Tarikh Gojran, call's Loor as Lohar and Lava. They neither marry their daughters with Kharwa race nor offer them hubble-bubble. Their majority population is confined to Baratpore and Chadree, Kesayra, Kumnar, Meerdee, Sarandy, Kabnee all their branches are settled there. In Poonch, this race is called Lohar and is settled in village Mangnad of Tehsil Havelli.

Katarya

It is said that wife of some elder made use of Katari while confronting her enemies which is name of a war weapon. Since it was a new thing during that time, therefore, his sons and his dynasty due to Katara or Katari became famous as Katarya.

Aawana

This race is said to be the progeny of Hazrat Aawan Qutub Shah and on this basis, they are called Aawana. The members of this race state, that Aawana and Awan is one and the same thing. Their earlier elders migrated from Punjab and resided in village Bachanwali Poonch, wherefrom they migrated and came to village Garmal. Among them Hazrat Mian Meth and Hazrat Mian Kamil were great saints. Molvi Mohammad Mehr Din Qamr who is famous Lecturer of Rajouri is one of the farsighted members of Aawana race.

Unit-XII

Hotael

The geneological tabe of this race, observed by the undersigned, reveals, that this race is from the progeny of Amir Timur and from the breed of Sultan Khalil Mirza.

Sultan Khalil Mirza was 99th son of Sultan Abu Sayeed and King Babar's Uncle, i,e; Babar's father Omar Sheikh Mirza, Governor of Fargana's younger brother. The way Sultan Abu Sayeed Mirza has awarded Govt. of different countries to his ten sons, the same way Sultan Khalil Mirza was awarded the Govt. of Herat. Sultan Hussain Mirza, who was from 4th generation of Omar Sheikh Mirza son of Amir Timur, was King of Balaq. Khalil Mirza was sent to Mawar-al-nahr from Herat where Khalil Mirza was killed by his brother Sultan Ahmad Mirza's supporters.

According to Hotael race, in Sultan Khalil Mirza's 4th generation, the name of Hoot Yar Khan exists. This race is famous on the name of this man as Hotael. Hootyar and Jehanghir's were contemporaries. It is evident, that the way during Babar's invasion of Hind (932 Hijra) some Uzbek, Chogta and Moughal Prince accompanied him to India the same way Sultan Khalil Mirza's sons also accompanied Babar to Ibndia and from his sons and their sons Hootyar achieved so much fame, that at present one race is named on his name.

During Shahjhean's period, (1037-1068 Hijra) Hootyar Khans two grandsons, who were offspring's of his son Sanjar Khan, due to revolution of time, entered territory of Poonch. In geneology table they are recorded as Buj Khan and Bunga Khan, whose graves are found in village Bungoyan of Tehsil Baag.

About 14-15 generations have passed when people of this race came to Poonch. During that long period, their national habits and customs have changed altogether. However, the author of "Aaina Quresh" Khanshaib Sardar Mohammad Akram Khan, Retired Judge, Poonch writes about them.

"Though this race has no history of its own but these people express themselves as Chogta and it is presumed from their characteristics that these people belong to some high race and these people were very affluent since early times".

This race is settled in following villages of Tehsil Baag, Tumrota, Jandala, Sevta, Bungoyan and Thala etc. The population of this race is more than 1200 persons and these people are from offspring's of these two brothers Buj Khan and Bunga Khan. The people of this race are agriculturists. Among them there are several Numberdars and Jagirdars, though Jagir's of some Jagirdars is not more than ten or fifteen rupees. These Jagirs were first of all awarded by Raja Moti Singh in 1909 Bikrmi, to Sardar Mustu Khan, Sardar Gull Mehdi Khan, Sardar Mohammad Khan, Sardar Sarju Khan and others in lieu of their services.

Hotael race, whose population is more than 1200, only one student has passed Enterance. A few have studied upto Middle standard. Few are literate in Arabic and Persian. In short, the educational status is not encouraging. The relationships of this race besides themselves are with Dhond, Sudhan and Tezyal races.

The leading persons of this race are:

Sultan Mohammad Khan, Jagirdar, Mohammad Sher Khan Numberdar and Jagirdar, Sher Ahmad Khan Sargeant police, Master Sardar Khan, Dilawar Khan, Mohammd Khan Numberdar, Mohammad Afzal Khan Numberdar, Gulab Khan, M.Aziz Khan, M.Amir Khan, Lungi Khan Numberdar, Mukhta Khan Numberdar, Mohammad Ashraf Khan Numberdar, Jawahir Khan Numberdar, Akbar Ali Khan, Milli Khan, Maan Ali Khan, M.Akbar Khan, Sher Ahmad Khan Numberdar, Daleel Khan, Abdul Aziz Khan, Interance pass, Gulab Khan Numberdar, Mohammad Khan Numberadr and Jagirdar, Rusmat Khan Numberdar, Ali Haider Khan Patwari, Feroz Khan, Ayub Khan, Amir Khan, Sher Ali Khan, Habib Khan, Ibrheem Khan, Numberdar, Nawab Khan Numberdar, Gulab Khan, Ahmad Khan Numberdar, Dilawar Khan, Samandar Khan, Numberdar, Jawahar Khan Numberdar, Mohammad Zaman Khan, Hussain Khan Numberdar, Sohbat Khan Numberdar, Ali Gowhar

Khan, Head Numberdar, Sher Ahmad Khan, Mohammad Ayub Khan Numberdar, Mohammad Ayub Khan II, Rehmatullah Khan, Akbar Khan.

As per statement of Hotael race, that village Bungoyan is named after their great grandfather Bunga Khan. Bunga Khan's offspring's are settled in villages Bungoyan and Thala and Numberdars and Jagirdars of these villages belong to this race. The Numberdar of village Samrota Ahmad Khan including sons of his brother are from progeny of Bunga Khan. Bunga Khan's small branch is confined to Nikr Tehsil Baag. Bunga Khan's brother Buj Khan's sons and relatives are residing in villages Tumrota, Jandal and Saywa and among them some are Numberdars and Jagirdars.

Among this race, Sardar Sultan Mohammad Khan Numberdar and Sardar Mohammad Khan Numberdar assisted during world war (1914-1918 AD) in recruitment of army, for which they were awarded certificates by commander-in-Chief Indian Army and Raja Baldev Singh Governor of Poonch. Sardar Mohammad Khan and Sardar Sultan Mohammad Khan performed remarkable services during agitation of Poonch in 1988 Bikrmi.

Chapter-9th

Kashmiri Muslims

In Poonch, the Kashmiri Muslims are settled in Poonch Khas, or Mandi area or other parts of Poonch and all of them are related to Kashmir. Among them, several people came to Poonch during Moughal Kings period. Several dynasties came during Muslim Rajgan Poonch time. There are others, who came during Sikh period due to famine or other suffering's and were forced to migrate. There are several such dynasties, who by themselves or by his movement came to Poonch. The population of Kashmiri Muslims in Poonch and its adjoining areas is not less than forty to fifty thousand persons. In Poonch Khas and Mandi area, there are some dynasties, who alongwith agriculture are engaged in business also. The others are all farmers. The Kashmiri Muslims are divided into three units, 1st, who live in city. The second who are residing in Mandi area, which due to pleasant and cold place is dear to Kashmiri. The third are those Kashmiri Muslims who are confined to rural areas.

Unit-I

Kashmiri Muslims of Poonch Khas

Poonch Mufti Dynasty

This dynasty is related to Qureshis, which meets with Hazrat Aakeel [RA], brother of Hazrat Ali [RA]. One elder of this dynasty, Molvi Mohammad Wasah accompanied Hazrat Mohammad Gous [RA] came to Poonch from Kashmir during Raja Abdul Razak's time. Hazrat Shah Mohammad Gous [RA] who was a hedonist went to Lahore leaving Molvi Mohammad Wasah at Poonch due to insistence by Raja Abdul Razak Khan. Raja Abdul Razak and his son Raja Rustum Khan maintained regal relations with this dynasty. He was awarded Jagir and his competent and learned sons were appointed as Qazi-al-Qaza, and when laws framed for maintaining law and order in the state were framed the leading personalities of this dynasty were also consulted. It is also said, that such services continued till Raja Moti Singh's last days.

In Molvi Mohammad Waseh's 4th generation has been a saint named Molvi Mohammad Fazl, who was a learned man, and was famous as "Mian Shaib" in Poonch. His three sons are as follows. Molvi Mohammad Akbar alias Molvi Mohammad Baksh, Molvi Noor-u-deen alias Molvi Noor Baksh and Molvi Illahi Baksh. No mention is made about their sons. Molvi Mohammad Akbar had three sons, Molvi Hassan Shah, Molvi Sayeed Shagh and Molvi Yaseen Shah. Molvi Hassan Shah has two sons, Late Molvi Mohammad Hussain Shah and Molvi Ahmad Shah, who was a learned man in Arabic and Persian, but was interested in Trade and Business. Molvi Syed Shah has only one son, named Molvi Yousuf Shah. He is son in law of Khanshaib Khawaja Abdullah the Rais of Poonch. Molvi Yaseen Shah was third son of Molvi Mohammad Akbar. The undersigned met him at Poonch. He has documented a book, "History of Poonch" in Persian language, the manuscript of which was taken by Late Feroz-u-deen, Deputy Wazir for study but could not return. During last days of his life Mian Feroz-u-deen was

suffereing from mental disorder, therefore, nothing can be said about the manuscript. Raja Baldev Singh was always calling Molvi Yaseen Shah by the title of "Shams-ul-ulema". He was a scholar in Arabic and Persian. He was also interested in poetry. His penname was Azad. In 1918 AD I met Molana for the last time. After few years, he passed away. He has five sons. The elder son is Molvi Mohammad Shah who was receiving education in Persian and Arabic, for many years in Madrassa Gousia Qadria, Takya Saduhan, of Hazrat Peer Gaffar Shah (Late) and at present is Arabic Mudaris (teacher) in Islamia High School. The second son is Molvi Ateequllah. He is also teacher in the same School of Poonch. The other three sons are engaged in Business. They own agricultural fields also.

Molvi Noor-u-deen alias Molvi Mohammad Baksh was a learned man and a poet in Persian language. He was interested in the field of Medicine also. In Poonch he had established his own Darsgah, where education in Arabic Persian and Medicine was imparted. During childhood, Raja Baldev Singh was his student for studying Persian. For this purpose, he had to go to royal palace in a Palki. The students who studied under him are numberless, but the names of some famous dynasties and persons are as under.

Raja Sarandaz Khan and Raja Afsarseyab Khan, Rajgan Sidroon. Peer Syed Shahb-u-deen, Saint successor, Mohalla Khankah, who was father of Peer Syed Hussam-u-deen, Jagirdar Poonch, Peer Syed Alif Shah Jagirdar, Peer Syed Mehboob Shah Jagirdar, Peer Syed Ahmad Shah Jagirdar Resident of village Jugal, Khan Shaib Khawaja Abdullah Joo Rais; Khawaja Habib Joo Rais and other Khawaja Shaibs of Poonch, Dynasty of Sardar Abdullah Khan Bugyal, Dynasty of Kashmiri Pandits especially Pandit Madu Lal, Pandit Ganesh Dass, Pandit Kishen Joo, Pandit Janardhan. Besides, Sardar wazir Sunder Singh, Sardar Singh Rais Kahodi Naad, Bakshi Ram Saran and Khawja Takkee Joo Nakee Joo, Khawaja Jamal Din Khawja Jalal-u-deen and Khawaja Akbar Haji etc. were his students. His three sons are Molvi Jalalu deen, Molvi

Najm-u-deen and Molvi Siraj-u-deen. Now there is brief description of their offspring's.

Molvi Jalal-u-deen who is still alive, received education in Persian and Arabic from his father. He has following five sonsMufti Zia-u-deen, Zia, Molvi Hassam-u-deen, Mufti Gias-u-deen, Molvi Qamr-u-deen and Molvi Mohammad Din. Among them Molvi Hussam-u-deen is engaged in domestic affairs. Molvi Gias-u-deen is an employee in Deptt. of customs. Molvi Qamr-u-deen, is discharging duties of "Qaza Garee". Mohammad Din is still studying. Among all brothers the achievements of Mufti Zia-u-deen are worth recording, which are as:

He studied Panj Ganj Nizami and introductory books of Arabic at Poonch and Kashmir. Then for eighteen years he was studying in famous Arabic Schools of Punjab and Hidustan. During Late Raja Sukhdev Singh's time, he returned back to Poonch. Raja Jagat Dev Singh the present ruler of Poonch, on occasion of one of his darbars announced his appointment as Qazi-al-Qaza. For long time, he was deciding cases as per Shariah law. Due to political reasons, he had to migrate from Poonch at last. When in 1932 AD, Jammu Kashmir political conference was established in Kashmir and confence established a separate department for Shariah Laws and Fatwa, he was appointed as "Nazer Shariah Affairs". His office was in Pathar Masjid, where Shariah cases were heard and decided regularly. Mufti Zia-u-deen was interested in poetry also. He penned down in both Urdu and Persian languages. He was one of the Editors of first Newspaper "Sadakat" of Muslims, published by Muslim conference Kashmir, from Srinagar.

Molvi Noor-u-deen alias Molvi Mohammad Baksh's second son, Molvi Najm-din who is Mufti Zia-u-deen's Uncle, is competent enough in Persian and Arabic. Late Raja Ghulam Mohi-u-deen Khan of Sidroon, Peer Hussam-u-deen Shah Jagirdar, Hakeem Chowdry Fakir Chennd Attar and Chowdry Kailash Ram etc. were his students. He has following sons. Molvi Nazir Ahmad who is an expert in Arabic and Persian and is Munshi Fazil and Matriculate. He was teacher in Victoria Jubilee High School Poonch. His next

brother Molvi Ghulam Gous is teacher in Middle School of Tehsil Baag. The other brothers are studying. Mufti Zia-u-deen's second Uncle Molvi Siraj-u-deen is employee in Deptt. Of Revenue, Poonch. The third son of Molvi Mohammad Fazl, Molvi Illahi Baksh left for Hajj pilgrimage in his adolescence. From there he went to Kastantunya during Sultan Abdul Hamid Khan's period, where he was famous by the name, Illahi Baksh Aafandi. His wife died six years before. The dynasty of Muftis of Poonch, since Salateen Islam's period is respected and dignified till date and is held in high esteern by Govt. Darbar and people and some land has been awarded to this dynasty as Jagir.

Dynasty of Sheikh Molvi Abdul Saboor

About two hundred years ago, during Afghan period in Kashmir a young man of Kashmir Pandit family of Islamabad with sub-caste, Razdan embraced Islam and named himself- Ashraf Shiekh. His one son was Jameel Sheikh. Jameel Sheikh had two sons, Abdul Saboor and Abdul Rehman. Abdul Saboor was competent enough in Persian and Arabic. His brother Abdul Rehman left for Kabul in his young age where he arranged his marriage and settled there and passed away there leaving his offsprings there who are alive.

Molvi Abdul Saboor alongwith his family came to Poonch on 16th Rajab 318 Hijra. It was the period, when Muslim Rajgan in Poonch were counting their days. The ruler of the time, awarded some piece of land in central Poonch to Molvi Abdul Saboor as a mark of respect for his noble nature. In this area, he besides his residential house constructed a Jamia Masjid also. Raja Moti Singh also followed the previous orders and awarded more concessions. Molvi Abdul Saboor was writing beautifully. His survivors possess some of his hand written books, Dur Mukhtar, Fatawe Aalmgiri etc. Abdullah (Caller to Azan) Jamia Masjid, who is said to be about 125 years old, is alive in Poonch in Poonch Khas. This person is one of the devotees of Molvi Abdul Saboor. He has only one son, Molvi Abdullah. Raja Sarandaz Khan, Jagirdar Sidroon awarded him a

piece of land at Rankdee and Syed Mehr Shah, aid-de-camp also gifted him a piece of land at Deengla. Molvi Abdullah is serving as Imam, preacher and Mufti quite satisfactorily. Molvi Abdullah had four sons. The eldest Molvi Assadullah whose memorial was his Late son, Azizullah. The names of other sons of Molvi Abdullah are: Habibullah Syedullah and Attahullah. Molvi Assadullah was saint successor of his father. After him, his son Molvi Aziz was discharging his duties as Imam. From 1321 Hijra, the youngest son of Molvi Abdullah Sheikh Molvi Mohammad Attahullah is Imam of Jamia Masjid and like his ancestors is blessing people by his preaching's on Fridays and other congregations. As per Molvi Attahullah statement his great grandfather Molvi Abdul Saboor's brother Abdul Rehman was in Kabul, Molvi Abdullah was in contact with him through correspondence till his death. Later on the contacts snapped.

Molvi Attahullah Imam Jamia's elder brother Molvi Habibullah son is Azizullah, is working as cloth Merchanrt in Poonch Khas. His middle brother, Molvi Syedullah has two sons. Hamidullah and Naseerullah. Hamidullah after passing eighth class is now studying Tafseer, Fiqa and Hadis. Naseerullah after passing Interance is Master in Govt. High School Poonch. Due to Molvi Attahullah's endavours and Masjid committee's efforts, Jamia Masjid is being constructed with big budget.

Sadaat Indrabia

The basis of nomenclature of Sadaat Indrabia and some of the details of their dynastic details have been recorded in "Tarikh Aqwam Kashmir". It is also recorded there, that like other locations of Hindustan one of its branches is present in Poonch. The ancestor of this branch was Mir Mohammad Afzal Indrabi. Molvi Amir-u-deen in his book "Tazkera-al-Hazrat" records.

"Mir Mohammad Afzal az Sadaat Indrabia ast. Jenab Mir Meerak Indrabi Sakin Malarata Jad bazaragwar ast. Jama Kaseer az mareedam Mir Mohammad Afzal Indrabi der Qasba Panch Sakonat Pazeer bawd ke.har waqat dey ra immdadey darand. Chenachee der

Sal 1234 Hijra, Mir mazkoor baqasad doora Peree maradee Jamb Poonch raft. Bar Qila kohi raseed. Jan ba haq supurd, wa Hafam mahi jameed-ul-awl, 1234 Hijra, roze inteqal oast. Maredeen Aanjara Khabr Shuda Fouj. Fouj amada aeshan ra der Qasba Poonch rasaneed muradey Khas Qadray az Zameen baagcha Khud wakf namoda de roan Jamad foan Kardand wa makbara hum baba Sakhtand". Therefore that mausoleum till date exists in Mohalla Kamsar of Poonch.

Mir Mohammad Taj-u-deen Indrabi who was from 12th generation of Syed Mir Meerak Indrabi Resident of Malarata Srinagar Kashmir was son in law of Mir Mohammad Afzal Indrabi. Mir Taj-u-deen had two sons from this Nikkah, the elder son was Mir Badru deen and the younger was Mir Mohammad Hussain. Mir Mohammad Badrudeen, was son in law at home of Mir Mohammad Afzal Indrabi's son Mir Ghulam Mohi-u-deen Indrabi. Mir Ghulam Mohi-u-deen gifted all devotees of Poonch area besides some property as dowry and this dowry and endowment was the reason for Mir Badrudeen's visits to Poonch. At last, he settled in Poonch and constructed a house here. In 1306 Hijra, his son Syed Mohammad Noor-u-deen also married here, but during last stage of his life, when once he went to Kashmir, he breathed his last there.

Mir Syed Noor-u-deen (Late) has two sons and both of them are alive. He is holding good position and status in Poonch. He is an awardee of Govt. and his relation was good with Govt. and public. His elder son is Mir Syed Zia-u-deen Indrabi. He has been president of Anjaman Islamia Poonch. His three sons are as: Mir Mohammad Sadru-deen, Mir Mohammad Shafi and Mir Mohammad Masood. The second son of Late Mir Syed Noor-u-deen is Mir Syed Ghulam Ahmad Indrabi. His four sons are, Mir Mohammad Badru-deen, Mir Mohammad Sadu-deen, Mir Mohammad Sharif-u-deen and Mir Mohammad Muzzafar.

Dynasty of Khanshaib Khawaja Abdullah Joo and Habib Joo

Ganai's basis of nomenclature and ancient elites and scholars of this race has been recorded in the pages of "Tarikh Aqwam

Kashmir" in detail. Barmulla, also called "Bab-ul-Kashmir" (Gateway of Kashmir) is the original home of Ganai dynasty of Poonch. Mohalla Ganai Hamam, situated in Baramulla traces their residence. In 1819 AD, when Mahraja Ranjit Singh alongwith Kashmir controlled Poonch, the people who were deputed there to administer and to raise new structure among them was Khawja Naba Joo Gani of Baramulla. He lived in Poonch for long period of time as "Foujdar" and after decline of Sikh rule returned back to his homeland.

After Sikhs, when Maharaja Gulab Singh as "Mahraja of Jammu and Kashmir", wanted to Check agitation in Poonch, but himself visited there, he handed over some part of administration to Khawaja Naba Joo's young sons Khawaja Maksood Joo and Khawja Salam Joo. Therefore, the elder son, Maksood Joo was deputed for secruity and supervision of Sidroon people and Khawaja Salam Joo was appointed as Tehsildar Mendhr. The period which begins after 1819 AD, this dynasty migrated from south Kashmir's capital to Poonch and is residing there.

After death of both brothers, Khawaja Mohammad Joo son of Khawaja Maksood who was Tehsildar Mendhr and Khawaja Salam Joo's son, Khawja Wali Joo, was appointed as Manager, for Secruity and transport of Tourists and travelers visiting Behram Galla and peshana. During that period, it was the main route for going to Kashmir from Punjab. The Hospitatily and arrangements for their residence at this place were arranged by the Govt. of Poonch and Khawaja Wali Joo was its Mohatamim. Khawaja Mohammad Joo's son was Khawaja Ahmad Joo. His two sons, Khawaja Aziz-u-deen and Khawaja Ghulam Rasool are alive. Both are in state service. After Khawja Mohammad Joo, his younger brother, Khawaja Mukeem, who was appointed as Tehsildar Mendhr, but after some time, he was ordered to be the incharge of publication department and called back to Jammu. Publication department was related with official orders, notifications and copying of notifications.

Khawaja Mukeem Joo, produced his elder brother Khawaja Samad Joo's elder son, Khawaja Abdullah Joo and his nephew Khawaja Wali Joo'as son, Khawaja Habib Joo, who was young, before Raja Moti Singh. Raja Moti Singh had high regards for their dynastic services. Both brothers ie; Khawaja Abdullah Joo and Khawaja Habib Joo, who for some time were with honb'le employees of Late Mian Nizam-u-deen, Prime Minister but during Raja Bal Singh's period they were appointed as Tehsildars being competent.

Khawaja Abdullah Joo on the advice of his brothers participated in custom contract and was holding this contract for long period of time. During that period, not only in Poonch, the department of custom and Chungi was under contractors, but it was also followed in Jammu and Kashmir. When the customs department came directly under control of the state then Khawaja Abdullah who was well acquainted about this work, was appointed as the Chief authority of Customs and Aabkari department. The name of this post was superintendent custom and Excise. In 1980 Bikrmi he retired from this superior post.

Due to his services in European world war and official solicitude, he had received the title of "Khanshaib" by Govt. of India, during his service career. In 3.75 Lakh population of Poonch, he is the first man from Poonch, who was awarded the title of "Khanshaib" by the viceroy of India for his commendable services. In Poonch, the constitutional shape of custom department stands at his credit. He was instrumental in increasing customs income from 1.5 Lakh to 3.25 Lakhs. Several orphans, widows, Destitute, Poor people and descreved were benefitted by his generosity. Alas! His two young sons, passed away one after another during 1991 Bikrmi. Among them, the eldest son, Khawaja Ghulam Mohammad was Daroga of prisons and third son, Khawaja Sonaullah is Head clerk in Deptt. of Revenue. His second son is Khawaja Attahullah and is petition writer in Poonch. His fourth son Khawaja Saif-u-deen is B.A.

Keeping in view the loyal services rendered by Khanshaib Abdullah Joo, Raja Sukhdev Singh, the ex-ruler of Poonch sanctioned monthly scholarship of fourty rupees in favour of Khawaja Saif-u-deen during his college period and the present Raja Jagat Dev Singh, following his ancestral traditions, deputed him for customs and Excise Training course, on Govt. expenses. Since he has qualified the highest exam. of Deptt. of Excise and customs J&K Govt. with flying colors and though at present he is Deputy Supdt. of Poonch Jail in place of his deceased brother, but it is expected, that Shri Roy Bhadur may appoint him on the post of Superintendent customs, in order to create on example for giving right to the deserved. Khawaja Saif-u-deen's mother belongs to Molvis of Poonch and she is married in the home of Khawaja Mohammad joo Kanth, Rais village Tat, Tehsil Havelli. The name of fifth son of Khanshaib Khawaja Abdullah Joo is Ahmad-u-deen and is student of ixth class. Khanshaib Khawaja Abdullah Joo has two more brothers , Khawaja Akbar Joo and Khawaja Aziz Joo. Khawaja Akbar Joo has two sons who are alive, Khawaja Kabir-u-deen and Khawaja Abdul Gaffar.

Khawja Mukeem Joo (who was Uncle of Khanshaib Khawaja Abdullahh Joo and the youngest son of Khawaja Maksood Joo) has two sons, (1) Mohda Joo, who has only one son , Ghulam Yaseen, who is student of 8th class (2) Naba Joo, who has two sons Khawaja Amir-u-deen and Khawaja Qamar-u-deen. Among them the latter is working as clerk in Education department. Mention has already been made about Khawaja Salam Joo and his son Khawaja Wali Joo, Wali Joo had two sons, Khawaja Habib Joo and Khawaja Samad Joo. Khawaja Habib Joo worked as Tehsildar at Baag from 1937-1944 Bikrmi Mendhr, from 1945-1947 Bikrmi, Havelli from 1947-1951 Bikrmi. He has been instrumental in deciding cases of realizing revenue taxes and Boundary disputes. Raja Baldev Singh appointed him as Governor Poonch in 1957 Bikrmi due to his selfless and unblemished services. In 1959 Bikrmi he became Mir Munshi of Raja Baldev Singh. His younger brother Khawaja Samad Joo was private Treasurer of Govt. of Poonch. After his death in

1960 Bikrmi, this assignment was also assigned to him. In 1962 Bikrmi, he was appointed on the post of Asst. Residency by Govt. of Poonch and his maternal brother Khawaja Mohda Joo was appointed as Treasurer. Khawaja Habib Joo, who discharged his duties honestly and efficiently on this post, was called Chhota Resident of Poonch by people. At last, after his retirement from Govt. services, he passed away in 1991 Bikrmi. His son is Khawaja Ghulam Ahmad who is Naib-Tehsildar is Tehsil Khas at present. Khawaja Ghulam Ahmad's son in Mohammad Shafi and is student of class 1st at present. The occupation of this race is commonly Govt. service. At present all of them are employees. The whole members of the dynasty are educated and intelligent like Kashmiris. This dynasty owns agricultural fields and orchards. Their trade is on through clerks.

Dynasty of Khawaja Saboor Joo Pukhta

Baramullah which is called Gateway of Kashmir, is capital of North Kashmir. During 12th century Hijra, this town was seat of pilgrimage due to some religions personalities. Among them Hafiz Ahmad and Hafiz Abdul Saboor, two brothers are very famous, whose mention is made in historical accounts. About Hafiz Ahmad, Tarikh Khawaja Ami titled "Waqat Kashmir" the following words are recorded;

"Hafiz Ahmad Baramulla ba Akbarabad (Agra) rafta wa az Khidmat Mian Inayatullah Darvaish, bahra wer Shuda ba Kashmir amad istekamat bur tarika wa Razeeda Shaib Kashayesh shud, wa mardum besyar ra ba faiz manavee rasaneed, Umer dhar kare Salook wa tasleek guzranaida ma bain hafta du hasht saal dhar guzasht".

The author of Akbar Nama, has referred Hafiz Sheikh Abdul Saboor as the devotee of Sheikh Sarmad. But author of "Tarikh Kabir Kashmir" refers Hafiz Abdul Saboor as devotee of Khawaja Ahmad Yusvee Naqshbandi and Hafiz Mohammad Baramullee. Hafiz Ahmad Baramull's mazar (Masoleum) is a pilgrimage site in Baramulla. The holy relics of Hazrat Gous-al-azm Sheikh Abdul Qadir Jeelani[RA], are also there which are exhibited every year like Khanyar Srinagar festival.

Among Hafiz Abdul Saboor's devotees are Mian Gull Mohammad Kangal. Akbarabadi (Death 1198 Hijra) Sheikh Abdul Salam (Death. 1205 Hijra) and Abdul Salam Qadri (Death 1207 Hijra). In Barmulla, his original resuidence was Mohalla Qazi Hamam adjacent to Masoleum of Late Hafiz Ahmad. In 4th peneration of Hafiz Abdul Saboor has been his namesake, Saboor Joo, who first of all came to Poonch and the reason of his entry in Poonch is stated that Khawajan Ganaie of Poonch were his relatives and in this context, he resided at Poonch. He had a Share from income of Late Hafiz Ahmad's mazar, which was occupied by other descendants after his return to his homeland. At present, the people of his community are living in Baramulla and the name of Khankah (Late) Hafiz Ahmad saint successor is Peer Mohammad Yousuf.

The common name of this dynasty is Pakhta or Pakhtoo. Here the word Pakhtoo has wrongly been attached with Hafiz Abdul Saboor's name. As far as sound of Kashmiri language is concerened Pakhtoo or Pakhtu or Pakhta seem to be one word only because in Kashmir even in other state of India, the names of cities and races disfigure due to use and are Changing.

The period when Saboor Joo migrated to Poonch, Skirmiches were going on between Sikhs and Afghans in the territories between Poonch and Kashmir for first time in 1814 AD and did not succeed. The second invasion took place in 1819 AD in which they conquered Kashmir. It is therefore, evident that within these four five years Saboor Joo settled in Poonch. Saboor Joo had three sons, the first Gaffar Joo whose son Qadir Joo has following four sons i,e; Mohammad Yahya, Abdul Gani, Ghulam Ahmad and Aziz-u-deen, Khawaja Gaffar Joo and his younger brother Munawar Joo's third son is Ahmad Joo. He was minor at the time of his father's death. They professed both Zamindari and Business. His four sons are as follows. The first Khawaja Salam Joo, was employee in customs department. Then became Reader in department of Shikargah. Then was appointed in Judicial department and retired from there. His three sons are as follows; Khawaja Abdul Ahad, who received education upto fourth year class and is Inspector in Cooperative

Bank. The second, Khawaja Abdul Gani is B.A,L.L.B and is Munsiff and 1st class Magistrate in Poonch. The third, Khawaja Abdul Gaffar is petition writer. The name of second son of Ahmad Joo is Khawaja Ghulam Mohammad. He was court Inspector in police department for long period of time and is posted as Asst,. Supdt. Police, since previous year. His son is Ghulam Nabi who is reading in class 7th. Khawaja Ahmad Joo Pakhtas third son is Khawaja Wali Joo and fourth son is Late Khawaja Samad Joo.

Hakeem Malik Hakim Din Tabeeb Hazik

The sub-caste is Malik, which is one of the famous and respected races of Kashmir and whose detailed conditions are recorded in "Tarikh Aqwam Kashmir". Their ancestor was inhabitant of Kharee Nadwah area Tehsil Kulgam and was among famous Maliks of Shopian and Kulgam. Their grandfather, Lal Malik son of Bhadur Malik during Maharaja Ranjit Singh's time first of all came to Sialkote then Jammu and last of all to Poonch and settled here. He had five sons. Two passed away issueless. Jan Mohammad, Nizam-u-deen and Hashim-u-deen had sons. Hashim Din's son is Shams-u-deen and Nizam-u-deen son is Fazl Karim. Jan Mohammad has two sons, Tabeeb Hazik Hakeem Malik Hakim Din and Abdul Aziz. Hakeem Hakim Din's one son is Mohammad Nazir Ahmad, aged ten years.

Hakeem Hakim Din is a hereditary Hakim. In Kashmir, his ancestors were also Hakims. He came to Sialkote and from their went to Jammu, still he practiced medicine and when arrived at Poonch, he was respected everywhere due to this profession. Hakeem Hakim Din, is certified from Tibiya college of Messah-al-Mulluck, Hakim Mohammad Ajmal Khan. He achieved the degree of Tabeeb Hazak, from this college. But he is so much experienced and Allah has gifted him such healing power, that as against big Doctors, he was successful and many past cure patients recovered by his treatment. He is interested in Travel and tour and has visited big cities of Hindustan and during this time received some useful information about medicine. He is also interested in Astrology. His

clinic named Chesma Hayat is in Poonch and its branches are extended upto Kashmir and Rawalpindi. He is very influential, a mediator and a popular person.

Dynasty of Khawaja Ghulam Ahmad Bhat

An elderly man, Khawaja Saleh Bhat by name of village Karhama Tehsil Baramulla (Kashmir) arrived Poonch in 1901 Bikrmi. He had three sons, Azeem Bhat, Munawar Bhat and Subhan Bhat. The third son Subhan Bhat returned back to Kashmir. His sons are living in village Badrkote Tehsil Baramulla. From Khawaja Munawar Bhat's progeny Khawaja Habib Joo Malik is working as contractor in public works department Poonch and other departments. Khawaja Mohammad Joo Bhat's one son Gaffar Joo Bhat died in his prime age. The second son Khawaja Ghulam Ahmad Bhat is alive. His father Mohammad Joo Bhat was a trader. But after death of his father he began to take part in national affairs and in 1988 Bikrmi was elected as president of young Muslim Association. His agricultural fields are in Karhama Kashmir and Poonch Khas and in village Jolas he has big area of land. In Tehsil Sidhanti and Soran area, the population of Bhat race is in majority. Some outstanding people of this tribe are recorded as: Khawaja Samad Joo Bhat, clerk Accounts office, Poonch, Khawaja Ghulam Ahmad Bhat, president young Muslim Association Khawaja Abdullah Joo and Karim Joo, Raisan Degwar Teedwah, Khawaja Rasul Joo Bhat pralkote Mandi area Khawaja Rahim Bhat contractor Mandi area, Khawajha Mohammad Joo Bhat General Merchant Poonch, Khawaja Sadiq Bhat. General Merchant Bazar Mandi, Munshi Karm Dad Khan Bhat, Deputy president Qanongo and secretary Anjaman Hibz-al-Hinaf Poonch, Mr. Gulab Khan Bhat, Resident of Darekh.

About Bhat race's basis of nomenclature and political authority much has been recorded in "Tarikh Aqwam Kashmir". In short according to the records of historians of Kashmir, it is purely a Brahmin race. The original word is Bhatarik. From Bhatarik it became Bhatt and Bhatt assumed shape of Bhat. This tribe includes

Hindus as well as Muslims. According to census 1931 AD the population of Bhat race in Kashmir is 168228 persons.

Dar

Dar is a major race of Kashmir. The authority which this race was holding since early period, during Hindu Rajgan and Muslim Salateen Kashmir, is explained by Raj Tarangini and Urdu and Persian historical accounts of Kashmir and brief account can be had from "Tarikh Aqwam Kashmir", pages 2787-298. What was the origin of this race? How this race became Dangar from Damr and Dar from Dangr. Who were the elites of this race? Were they Hindus or Muslims? The details can be studied from Tarikh Aqwam Kashmir. But mention about the same is made here. In short this race is confined to Kashmir, Punjab, Frontier province and Poonch in great numbers and produced great personalities. The way, other races of Kashmir embraced Islam during Islamic era, the same way this race also embraced Islam. In Kashmir this race is professing agriculture. But in Punjab this race was neither regarded as Rajput, warriors or militant race nor agriculturists, although, whatever Dars are settled in Punjab villages are all agriculturists.

Decision of District Judge Jhelum about recognition of Dar race as Rajputs

In 1935 AD the two tribes of Dar race of Tehsil Jhelum, knocked the doors of court to get themselves declared as Rajputs and agriculturists. One party was Jamadar Mohammad Aalm, Neek Aalm, Ibraheem son of Fazl. Din, Khusi Mohammad son of Siddiq Residents of Rakhrawan Tehsil Jhelum. When the lower court decided the case in their favor, the Govt. Advocate, on behalf of Secretary of state, appealed in the court of District Judge Jhelum against Jamadar Mohammad Aalm and others. The decision of this case by the Honb'le Judge, G.C.Mongia Dstt. Judge Jhelum, on 24th June 1935 AD reads.

"The statement of plaintiffs (Jamadar Mohammad Aalm and others) "that word "Kashmiri" is only a geographical term not a race and infact their race is Dar Rajputs" This statement of plaintiffs is seconded by the remarks of Glossary of the Tribes and castes for the Punjab and North Punjab and North west frontier Province volume II. These words are recorded in the decision of Honb'le Sub-Judge and it is evident, that word Kashmiri as a fact is a geographical term. On this occasion, it is proper to refer the ideas of SirJohn Meenarud, in which he has acknowledged that Kashmiri is not a race. Therefore, it is clear, that the entries in revenue records of plaintiffs as Kashmiri are incorrect and unsatisfactory.

The second point under decision is are they Dar Rajputs? As per secretary of state's statement, that Dar's are not Rajputs. But in my opinion the reference of census Report of India page 313, in which Dar has been recorded as one Sub-caste of Rajputs, by the Honb'le Judge is sufficient for the case. As per the statement of Govt. Advocate, that if Dar Rajputs in India have only one sub-caste, but plaintiffs have not proved that Kashmir Dar's are also Rajputs. I do not agree with this thing that Kashmir Dar's are not Rajputs. It is an establishd fact that it is obvious by the case of plaintiffs that,Dars who are settled in India, in fact might have come from Kashmir. Had these Dar's being not Rajputs the census Report framed in India, did not mention them being Rajputs.

As per captain Mohammad Din's statement, that Dar are Rajpats. Gul Nawaz Khan is District Recruting officer in Kashmir. His father is Zaildar. Therefore, he has all information about Dars of Kashmir. These witnesses state that plaintiffs are Dars. They cultivate land and word Kashmiri is no caste, but is only a geographical term.

"Due to these reasons, the Honb'le District Judge, at the end of decision state, I do not see weight in the appeal, therefore the appeal is discharged alongwith expenditure".

Decision of Senior Sub-Judge, that Kashmiri is not name of any race and Dar race is Rajput

The second name of Dar tribe, who lodged a suit in the court of Senior Sub-Judge, Jhelum, on 6th April, 1935 AD, against Secretary of state's claim, that his race is Rajput Dar and is an agriculture race of District Jhelum, Rahim Baksh and Gous Mohammad, Caste Dar, Rajputs Residence Tokulpur Tehsil Jhelum.

The statement of Respondent was against it, that they are not Rajputs. Many issues were raised. But the ,most important issue which Honb'le Judge agreed, "Is plantiff Rajput, on the basis of which is the member of farming community of this district". About it, he in his decision says:

"Kashmiri is no race in itself. Every person, who migrated from Kashmir is called Kashmiri. It is a geographical term, which includes all those people, which we refer a separate caste in Punjab. This fact is worth to note that respondent too does not refer any caste of the plaintiff. He only says, that he is not Rajput. At last, he has any caste and every body knows, that in India, every inhabitant does have one or other caste. Now we have to see, that what is caste of plaintiff? In old revenue records, the caste of plaintiff has been recorded as Dar. The latter records are silent about sub-caste except Kashmiri. His collatera are Dars.

The second question to decide is that are Dar Rajputs? The plaintiff has submitted a copy of my decision in which I have accepted Dar race as Rajputs. The secretary of state, appealed against my decision but Honb'le. District Judge declared Dar race as Rajputs and dismissed the appeal. In case, if these decisions are set aside, still there are enough proofs to declared Dar race as Rajputs. The Govt. Advocate has said, that in Glossory of Tribes, the Dars of Kashmir have been recorded as "Inferior class Zamindars". It is possible that it may be true. But the meaning of these words is not that they are not Rajputs. This Glossory has been recorded with reference to "Valley of Kashmir" by Sir Walter Lawrance and in chapter 3 page 306, the author)Sir Lawrance) records.

"During Hindu period, these raceswho were warriors and militants include, Magray, Tantary, Dar, Dangar, Raina, Rathore, Thakr and Naik". In this way Dar and Rathore are associated with one tribe only. Besides, in Imperial Gazettier of India page 26, the origin of Dar tribe is said to be Chatree race and in census Report of India volume 21, for the year 1891 AD, part III page 213, Dar race is recorded as one branch of Rajputs. Likewise, the census Report of India 1911 AD, Volume 14, Part iii, page 144, Dar race has been recorded as Sub-caste of Rajputs.

For rebuttal of these witnesses, the respondent produced two witnesses. Lal Shah witness (i) is Patwari of the village. His statement is, that in the present revenue records the plaintiff is recorded as Kashmiri. But I have explained clearly, that Kashmiri is no caste. The second witness of Respondent is Kalu. He also states, that plaintiff is Kashmiri but he could not state his caste.

The Honb'le Judge in his decision about appeal writes.

I issue decree in favor of plaintiff and agree, that he is Dar Rajput. I don't favor for his expenses, because he has been silent for long time. The expenditure for the Advocate has to be paid by both parties.

Sd/=

Sheikh Wahid Ali

B.A; LL.B

Dated:

25th July, 1935 AD Senior Sub-Judge, Jhelum

From above decisions it is evident, that Dar is a Rajput and militant race and has been professing agriculture since early ages. Though Govt. of Poonch has declared all Kashmiri Muslims as agriculturists, but Dar race as Rajput race, stands deserved to be called agriculturists separately. This race is mostly inhabited in Tehsil Havelli and Mandi of Poonch and are settled in more than thirty villages of this Tehsil and area. Besides, the population of this race is also confined to Mendhr, Baag and Sidhanti Tehsils. All of

them are Cultivators. Some are also engaged in Trade and Industry besides, farming. Their educational status is very Poor. The population of this race in Poonch is about twenty to twenty five thousand persons. Alas! there is no Entrance pass in such big population.

Dynasty of Khawaja Gul Joo Dar

During Raja Rustum Khan's period, there were many concessions for Traders and Merchants and business relations with Poonch were Progressing day by day due to these concessions. Therefore, only elderly man of Kashmir, Khawaja Fazil Joo Dar, in those days used to. Visit Amritsar, Rawalpindi and Kohi Muree in connection with Trade. In 1222 Hijra, Fazil Joo passed away. In 1245 Hijra, his son, Khawaja Gul Joo Dar, came to Poonch from Kashmir, alongwith his family.

Later on, his nephews Fateh Dar, Rusul Dar, Mohammad Dar and Subhan Dar came to Kala Moula via Neel Kanth pass (Gulmarg) route and settled there. All of them have children. Among their relatives, one more tribe, including Munawar Joo Dar and Lassa Joo, Dar settled in Poonch, during Maharaja Gulab Singh's era. Both of them were contractors. Their offspring's are alive. Khawaja Gull Joo Dar, son of Fazil Joo Dar, has five sons: (1) Khawaja Ismail Joo, from whose offspring's Khawaja Subhan Joo, Abdul Rehman Teacher, Interance class and Ghulam Mohammad son of Khawaja Ahmad Joo are alive. (2) Khawaja Mohammad Joo, who has two sons, Lassa Joo and Assad Joo (3) Khawaja Habib Joo. He has five sons, Khawaja Ghulam Qadir, Khawaja Abdul Rahim, Khawaja Abdul Ramzan, Khawaja Ghulam Rasool Teacher, Interance class and Khawaja Abdul Gani. Among them Ghulam Qadir has two sons, Ghulam Mohammad and Ghulam Ahmad and Abdul Rahim has also two sons, Mohammad Akram and Mohammad Abdullah. Khawaja Gull Joo Dar's fourth son is Khawaja Abul (Abdullah) Joo. He is issueless. The fifth son is Khawaja Karim Joo. His four sons are as follows, Mehda Joo, Wali Joo, Ismail Joo Dar, Khawaja Gull Joo Dar's all sons are alive and

his sons and their nephews, their sons, are spread in Poonch Khas besides Kala Sola, Solee Hilan and Mandhar etc. The people of this dynasty spend winter in Poonch and summer in Kala Moula, which is a cold location. All these people being Kashmiri Muslims are agriculturists. Some of them also profess Trade. Education is Poor, but is now taken care of. Khawaja Abdul Rahim Dar has been secretary of young Men's Association.

Dynasty of Khawaja Aziz-u-deen Mir Munshi Govt. of Poonch

This dynasty belongs to Sadaat Kiram. Their original homeland is District Pakhlee. Their great grandfather a religious man, Mir Mohammad, came to Kashmir, accompanying Syed Mir Mohammad Hamdani son of Hazrat Amir Kabir Syed Ali Hamdani alias Shah Hamdan [RA], in 786 Hijra, during Sultan Sikandar Iconoclasts era and was preaching till his death.

In Srinagar, adjacent to Idgah, is a Mohalla named Gunderpore, where he stayed permanently. This dynasty was famous by the name Pakhlee. Mir Abdul Majeed Pakhlee has been one of their famous noble man. His memorials include one orchard named Majeed Bagh and a Potherb field named Pakhlee Wadee, in Srinagar. Most memorials of this dynasty are located at this place, which are treated as pilgrimage sites. This dynasty has been very outstanding due to its nobleness.

From Mir Abdul Majeed's offspring's in 1906-1907 Bikrmi, the two real brothers, Mir Sikandar Shah and Mir Ahmad Shah of this dynasty, toured Loharn area of Poonch. It was the beginning of Dogra Govt. when Raja Moti Singh came to know about greatness of their dynastic influence they were called to Poonch. They were provided residential house and enough area of land in main city and were awarded land at Barached villages of Mandi area for sustenance as well as Numberdari of this village. The population of Sadaat Kashmir, was very less in Poonch, in those days. Therefore, both brothers married among Khawaja Azam Rais Mandi's house and later on, their sons also married among non-Sadat races. From

here, the words Khawaja and Joo started annexed with them and Khawjas were completely involved in politics. In Srinagar, the relatives of this dynasty Mir Salam Shah son of Mir Assad ullah Shah, Mir Zia-u-deen and Mir Hassan Shah sons of Mir Mohammad Shah Makhdoomi are still residing there.

Khawaja Mir Sikandar Shah had two sons, Akbar Shah alias Akbar Joo and Khawaja Munawar Shah alias Munawar Joo. The foremost died issueless. Khawaja Munawar Joo, who as a youngman was very lucky as Raja Moti Singh, impressed by his competence and influence, appointed him as Kardar and Numberdar, of many villages of Mandi area. In 1947-48 Bikrmi, all people living in several villages of Mandi area adjacent to boundary of Kashmir, migrated to Kashmir. It is a fact, that most of the villages were deserted at that time. Khawaja Munawar Joo who despite of many difficulties, tried to recall those people and at last, by his endeavors those people returned back to their villages. For the sake of those commendable, services, they were highly respected by people of the area as well the Govt.

In 1966 Bikrmi, leaving five sons, they passed away. The names of these sons are; Khawaja Gull Joo, Khawaja Aziz-u-deen, Khawaja Mohi-u-deen, Khawaja Ghulam Ahmad and Khawaja Abdul Samad. The foremost has died since long. His three sons are as; (1) Khawaja Ghulam Ahmad, Sub-Inspector police, who is educated in English (2) Khawaja Ghulam Nabi Mir, who is engaged in Agriculture (3) Khawaja Kabir Din, who is studying. The second son Khawaja Aziz Din, is a competent writer in Urdu and Persian. After his posting as Auditor in Account office and Public prosecutor of Govt. he was appointed as Nabi-Tehsildar in 1982 Bikrmi. For some time, he served as Thesildar. Then he was transferred from Revenue department to Judicial department as Sub-Registrar. When Raja Jagat Dev Singh became ruler of Poonch, he appointed him as Mir Munshi on the basis of his competence and intelligence. Therefore, since eight years, he is holding this important post with confidence and competence. During this period, on the basis of seniority, the department of Judicial, recommended for his posting

as officer in Department of Tawaza, but the Head office of Govt. of Poonch, never approved the proposals. His only son, Khawaja Amir-u-deen is studying in Sri Partap college, Srinagar. The third son of Khawaja Munawar Joo, Khawaja Mohi-u-deen was holding a good post in customs department. His five sons are as; Khawaja Abdul Gani, who is studying in Sri Partap College, Abdul Ahad, Abdul Gaffar, Sonaullah and Saif-u-deen, who is studying in Poonch. Khawaja Munawar Joo's fourth son Khawaja Ghulam Ahmad is engaged in Trade, Agriculture and domestic affairs. He has a son named Ghulam Akbar who is still a minor and is still studying. Khawaja Munawar's fifth son Khawaja Abdul Samad is an honorable and influential person in his area. He is a contractor and is nominated as Assessor. The people of his area especially the Labor class are magnetized by his good behavior. He has two sons, Attahullah and Sonallah and both are studying.

It has been mentioned above, that in Poonch, two brothers are said to be its founders, one Khawaja Mohammad Sikandar Shah about whose offsprings, mention has been made above. His younger brother is Mir Ahmad Shah. He had three sons, Mir Ahmad Shah, Mir Habib-ullah alias Habib Joo and Mir Mohammad Shah alias Mohammad Joo. Mir Ahmad Shah has only one son, Mir Rasool Shah, whose two sons Hassan Shah and Gani Shah are alive and are engaged in farming and Govt. Service. Khawaja Habib Joo has two Sons, Khawaja Akbar Joo, who is police Sargant class I and Khawaja Ghulam Mustafa who is contractor and farmer.

Khawaja Akbar Joo has two sons, the elder brother Khawaja Amir-u-deen who is reading in Matric in High School Poonch. The other, is minor. Khawaja Akbar Joo's brother, Ghulam Mustafa has following four sons; Khawaja Sonaullah who is an employee in Deptt. of forests, Ghulam Mohammad, Qamr-Din and Sadr-din, who are studying. Khawaja Mohammad Joo has five sons, Abdul Joo, Aziz Joo, Samad Joo, Ahmad Joo and Akbar Joo, who is residing in village Barached. All of them are engaged in agriculture and are contractors.

Late Mian Nizam-u-deen, Prime-Minister

His original homeland was Riasi, dominion of Jammu. It is strange, that Mian Nizam-u-deen died fifty years ago and spend his whole life in Poonch, nobody is aware about his race, caste and Sub-caste. The undersigned wrote many letters to several persons in Poonch, made correspondence with his relatives in Amritsar and Peshawar. I enquired from many of his acquaintances in Lahore. Some referred him as Khetre Muslim convertee. Some recorded his father as Kashmiri Pandit who converted to Islam. Some recorded that he was born Muslim. Some referred them as Kashmiri Muslim and someone wrote something different and few thought it better to remain silent.

At last, the undersigned made contacts with their original homeland, Riasi and had correspondence with six persons including both Hindus and Muslims. Among them Lala Hemraj Advocate recorded, that no one except Mian Ghulam Mohammad Bhat knows better about his family conditions who has dispatched his details to you. The next day, on 16th June, Mian Ghulam Mohammad Leather Merchant's information was received. Which is as.

"Our father Late Mian Nizam-u-deen was a confidant man. Late Mian Shaib was Kashmiri. His Sub-caste is Waien. His father's name was Sakhee Mohammad. At the time of his death, Mian Nizam-u-deen was six years old. On 20th June, received the answer of my letter from Abdullah Shaiban Leather Merchants, Riasi, with the following Summary.

"As enquired from two elders of Riasi, about caste of Mian Nizam-u-deen Ex.Wazir Poonch, they said, that caste of deceased was Waien. His father's name was Sakhee Mohammad alias Sakhoo, who employed in J&K Army accompanied Wazir Zoorawar Singh's, Army. Commander to Gilgit and did not return. The undersigned has the idea that by the above two startments, it is sufficient, that their race has been Waien. Mian Nizam-u-deen father Sakhee Mohammad was a Jamadar in Maharaja's Army as per report from Poonch and was killed during Gilit war at Maan Talaie battle front.

Mian Nizam-u-deen, being an orphan, could not receive education. But as will be evident, the company of scholars has ignited his mind. It was Raja Moti Singhs period, when he came to Poonch. First of all he joined inferior class employees of Govt. of Poonch. Though an orphan and having no recommendations, yet his stars were in his favor. He was appointed as a soldier in Army. Then after some time due to his efficient performance he was appointed as private secretary of Raja Shaib. In those days he began to write and read and was affixing his signatures on official Papers.

He performed his services very efficiently and after sometime, the Govt. appointed him as Governor of Poonch. For such a person, who was working on an inferior post and then recruited as solider, the appointment of Governor was the highest post he could achieve. But due to his efficiency and Sagacity the chair was lying vacant for him.

In Poonch it is famous, that Raja Moti Singh enquired from one his competent Wazirs at the time of his death, as to whom he shall handover the charge of Wazarat. The wazir replied, that there is no one better than Mian Nizam-u-deen for this post, before my eyes. Therefore, after death of wazir, Nature created such circumstances that Raja Moti Singh appointed him as wazir.

In Poonch, during these fifty years, when Nizam-u-deen came to power, there were many Hindu, Muslim and Sikh wazirs. But the fame which this orphan of Riasi achieved as wazir of Poonch, no other wazir could achieve the same, Mian Nizam-u-deen due to his competence and effiency was called "Nizam-u-deen Azm" and other wazirs of Poonch were called wazirs only. The word wazir Azm (Prime Minister) was devoted for him. Before his era, the income of Poonch wazerat was only Rs. 1.25 Lakh and due to his efforts it amounted to =Rs 9 Lakhs.

In 1944 Bikrmi, when Raja Moti Singh was in Jammu and in Poonch, Raja Baldev Singh crown prince, (Which was called Mian Baldev Singh during that period) was the caretaker. Some miscreants who were Jealous of Mian Nizam-u-deen's rise, made allegations against him and got him arrested and imprisoned. This

news broke like wild fire from Poonch to Jammu. Raja Moti Singh himself came to Jammu and the allegations through which Mian Nizam-u-deen has been imprisoned, an enquiry was set and after few monthas of imprisonment, he was set free. His patron Raja Moti Singh reinstated him on his post and according to some people appointed him as Governor. He was among the rich Jagirdars of Poonch. Raja Moti Singh passed away on 5th Jaith, 1849 Bikrmi. Later on, in 1951 Bikrmi, Mian Nizam-u-deen fell ill and went to Riasi. Afterfew days of illness he passed away there.

Surely, he has made Poonch as his abode. His magnificent mansion at Poonch, which still exits is his memorial. He owned big area of land in Poonch. Besides, Poonch, his fields and buildings still exits at Lahore, Amritsar, Riasi, Srinagar and Sheikpora, Bedad. But Sheikhpora Bedad, situated in district Gujrat, was purchased by him.

The father of undersigned, Late Mr.Molvi Ludha Khan, was among the peshkarz of Late Mian Nizam-u-deen. He used to say, that innumerable verses of Masnais Moulana Rumi were at the tip of Mian Shaib tongue. He was associated with scholars and due to their association, was partronising them. The first Mohtamim Bandobast (Settlement) of Poonch, expressed high opinions about his farsightedness and intelligence. It is famous, that when Mian Nizam-u-deen imposed regular tax in 1928 Bikrmi, had no difference between verbal tax of 1938 Bikrmi and constitutional tax of 1958 Bikrmi, for which millions of rupees were spent. For this reason the officers of settlement had to acknowledge his superiority of intelligence. He took great part in construction of Poonch Jamia Masjid, Idgah and other shrines.

Late Mian Nizam-u-deen has following three sons, Mian Feroz-u-deen Mian, Mohammad Din and Mian Mehtab din. The elder son, Mian Feroz-u-deen, after death of his father has been Governor and Deputy Minister of Poonch. The undersigned had first meeting with him in the mansion of Raja Baldev Singh, situated at Jammu in 1895 Bikrmi, when he was Governor of Poonch and the undersigned was an employee in Head office, permits, Jammu and

was residing in the said mansion, where I came to know, that Mian Feroz-u-deen was desirous of poetry. Alas! the intelligent son of his father could not live peacefully in his last days of his life. His first marriage was with the daughter of famous Rias of Amritsar, Sheikh Khair-u-deen. The same Khair-u-deen was founder of Jamia Masjid Amritsar, named Masjid Sheikh Khair-u-deen. Due to no male issue, he married with daughter of Khawaja Ghulam Mohammad Samdani Kashmiri. His son, Mohammad Sayeed B.A, is Late Khawaja Ghulam Samad Wanis grandson and Mian Abdul Aziz Barrister at Law peshawar's sisters son and at present is holding an important post of I.A.C, in Punjab. Mian Mohammad-u-deen was holding the post of colonel in Poonch Army and was a handsome and smart youngman. Alas! He passed away in his young age. His only son is Mian Mohammad Akram. This son, was residing with his Uncle, Mian Mehtab-u-deen in Amritsar.

Mian Feroz-u-deen was benefactor of undersigned and Mian Mohammad Din was sincere friend. Late Mian Nizam-u-deen's youngest son Mehtab-u-deen is alive. In the beginning he was officer Shikargh. He is student of cheffs college Lahore and has been associated with Rajas and Maharajas. At present, he lives at Amritsar. His one son Ahmad Sayeed is student of B.A, at present. Among his relatives are Khawaja Mohammad Ghulam Sadiq Bar at Law, who is Executive officer of Amritsar, Budya. Nawab Liqyat Hayat Khan and Nawab Aslam Hayat Khan etc. are famous personalities.

Dynasty of Quresh Physicians

In Islamabad Kashmir, the dynasty of Late Hakeem Luqaulah Qureshi, has been outstanding in the field of medical practice. From his offspring's during Raja Sarandaz Khan of Sidroon's period, Hakeem Assadullah Shah Qureshi came to Poonch from Islamabad. Raja Shaib awarded him one village Tahola Hangad for generations together, for his services as Physician. He had following sons.(1) Hakeem Tayub Shah. He was famous during Raja Moti Singh's period. He died issueless. (2) Hakeem Mustafa Shah. During last days of Raja Baldev Singh, when Hakeem Hafiz

Mohammad Ajmal Khan came from Selhi for Raja Shaib's treatment, had all praise for Hakeem Mustafa Shaib (3) Hakeem Qutub Shah. His profession was teaching. His one son is Hakeem Mehboob Shah who is fond of poetery. (4) Hakeem Gulzar Shah. He is also working as physician. Besides, the two sons of Hakeem Assadullah Shah, Hakeem Bhadur Shah and Hakeem Anwar Shas had died. Hakeem Mustafa Shah has three sons, Hakeem Aziz ullah Shah, who is an experienced physician. Hakeem Mubarak Shah who is owner of Unani Dawakhanna, in Poonch. The third son, is Hakeem Sonaullah Shah. This dynasty is related to Muftiyan Poonch dynasty.

In Tahola Hangad, there is one more Kashmiri dynasty of Hakeems. One of their elders Rasool Shah came to Poonch from Srinagar. He married with daughter of Hakeem Tyub Shah. At last, he became Numberdar of the same village. His one brother Hakeem Mohammad Shah is alive. Among Hakeem Rasool Shah's sons, Hakeem Ahmad Shah and Hakeem Abdullah Shah, are engaged in Zamindari. The word Hakeem is now used as an ancestral memorial.

Unit-II

Particulars of Mandi Area and Kashmiri Muslims of this Area

Interesting and Geographical conditions of Mandi

This place is located between two hills on the bank of river Khawajagan Mandi, all of them being Kashmiri's are Muslims. The people are orchardists and Businessman and follow Shiaism. The honey of this place is white like snow. Besides, Guchyan, Woollen Blankets, Pattoo, Bunatsha, Ghee and Maize are the common produce of this area. In this area, one place named Rajpore, Mottee is very Sweat. Sardar Haada Singh who was wazir of Poonch before Mian Nizam-u-deen died due to eating excess of Mottee in this village. Due to his sacrifice, the Mottee of this village became very famous.

At a distance of one mile from Mandi there is a famous holy place of Hindus, called Amarnath. Raja Shaib and Rani Shaiba used to visit this pilgrimage site. Towards North east of Mandi, at a distance of ten miles, is a famous cold place of Lohereen or Lorn. This place has been important and famous since ancient period of Rajgan Poonch, but it was their capital city. It is also called as Lohrkote. During Muslim Kings of Kashmir, it was also famous, but even the ruins are not found there. When Mehmood Ghaznavi attacked India for 2nd time in 406 Hijra, he followed the same Loharkote route. In Tarikh Farista, it is recorded, that the fort of Lohrkote was so sound and strong that Mehmood Ghaznavi did not succeed to control it even after few months of siege around it and at last due to excessive snowfall had to return to Ghazni perturbed.

Hundreds of mounds of Kuth (A medical herb) is obtained from Loran. This place is dotted with Dayar and Beeyad trees. It is said that Iron and Lead is extracted from here. The Sheds where Gujjars migrate alongwith their cattle during summers are very cold, among which Sultan Pathri, Nainsukh and Dharanwalee etc. are very famous.

A Thakur Hajam Lassa has lived there. He working as a small contractor under Lala Baij Nath Gujrati, contractor, amassed thousands of rupees. The damaged foot Path from Mandi to Lohrn was repaired by the same Lassa Hajam contractor, by an expenditure of hundreds of rupees cutting Kothiyala hill for Public welfare. Dilawar Joo Numberdar a famous Trader is son of Lassa contractor.

In village Lohrn there are two ancient hillocks, i,e; Thathee and Mugree. The tourists who visit here, crack stones here. They state, there is an ancient treasure-trove. A Kashmiri story teller Sabir Sheikh lives here who narrates stories of Nareman, Saam, Zaal, Rustum in Kashmiri language in such a Pattern, that Kashmiri's are in ecstasy. Those who don't know Kashmiri language were related these stories by translating them in their own diaelects. Towards south west, at a distance of 1.5 miles from Mandi a village Atwali is situated on a hill. Its ancient name was Atalaka and it was a good city. At a distance of about 6 miles from Mandi, there is a village Chambar by name. the ancient name of this place was Sarambar. It was populated during Hindu Rajgan of Kashmir.

The people of this area are commonly illiterate. All of them are Muslims and although Islam is against illiteracy but it is everywhere illiteracy here and there. There is a bad habit of Snuff Chewing among Kashmiri and other Muslims. The people take part in activities against Shariah. Mandi Khas is situated at a distance of 12 miles from Poonch towards North-East. During summers, this place is really a Heaven and during winters it is extremely cold.

Mir Dynasty of Palera area of Mandi

The detailed conditions of Moughal arrival in Kashmir and famous race of "Mirs" is recorded on pages 206-212, in "Tarikh Aqwam Kashmir". Mir is one of the most respected race of Muslims of Kashmir, Punjab and Frontier area. They also inhabit Jammu and Poonch in great members. In Kashmir, including Poonch and Jammu, the population of this race is not less than twenty to twenty five thousand persons. Kashmir is main centre of this race. From

here, under different circumstances, people of this race, migrated to Punjab, Poonch and other countries, during different periods.

The founder of Mir dynasty of Palera, Khawaja Ibraheem Mir left his homeland in 1914 Bikrmi and arrived village Palera of Mandee area of Poonch and was engaged in business. He had four sons, Khawaja Taqee Mir, Khawaja Karim Mir, Khawaja Ramzan Mir and Rasool Mir (issueless). The elder son has two sons, Khawaja Mohammad Ali and Khawaja Ahmad Ali. Khawaja Mohammad Ali has three following sons, Akbar Ali, Jaffar Ali and Niaz Ahmad. All of them are students. Khawaja Ahmad Ali has also three sons, Mohammad Raza, Fida Hussain and Ashaq Hussain. They are also students. Khawaja Taqi Meer's brother Khawaja Karim Mir has following three sons, Munawar Mir, Safdar Mir, Abdullah Mi,r Qasim Mir, Akbar Mir, Mohda Mir, and Jawd Mir. Among them Munwar Mir, Safdar Mir and Abdullah had two sons each. Munawar Mir's sons are Rasool Mir and Hassan Mir and Safdar Mir's sons are Talib Hussain and Ghulam Hussain and Abdullah Mir's sons are Ghulam Taqi and Ghulam Hassan. Their third brother Khawaja Ramzan Mir has following sons, Rasool Mir, Asgar Ali, Abdullah Mir, & Mohammad Mir. Rasool Mir's son Jaffar Ali is a Businessman and Asgar Ali who is second son of Khawaja Ramzan Mir is reading in class xth at Victoria Jubilee High School Poonch. Jaffar Ali's son is Sadiq Hussain.

From Khawaja Ibraheem's progeny Khawaja Mohammad Ali and Khawaja Ahmad Ali succeeded in Business. They own enough land, especially his three storied mansion at Mandee is very beautiful. Whenever there was any marriage or official ceremony, he stands invited. There was a Govt. Dispensary in Mandee, which closed due to shortage of Budget. But these brothers set up an English Medical Shop on their own expenses, where a qualified Doctor was serving people.

Mir race has alwaya been practicing agriculture. In Punjab, Mir race in most of the districts have been declared as Agriculturists by proving themselves as Moughals, the details of which are known by studying Tarikh Aqwam Kashmir.

Khawaja is a respected word, which means owner, Master and Sardar. On the same basis, Hazrat Moin-u-deen Chesti has been called Khawaja Khawajagan, Hazrat Farid-u-deen Gunj-Shakr as Khawaja Farid-u-deen Sakr Ganj and our Holy Prophet Rasool Karim as Khawaja Dujahan. The Bussinessmen of this dynasty are called Joo. This dynasty is call Jaffari due to their Shiaism and they recognize Imam Jaffar [RA] as their Imam. It is said, the ancestor of this dynasty, had left pesawar and went to Kashmir, during reign of famous King of Kashmir, Budshah. Therefore, after coming to know about importance and influence of this man Budshah appointed him as one of his Advisors and awarded Jager in village Choondpora Tehsil Budgam. Due to Shortage of water in this village, the water was carried through a wooden canal by the orders of King.

Dynasty of Khawaja Qasim Mir Jaffari

One elder of this dynasty, Khawaja Shakoor Mir, of village Qummru, Tehsil Budgam came to Mandi area of Poonch in 1812 Bikrmi in connection with Business and settled here. At Qamru his house and fields are still there. Assad Mir Numberdar is his relative. Besides, his close relatives are residing in Mohalla Zadibal and Sikanderpora of Srinagar. At Mandi this dynasty created name in both Agriculture and Trade. He has enough land holdings at Mandi Azmabad, Sathra and Rajpora. In Mandi Khas he has three houses and six Shops. From Khawaja Shakoor Mir's fourth generation, the three brothers managed the family business in a satisfactory manner. Their names are; Khawaja Qasim Mir, Khawaja Jaffar Mir and Khawaja Hassan Mir. Their one more brother was Khawaja Akbar Mir. He has passed away. Among them Khawaja Jaffar Mir, was working as contractor in Muzzafarabad Kashmir for some time. The relations of this dynasty are with Malik, Mir Wani and Magray races which are respected races of Kashmir and are majority in Poonch. Khawaja Qasim and Khawaja Jaffar Mir's sons are still studying. In this dynasty besides, above three are following persons also; Khawaja Ahmad Mir , Khawaja Safdar Mir, Khawaja Fakir Ali Mir,

Khawaja Ghulam Taqi Mir, Khawaja Ghulam Mohammad Mir and Khawaja Ghulam Rasool Mir.

From the same dynasty, Haji Khawaja Ramzan Ali Jaffri left from Mandi to Lucknow. He was residing at Mohalla Gola Ganj and passed away there. Till this time, this dynasty was famous as Mir Moughal. But after death of Khawaja Ramzan Ali his sons Qasim Ali was called Akhnood Mirza Qasim Ali. Perhaps the reason is that in India the Sadaats are called Mirs and in Kashmir Mir is famous sub-caste of Moughals. In Kashmir, to call Jaffar Mir or Akbar Mir as Mir Shaib is an ordinary thing but in India, the tirtle of Mir Shaib is used for Sadaats. Due to this reason, the branch of Lucknow perhaps made use of Mirza Shaib instead of Mir. Therefore, the offspring's of Qasim Ali are now called Mirzas. Mirza Qasim Ali's son Mirza Ahsan Ali is alive. Mirza Ahsan Ali's sons, Khawaja Mirza Safdar Hussain and Mirza Mohammad Hussain are engaged in business at Calcutta and are contractors of Ships.

Dynasty of Khawaja Mohda Shah Kaanth Chatra

Kaanth, Kant and Kunt, is one of the famous dynasties of Muslims, the origin of which starts from King Akbar's fort Nagarnagote. The founder of this dynasty was Mohammad Hussain Kabli. His offspring's produced many rich people and political leaders, among which one (Mir Mohammad Muqeem) Sobedar Kashmir and another (Mir Fakirullah) has been deputy of Sobedar Kashmir. The detailed conditions of this dynasty are recorded in Tarikh Aqwam Kashmir on page 200-203.

From Srinagar Kashmir in 1909 Bikrmi, one man of Kanth came to Poonch to meet his maternal Uncle, Munawar Joo, who was custodian of Govt. Guest House during Raja Moti Singh's time. Mohda Shah married in the house of his maternal Uncle and due to this relationship settled permanently at Poonch. There is a village Chatra adjacent to Poonch in Tehsil Havelli. There he was engaged in Business. His Business extended so much due to his hardwork that he became famous as a successful Businessman in his area.

Due to title of his material Uncle as Munawar Joo, the people also began to call him Mohda Joo and Shah the ancient part of their name was relegated. Khawaja Mohda Joo as a successful trader was respected by Raja Moti Singh and Raja Baldev Singh. He had three sons, Khawaja Snaullah, Khawaja Mohammad Joo and Khawaja Wali Joo. Khawaja Sonaullah due to his intelligence was appointed Tehsildar but died in 1969 Bikrmi issueless. The third son Khawaja Wali Joo's elder son Aziz-u-deen and second son Amir-u-deen are reading in class 6th and 4th respectively. Khawaja Wali Joo was living at Chatra, who is an experienced hand in Zamindari, Trade and Agriculture.

Khawaja Mohammad Joo, has been an influential Rais, big landlord and a civilized famous man. Khawaja Mohda Shah's middle son has the honor of being a noble during late Raja Baldev Singh's period. During world war Europe, he was awarded a certificate by Govt. of India for his commendable services and loyalties. In 1988 Bikrmi, during Poonch disturbances which was part of Kashmir agitation, he provided help and assistance directly and indirectly in silencing the agitation. Therefore, he is in possession of the certificates awarded to him by Govt. of Poonch for his loyal services. He has three sons, the elder is Khawaja Attah ullah who appeared in F.A. examination this year, and whose name has been included in the list of Candidates as Naib-Tehsildar, by Raja Shaib Bhudur, in lieu of his services. The second son, Khawaja Saadullah passed Interance this year and third son Sonaullah is reading in class 7th.

Buchh Moughal Chakradah

In Kashmir Moughal race, Buchh is a respected tribe. During Aalmgir's period, this race was at its Zenith. The particulars of Bucch noble's are recorded in some historical accounts and "Tarikh Aqwam Kashmir". Bee Bee Maryum who was first teacher of Princers Zeb-ul-Nisa, belonged to Buchh race. It is also evident, that women of this tribe, were abreast with both religious and worldly

knowledge. Among this dynasty were "Nawabs" and they have been Governors of Kashmir.

The basis of nomenclature of Buchh is, that one elder of this dynasty Mir Ibraheem had sluggish temperament. In order to absorb it he was Chewing one type of Kashmiri grass called "Bech". By excessive use of this grass, he and his sons became famous as Buchh.

During Maharaja Ranjit Singh's era, when his son Prince Sher Singh was Governor of Kashmir, a severe famine created havoc in Kashmir. Therefore, "Sher Singhya" famine is still famous in Kashmir and Punjab. During that period, one person of Buchh dynasty Gias Moughal came to Poonch Khas. He married here and two sons one Razak Joo was issueless and other Mohammad Joo, who migrated from Poonch to village Chekradah which is at a distance of 1.5 miles from Mandi, where he constructed house and achieved land before revenue settlement. He has now three sons who are alive, Ghulam Rasool Khan, Abdul Rehman Khan and Wali Mohammad Khan. The three brothers created big assets through Forest contracts and increased their land holdings. Their land holdings and agriculture fields are in village Salonee in Chakrada area. Ghulam Rasool has only one son, named Habibullah Khan. Wali Mohammad Khan has three sons, Nazer Ahmad Khan, Fakir Mohammad Khan and Saifullah Khan. Abdul Rehman Khan has no male issue till date. The grandfather of these three brothers Razak Joo's brother Noor Joo's offspring's are residing in village Salonee of Mandi area, among them. Sultan Joo is outstanding. This dynasty is famous throughout the area for their personal gentleness and hospitality.

Khawaja Rasool Mir, Jaffri Rais Mandi

Khawaja Bakir Mir was famous Rais and Zamindar of Budgam and Chatergam. His ancestors had come to Kashmir during Budshah, King of Kashmir. One branch from Srinagar city migrated to Chatergam, situated in Tehsil Budgam, adjacent to Srinagar. The Late Zaildar Abass Mir was nephew of Khawaja Bakir Mir. After

few generations, Khawaja Bekir Mir's son Khawja Hussain Mir came to Mandi area in connection with trade and when he observed this area like Kashmir, he settled here, even he called his elder brother Dayim Mir here. This event dates back to 1882 Bikrmi. Khawaja Hussain Mir had two sons, Khawaja Rasool Mir and Khawaja Bakir Mir. Khawaja Rasool Mir, is monitoring his trade affairs from his Headquarters. Khawaja Bakir Mir was working as contractor and created such a name through his honesty and hardworks, that big English companies began to offer him contracts. He did such remarkable work in Frontier state, Anab Darband besides, Bhaderwah, Kistawar, Muzaffarabad area (Doab Kishenganga) and Kotlee district Mirpur, that English were excited for his efficient management.

He is an experienced man and is knowledgeable. His son is Khawaja Ghulam Ahmad Mir, who is studying. Both brothers constructed two magnificent buildings in Poonch Khas, one of which is named Jaffriya Building. Both these buildings are rated as exemplary constructions. There is a Chain of Shops, Houses and big area of land in Mandi Khas. Besides, this Chain extends upto Bayla, Loran, Sathara and Azmabad. Their community owns 400 Kanals of cultivable land. Both brothers are gentle and civilized and their relations with Public are very Warm.

Late Khawaja Hussain Mir's brother Khawaja Dayam Mir's son was Khawaja Ahmad Mir. His son Khawaja Hussain Mir is alive and is residing with Khawaja Ghulam Rasool and Khawaja Bakir Mir and are engaged in Trade and Agriculture. This dynasty follows Shiaism. Their relations are at Mohalla Zaidbal of Srinagar and Drugjan and in villages Chondahpore, Mahanor, Libertal, Wadagam, Gund Hasi Bhat and Uttarwanee, among Which Hassan Mir (Drugjan) Qasim Mir Numberdar Bartal, Jaffar, Mir Numberdar, USar-Wanee, Mohammad Mir Ex.Zaildar Gund Hassi Bhat etc. are remarkable. One of their branches went to Peshawar from here. Khawaja Ahmad Ali Mir etc. resident of Palera Mandi are also among his relations. Besides, they have also relations with

Malik, Pathan and Rather races. This community is literate in Persian, but some of their sons are now studying modern education.

Dar race of Donugam Mandi

Dar is a most revered race of Kashmir, whose population is not less than other famous races. The full details about political and state affairs and famous elites have been recorded in "Tarikh Aqwam Kashmir". One elder of this race of village Soibug Tehsil Budgam came to village Donugam, which is settled on a hill at a distance of four miles towards north. At present, there are fifteen families from the progeny of this elder in this village. During Raja Rustum Khan's period the people of this race were outstanding due to army services.

About one century ago, two persons, Juma Dar and Sultan Dar, of this race, migrated to Punjab from this village and settled at wazirabad. It is said that their progeny is alive there. The occupation of this race is agriculture and Labor. They are related with Bhat, Naik, Meer and Shiekh races. Education is not common.

It is said, that before Dogra rule, this race was holding posts of Numberdari. But during Dogra rule, Numberdari was transferred to Ganai race. Few names of Dar race, who are agriculturists are as: Sultan Dar, Ahmad Dar, Mohammad Dar, Jalal Dar, Amir Dar, Subhan Dar, Sultan son of Lassa Dar, Rahim Dar, Gaffar Dar, Qadir Dar, Habib Dar, Siddiq Dar, Gaffar Dar son of Sultan Dar, Ahmad Dar, Hassan, Habib Dar son of Fateh Dar, Rehman Dar, Sultan Dar, son of Ahmad Dar, Akbar Dar, Rahim and Qadir son of Khair Dar. Among them Mohammad Joo is educated in Urdu. He is also Chowkidar and is working as contractor. He has two sons, Ali Akbar and Mohammad Afzal.

Khawaja Ghulam Mohammad Rather, Contractor, Mandi Area

During Raja Moti Singh's time, Karim Joo Rather, from Srinagar Khas, settled at village Jalas of Tehsil Havelli of Poonch.

The detailed explanation of Rather race is recorded in "Tarikh Aqwam Kashmir" This word is disfigured name of Rathore. which is a revered tribe of Rajput race and a decision of Punjab court about it is recorded in Tarikh Aqwam Kashmir. Karim Joo's offspring's are settled in villages Jalas and Chelad Hangri and population is said to be more than 200-250 persons. They progressed very much in trade and Zamindari. Subhan Rather, his son, progressed very much in Trade and Agriculture than his father. He was Numberdar of both Jalas and Cheelad Dhangri.

From Subhan Joo's offspring's, the following persons are remnarkable. Khawaja Mohammad Joo, contractor and Numberdar, Cheela, Dhangadee, Khawaja Sultan Joo contractor, Khawaja Aziz Joo contractor, Khawaja Ghulam Mohammad contractor. Khawaja Ghulam Mohammad has three more brothers (1) Sultan Joo, whose sons Ghulam Hussain and Ghulam Nabi are studying (2) Rehman Joo, who has following sons. Mohammad Jabar, Mohammad Ali and Mohammad Abdullah (3) Ghulam Ahmad is still a minor. Khawaja Ghulam Mohammad's son is Abdul Gani and he is studying. Khawaja Ghulam Mohammad Kistawar is working as Forest contractor at Kagam and Muzaffarabad area. Khawaja Mohammad Joo Numberdar Cheela Dhangiri and Khawaja Aziz Joo is their Uncle. Khawaja Aziz Joo has three sons, Rehman Joo, Ali Joo and Ghulam Nabi. All of them are still studying. Ghulam Nabi is Numberdar of Jelas and he belongs to the same family.

Mir Dynasty of Ratnipora

From Ratnipora area of Kashmir, three brothers Lateef Mir, Karim Mir and Ramzan Mir, first of all settled in village Azmabad of Tehsil Havelli Poonch. From there they went to Cherla Dhangiri. Agriculture and Trade was their profession. Lateef Mir had two sons, Kamal Mir and Juma Mir. The foremost had a son Samad Mir, who was contractor and second Ahmad Mir, is engaged in Zamindari. Juma Mir has four sons. Rustum Mir who is issueless. Habib Mir whose one son is Shafi Mohammad is studying. Fazl Mir alias Faja Mir is a contractor. He has following five sons, Ghulam

Hussain, Ghulam Din, Abdul Gani, Ghulam Nabi and Ghulam Mohammad. Among them Ghulam Hassan and Ghulam Din are contractors. The others are studying. Ghulam Hussain's son is Abdul Kabir and he is also studying. Mir Mohammad is Juma Mir's fourth son. He has three sons, Abdullah Mir, Talib Din and Fakir Mohammad and all three are studying.

Karim Mir had three sons. Rasul Mir has three sons, Samad Mir, Ahmad Mir and Abdullah Mir. Samad Mir has following six sons, Ghulam Hussain, Khadim Hussain, Syed Hussain, Abdul Gani, Mohammad Shafi and Ghulam Nabi. The foremost is contractor. The others are studying. Samad Mir is leading personality of his community. Abdullah Mir's son is Maqbool Mir. He is a contractor and his son Mohammad Din is studying. Ahmad Mir has three sons, Habib Mir, Lal Din and Jalaldin and all of them are studying.

Karim Mir's second son Rehman Mir has four sons, Habib Mir, Gaffar Mir, Rasul Mir and Abdul Aziz Mir. Among Rasul Mir, who is contractor, is Sarpanch and outstanding among his community. His son Abdul Aziz and sons of his brothers are studying.

Ramzan Mir who had migrated from his other brothers Lateef Mir and Karim Mir from Ratnipora, had only one son Juma Mir, who had three sons, Wali Mohammad Mir, Rahim Mir and Lassa Mir. Among them Wali Mohammad has also three sons, Shams-u-deen, Wazir Mohammad and Aziz Din. Rahim Mir has four sons, Mohammad Abdullah, Ahmad Mir, Samad Mir and Jalal Din. Lassa Mir has two sons, Atta Mohammad and Ghulam Mohammad. Among them Shams-u-deen is working as contractor. His son is Sadru-din. Wazir Mohammad's son is Mohammad Din and Aziz-Din's son is Mohammad Shafi and Attah Mohammad's son is Salam Din. This dynasty owns enough land holdings and depend upon agriculture and Trade. As recorded in "Tarikh Aqwam Kashmir" "Tarikh Khawaja Azmi", "Tezkera Akbar" Kashmir "Tarikh Hassan Shah" (Manuscript) and valley of Kashmir, that Mir race has originated from Moughal race and is regarded as the excellent race of Kashmir and the decision with regard to its being

Agriculturists and Moughals is recorded in detail in "Tarikh Aqwam Kashmir".

Peer Shaiban of Village Jaliyan Mandi Area

This dynasty is related with Hazrat Baba Dawood Khaki[RA] author of Wirud-al – Murydeen and various books of CAlipha Azm. Hazrat Makhdoom-al-alm. Sheikh Hamza Kashmiri[R.A]. The ancestors of Hazrat Baba Dawood Khaki were from the progeny of Bayazeed Asmee and Yazeed were from the progeny of Hazrat Aasim bin Hazrat Omar. The events about Hazrat Baba Dawood Khaki's life are recorded in different historical accounts of Kashmir. He was famous as Imam Azm II due to his religious and spiritual knowledge. He was Qureshi in origin and titled as Ganai. He was married among SA.D.dats of Srinagar. He passes away in 2nd Safar 995 Hijra.

It is evident from particulars of Peer Shaiban of village JAliyan who are the off springs that after 4th generation of Hazrat Baba Dawood Khaki, one elderly man, Sheikh Noor-u-deen Khaki came to village JAliyan situated near AzamabA.D. in Mandi Area. He had three sons Ahmad ullah Khaki, Mohammad Momin Khaki and Mohammad Azm. The last one died issueless and Mohammad Momin left for Nambla Uri from here. His offsprings are Alive there and are Mafeedar.

From Peer Ahmad ullah progeny during Raja Moti Singh's period, Peer Mohammad Shah was a revered man. He was a darbari. Due to his contribution the Qureshi's of this area are enjoying certain privileges. The Peer Mureedi silsila of this dynasty is extended from Poonch and Kashmir to Punjab. The remarkable persons of this dynasty are, Peer SaA.D.udeen son of Peer Mohideen. Peer Alla-u-deen, Peer Bahudeen, Peer Aziz-u-din sons of Peer SiRaj-u-deen Khaki, Peer Amir-u-deen and Peer Saif-u-deen sons of Peer Qutub-u-deen, Peer Mohammad Yaseen, Peer Jalal-u-deen, Peer SA.D.ru-deen, Peer Zia-u-deen, Peer Taj-u-deen, Peer Shams-u-deen, Peer BA.D.ru-deen. All these people own agricultural fields and people of this area rever this dynasty.

Unit-III

Some Kashmiri's of Poonch Rural Areas

Lone Dynasty of Dareek Tehsil Sidhanti

During early days of Dogra Govt. Subhan Lone named Zamindar was residing at Dangarpora near Sopore who died in his young age leaving his son Kamal Lone. After his death his widow remarried with a man named Shaban Waien. Shaban Waien came to village Nundraie, Tehsil Baag of Poonch and began to cultivate some piece of land. One relative of Late Subhan Lone named Mohammad Mir was residing in village Dareek of Tehsil Sidhanti. When he came to know that Subhan Lone's widow remarried with Shaban Waien and has few children also and Subhan Lone's son, Kamal Lone is also with Shaban Waien, he went to Nundraie and brought Kamal Lone alongwith. He was deprived of male issue. He had only few daughters. He married one of his daughters with Kamal Lone and A.D.opted him as son in law at home. He married his other daughter with Sharif Magray and distributed his whole property equally between two son –in- laws.

Kamal Lone had three sons, one Naik Jamal-u-din, second Rehman Lone and third Shaban Lone. The first two brothers reached upto Basra and Iraq and Arab during World War. Jamal-din was a employee in TopeKhanna and Rehman in Safar Myna Platoon. Rehman was killed in war and Jamal-din who was Naik returned home and passed away after some time. He has two sons, Youqub Khan aged 32 years and Ibraheem Khan, aged 25 years. Youqub Khan has no male issue, but has only one miNoor daughter. Ibraheem has two sons Amir Hassan and Amir Hussain, and all of them live in village Verak from Kamal Lone's progeny. There are only three families and twenty persons and there are thirty personsin Tehsil Baag.

In village Nundrai, the following persons are most remarkable: Habib Joo, Akbar Joo, Rasool Joo, Qasim Joo son of

SamA.D. Joo, son of Gafar Joo. Gafar Joo's father is Satar Joo. And Satar Joo was son of A.D.al Joo. The dynasty has come from Dangarpora to Nundrai. These people are all agriculturists. Lone is Rajput and militant race, as is recorded in census. Report of 1891 A.D, Govt. of India, Page 148, that Parray and Lone are courageous Rajput Muslim races of Kashmir. The political authority achieved by Lone Tribe in Kashmir history is recorded in detail in Tarikh Aqwam Kashmir, Page 280 to 316.

Waien Tribe of Nundrai Tehsil Baag

The description of Lone tribe of Dareek Tehsil Sidhanti has been mentioned under Shaban waien. He migrated from Dangarpora and settled in Nundrai. He had married with one widow of Dangarpora who was Kamal Lone's mother. Two sons were born from this wife. The elder Rehman Joo and youngest Ahmad Joo. Rehman Joo as young man again went to Dangarpora and settled there. Ahmad Joo resided in Nundrai. He had three sons and three daughters. His one daughter was married to Kamal Lone's son, Jamal-u-din Lone, who is mother of Youqub and Ibraheem. Ahmad Joo's sons are: Mohammad Joo Mufti, Khawja Karim Baksh and QA.D.ir Joo. Their profession is Zamindari and all are settled in Nundrai. The Lone and Waien tribe of Sidhanti and Tehsil Baag have less interest in Education.

Mir Alias Waien Dynasty, Damni area

Long time ago, a famous and respected dynasty of Mir was residing in Mohalla SangRampora of Sopore. It is said that some elderly man of this dynasty purchased a shop from Waien shopkeeper, on debt and that shop was named by debtor. Therefore by transferring that shop was famous as waien's shop, even the progeny of this elderly man instead of Mir son's caste, was common by waien's name.

In this branch Khawja Usman was a famous man. Among his sons Khawja Abdul Gaffar came to Tehsil Baag of Poonch. There is

his fourth generation. Khawja Abdul Satar son of Khawja Mukeem came to Damni area. Khawja Abdul Satar has two sons, Khawja Azm and Khawja Jamal. Since there fields were in villages Damlee, Samanj and Ramikote of Tehsil Baag and Abdul Satar was called Kazdar during his time. Therefore he along with his sons was going there and at last passed away there. Later on his two sons one after another passed away. Therefore, the graves of these three people are in village Dalee.

Khawja Azm had five sons, Khwaja Ahmada, Khawja Umra, Khawja Lala, Khawja Fazl and Khawja Shakur-din. Among them Khawja Ahmada's offsprings are Mohammad Roshan, MaKhan and Kala Joo who are Ahmada's grandsons and are Alive. Khawja Umra was father of five sons, among which three are(issueless), Wali Mohammad and Munawar have passed away, and Abdul Hussain and QA.D.ir Baksh are Alive, and both of them are leading personAlities of their community. The sons of these brothers are: sons of Wali Mohammad, Muhund and Mohammad Hussain, sons of Munawar, Gul Hussain, Hassan Din, Rakman, sons of Qadir Baksh, Mohammad Afzal and Munshi Abdul Hassain, Khawja Umra has a son born in Baisakh, 1993 Bikrmi.

Among Lala's sons Fakir Mohammad and Juma with his brothers are Alive. Fazl has two sons, Qasim Ali and Mohammad Qasim Ali has also two sons, Shahdu and Sakhee Mohammad, who is miNoor. From Shakr Din's progeny are Shard Din, Panoo, Khawja Pulla and Akbar are leading men of this community.

Khawja Umra lived during Raja Moti Singh's period. He was a timber contractor and was rich and influential. It is said that he had several employees. His sons own about 300 kanals of land, among which Qadir Baksh of village Tarad is owner of 100 kanals of land separately. Some relatives of this dynasty are employees in English army, among which Qadir Baksh of village Tarad is owner of 100 kanals of land separately. Qadir Baksh's son in law, Juma Khan is Hawaldar in Peshawar's 82 Platoon and Wali Mohammad's son in law, Fakir Mohammad Bhat is Hawaldar pensioner. Fakir Mohammad's Brother Mohammad Khan is an employee in Tope

Khanna who is to be promoted as Jamadar in near future. Ali Mohammad son of Fateh's one friend Mohammad son of Khuda Baksh is employee in Platoon 20 Punjabi. He is now a pensioner and Samda son of Fateh's one friend Wali Mohammad son of Deen Mohammad Mir is employee in Platoon 9 Jat.

Khawja Azm's brother Khawja jamal had two sons, Fakir and Fateh. Fateh was servant in Ist BattAlion and was training English soilder sons in shooting on Muree Mountain. After twenty five years retired from services with reward of 500 rupees. From Fakir's progeny is Ali Mohammad, Samad and Sultan Mohammad, who are leading figures. When their dynasty arrived in this area, the agricultural fields were barren. They made the barren lands fit for cultivation by their hardwork. This whole community are farmers. A few of them are employees outside Poonch. Alas! Education is equal to zero. However, the young children are now going to school.

The peer of this dynasty is hailing from Sopore, whose name is Peer Ghulam Mohammad son of Peer Abdul Gani Baba. A piece of paper dated 23rd Rabi-ul- Sani 1299 Hijra is recorded with words, "Maqbool Shah Khankah Faiz Panah" besides, signature of several people, and is recorded.

"Azm Joo son Walad Khawja Abdul Satar Khalf Khawja Mukeem Az Agneyaie Kasba Sopore Matuwatan Mohalla SangRampora Shaib Saravat"------ their words speak about economic status of forefathers of this dynasty. The marriages of this dynasty are held within their own community.

Baba Qureshi

About word Baba there is detailed description about it in "Tarikh Aqwam Kashmir", page 347-349. In short Baba was not name of some particular tribe in Kashmir but was a common name. Those who were gifted with good character and moral values were called Babas. In Kashmir the word Baba is attached with most of Sheikhs and Sadaats, which speaks about their superiority of values. In this tribe of people who are called Baba includes almost races of Muslims, i.e. Bhat, Ganai, Syed, Qureshi and Afghan etc. Hazrat

Makhdoom Shiekh Ali Hajuweri Alias Dalta Ganj Baksh Lahori, writes about word Baba. "Baba Sheikh Kalan ra Goyand". Sheikh Kalan means an aged elderly man and Sheikh-al- Sheyad. In short, it is a revered word.

In Kashmir the races called Babas had their origin from Moughal Quereshi, Afghan and Shiekh. In the same way about 150 years ago, a Qureshi dynasty was called Baba due to their good habits and noble deeds. From the same dynasty, Naba Baba son of let Baba's two sons Mohammad Baba Qureshi and Sid Baba Qureshi came to village Dareek of Pareel area Poonch. Due to their religions knowledge, and integrity their devotees in Kashmir were in large numbers. Besides, teaching, learning was their ancestral profession. But with their entry in Poonch they were engaged in farming and by clearing the forests made room from cropping areas. Mohammad Baba had two sons, Ahmad Baba and Fazl Din. They were also engaged in agriculture assisting, their father and uncle, and on this basis, they were recognized as cultivators as per land settlement of 1962 Bikrimi. Ahmad Baba died in 1915 A.D. and leaving his four sons, Late Munshi Ghulam Nabi died in 1917 A.D., issueless, Munshi Amir-u- deen, Samad Baba and late Abdul Aziz(issueless). Munshi Amir-u-deen Qureshi after receiving some education was working as contractor in British officers Mess and is an expert in this field. He has two sons, the first son Naseer-u-deen(Birth 1922 A.D.) who is studying and second Bashir-u-deen(Birth 1934 A.D.). Samad Baba who is Ahmad Baba's third son is a farmer. He has only one son named Makhtoob Nabi(Birth 1934 A.D.). Ahmad Baba's brother Fazl Din has three sons. 1:- Late Maqbool Baba issueless, 2:- Makhtoob Nabi who is born lunatic aged 26 years 3:- Mohammad Amir Baba who is Govt. Employee and is working with British officers in English area. Fazl Din after his studies is not engaged in farming. He is going to Salamabad Uri for teaching Islamic education to students and died there in 1911 A.D. Mohammad Baba's brother Sid Baba branch has only one son, Mohammad Baba who is Alive, has two sons and this branch is engaged in farming. The people of this community besides farming

are engaged in Peeri Muradee and Islamic teaching - learning. They are related with Bhat, Waien and Dar races of Kashmir. They are only five families of this community in village Dareek Parl area in which population is not more than 20-22 persons.

Dar Race, Phulyal, Brahmpora Sidhanti

A village Brahmpora and Phalyan is situated Adjacent to Palandri, Tehsil Sidhantee. During prince Sher Singh son of MahaRaja Ranjit Singh who was GoverNoor of Kashmir there was a severe famine. During days of famine one man of Salambad's Samad Dar stayed at famous pilgrimage site of "Aala Peer Sahib" at Poonch.After few days, he settled at Phalgam. From his Progany there are now forty families, among them some are farmers while others besides, farming are working as Masons and are visiting Lahore and other places. Education is wanting in this race. In this community, Chowdry Karim Illahi son of Farmana Dar and Mistri.feroz-u-deen son of Kalm Dar are outstanding persons. Their relations are with other races of Kashmir, i,e; Rather, Bhat, Malikr, Mir, Waine and sheikh etc.

Dar Tribe of villages Kala Mola and Choor Adjacent to Arja

During Nizamat Kashmir of Prince Sher Singh son of MahaRaja Ranjit Singh, one Zamindar of Soibng Tehsil Budgam, migrated to Poonch . He had two sons, Lassa Dar and Subhan Dar. They passed away during Raja Moti Singh's time. Subhan Dar's progeny is settled in village Mola of Tehsil Havelli. The name of his sons are, Habib Dar and Kasim Dar and their progeny is Alive. Lassa Dar has three sons Darvaish Dar and Samad Dar. Darvaish Dar has son Ali Dar while Samad Dar has his son named Abdullah Dar and they are settled at Kala Mola. The name of third son of Lassa Dar is Rehman Dar. He has two sons Salam Dar whose son Sher Ahmad Dar is a seasoned man. The second son is Abdullah Dar

who is leading man of his community. His one more son is Mohammad Ayoub. The relation of this race besides their own community are with other local respected races. This community is involved in agriculture and in settlement papers. They are recorded by the name of Dar.

Unit-IV

Hindus and Sikhs of Poonch

Dynasty of Galeria Rajputs

The real centre of Galeria Rajputs is Golair area of district Kangda. These first class Dogra Rajputs are Chender Bansi and are the progeny of most ancient and strong empire of Kangda's Tikka Raja Hari Chend, founder Haripore Galeer and for this reason they are called Galeria. During Mahabarta's period, the reign of Govt. was in the hands of Raja Sosarm Chend. The famous brave race of Kangda is from progeny of Katoch Raja Hari Chend's younger brother KaRam Chend. In this case, Galeria and Katoch is one community. Due to dynastic magnificence and historical fame among all Rajputs of Kangda, Galeria race is regarded as most outstanding.

The Galeria dynasty of Poonch, has it origin in a town named Narota Soryan of Golair area, where this dynasty is still settled. The post of the Wazir was hereditary right of this dynasty and after death of the Wazir, his son was appointed as wazir. Due to this reason the dynasty is famous by the name of Wazir dynasty.

During MahaRaja Ranjit Singh's time, Raja Bhoop Singh was the de facto ruler of Golair state. In 1877 Bikrimi(1820 A.D.) MahaRaja invited him to Lahore and controlled his state. Under such State of panic this Raja passed away, and with his death, the sovereignty of Golair State came to an end forever and with control of the state the system of Wazirats of this dynasty also ended. MahaRaja Gulab Singh the ruler of J&K, who himself was Rajput was patronising brave Rajputs. After the death of last wazir, among his two intelligent sons, Mian Amrita Singh Naib Kardar (wazir wazarat) of district Kathwa, and after few years Mian Soba Singh was Adjusted in darbar in view of his dynastic position &status.

In 1907 Bikrimi, on the desire of MahaRaja Gulab Singh, the marriage of these two brother's sister was held with Raja Moti

Singh, ruler of Poonch and in 1911 Bikrimifor managing state officers brought these two brothers along with him from Jammu darbar, to Poonch. Therefore, since that period this dynasty is settled in Poonch. Mian Moti Singh appointed Mian Amrita Singh and Mian Soba Singh as Tehsildars, and their brother Mian Rattan Singh a beautiful young man was appointed as A. D. C. Mian Rattan Singh was very dear to Raja Shaib. But- alas! the death in his young age ended his life.

These intelligent brothers assisted Govt. in annexation of an unconstitutional area as a state besides demarcation of boundaries, classification of paraganas, fixation of taxes and reAlisation of revenue etc. The buildings of old Tehsilsof Thekyala, Mendhr, Sarhiran, Sadr Poonch and Baag constructed by them still exist. Afterwards Mian Amrita Singh's competent sons Mian Ram Singh and Mian Chanak Singh for long period of time, 1955-1962 Bikrimi, were holding the posts of Tehsildar. Thakur Sohan Singh Tehsildar Havelli is son of Mian Ram Singh. Mian Soba Singh's elder son Mian Sundar Singh served military for 42 years and retired in 1982 Bikrimi. His younger brother Thakur Gulab Singh appointed as Jamadar military is now Inspector band at last was promoted as Dy. Superintendent and after 27 years of service retired in 1989 Bikrimi. Mian Rattan Singh A.D.C. has two sons the elder Mian Bajr Singh who is Sobedar in Military Service and after 40 years of service retired in 1981 Bikrimi. The younger one is Thakur Nehal Singh. He was working as Reader, Inspector General Police, J&K. for iong period of time and retired in 1990 Bikrimi.

Thakur Gulab Singh's elder son Thakur Chatar Singh is Manager of Raja Shaib's personal property situated at Rawalpindi since many years. During his eleven years service as Manager, Thakur Chatar Singh extended Raja's Poonch Property. Raja Dyan Singh's Bunglow situated Adjacent to Amritsar Darbar Shaib, which was out of possession was regained by Raja Shaib through his efforts. Thakur Chatar Singh is a scholar and patronizes scholars. He ia interested in the knowledge of History. He has documented brief history of Poonch, which is still unpublished. It is a fact that record

of Galeria dynasty for quarter of century is splendid to recognize services of such respected and loyal dynasties by Govt of Poonch is too less.

Dynasty of Jamwal Rajputs

Thakur Neetar Singh's grandfather Thakur Dyan Singh was appointed as Thanadar at Thana Barl(Poonch).by MahaRaja Gulab Singh. After his death his son Thakur Khazan Singh was Thanadar in this Thana for 40 years. Raja Moti Singh and Raja Baldar Singh both rulers always patronized them, even Raja Moti Singh awarded them Jagir in the same village, which was restored generation after generation by settlement of records. Thakur Khazan Singh had six sons, Thakur Vesa Singh, Thakur Raveal Singh, Thakur Basama Singh, Thakur Koor Singh, Thakur Mehant Singh and Thakur Neetar Singh. Thakur Veesa Singh was Sobedar in Poonch Platoon. His son, Veryam Singh is petition writer in Tehsil.Mendhr.Thakur Ravail Singh was posted as Deputy Inspector Police in Poonch. Thakur Basana has two sons. 1 Thakur Prem Singh who is clerk in office of Military Secretary Govt. of Jammu & Kashmir and second son is engaged in domestic affairs. Thakur Basana Singh was treasurer in Poonch. Now since five six years he is on pension. Thakur Koor Singh is holding the title of Sardari. He is also a Darbari. He has six sons. The elder son Thakur Vakil Singh B.A. is Lieutenant Military in Jammu. The other son younger than him, Thakur Nain Singh is also employed in Military Services. The third son, Thakur Naseeb Singh is read.ing in F.A. class. He has two more sons who study in lower classes. Thakur Khazan Singh's fifth son, Thakur Mahant Singh is engaged in Zamindari. The sixth son, Thakur Neetar Singh is employee in forest department for 25 years. He is at present Range Officer Mendhr. He has two sons, Thakur Punjab Singh, who after passing military training is Major in Poonch Military. The second son, Thakur Baaj Singh is reading in third middle on the basis of loyal services by this dynasty. The present ruler of Poonch, Raja Jagat Dev Singh awarded them land at Shikargah. His dynasty is Jamwal Rajputs. The ruling dynasty of J&K and Poonch are also Jamwals.

Dynasties of Kashmiri Pandits

Dynasty of Pandit Janki Nath Zutshi

In 1909 Bikrimi, when Raja Moti Singh, ruler of Poonch visited Poonch from Govt. of J&K, appointed Pandit Janadhan Zutshi who belonged to respected family of Srinagar as Advisor to Darbar Poonch. The progeny of his brothers and other relatives are still residing in Mohalla Habba Kadal of Srinagar and his property including buildings is in possession of his sons. The basic nomenclature of Zutshi and mention of outstanding men (residing at Punjab, UP and Kashmir) has been made in "Tarikh Aqwam Kashmir" in detail. Pandit Janadhan Zutshi, Advisor Darbar, had three sons. 1) Pandit Lachman Joo Zutshi, who was a pious man of his time. 2) Pandit Kishen Joo Zutshi, who had been Chief Forest Officer and a Governer and 3) Pandit Madan Lal Zutshi, who was Mir Munshi and Wazir Khas of Raja Moti Singh and his son.

These three brothers besides been lucky had sons as well. Pandit Lachman Joo's son was Pandit Ganesh Dass. He was special Advisor to Raja Baldev Singh. He has following three sons, Pandit Amir Chend, (issueless), Range Officer Forests, Pandit Saroop Chend, who is clerk in Deptt. of Accounts. He has two sons, 1) Pandit Onkar Nath Clerk Wazarat Office. 2) Pandit Dwarka Nath, who is studying. Pandit Ganesh Dass's third son is Pandit Kashi Nath. He is Head Clerk in Deptt. Of Forests. His son Lassa Nath is studying.

Pandit Kishen Joo Zutshi had two sons, 1) Pandit Aftab Joo, who was officer in Defence Services. His son Pandit Janki Nath Zutshi is Asst. Accounts Officer in Poonch. 2) Pandit Mukand Ram Zutshi, was General Custodian. His son Pandit Hari Chend was Peshkar of Wazir Poonch. Pandit MAadhu Lal Zutshi, Mir Munshi had two sons, Pandit Shamboo Nath had passed away during his childhood. The first son, Pandit Bishen Joo, was Private Secretary of Late Raja Baldev Singh. He has two sons, 1) Pandit Shyam Lal, who is clerk in Deptt. of Customs. 2) Pandit Gopi Nath, who is First Permit Expert in Police.

The ancestors of this dynasty have been serving the Govt. Of Poonch with sincerity and faithfully, especially during Boundary dispute, which was hanging between Darbar Kashmir and Poonch for several years. His elders have always achieved goodwill from the Govt. of Poonch. The undersigned witnessed rise of Pandit Ganesh Dass and Pandit Madhu Lal during their last days. What a time it was? Today it is just like a dream.

In Poonch, Zutshi dynasty has been receiving Jagirs from the Govt., which are owned by their off springs at present. They possess enough land holdings, but commonly the members of this dynasty are mostly Govt. employees. Their relatives are still in Kashmir. One particular thing about this dynasty is that, this dynasty has not lost their mother tongue(Kashmiri) like other Kashmiri dynasties. It is true.

"You are not such a thing to forget. Why to forget?"

Dynasty of Pandit Prakesh Ram Sopori

During early period of Raja Moti Singh ruler of Poonch, Pandit Sukh Ram, son of Dya Ram, came to Poonch from his homeland Sopore. Being inhabitant of Sopore, he was called Sopori. During Raja Moti Singh's time, he was holding very good posts. In Poonch, there was tradition of Single storey houses. First of all, Sukh Ram constructed two storied house, which still exists. Sukh Ram had only one son, named Prakesh Ram. The Jagir and land which Raja Moti Singh had awardedto Sukh Ram in lieu of his services, was confiscated by Raja Shaib due to some differences during Prakesh Ram's time, but it is said that differences were so much that his property was also confiscated.

Prakesh Ram had four sons. The first Thakur Dass was Tehsildar. His son Ganesh Das was Naib-Tehsildar during his time. Pandit Dya Kishen Sopori who was Mahaldar in Customs Poonch is Pandit Ganesh Dass's son.The second son is Pandit Ram Joo, who was Mohrer Judicial and died issueless. The third son was Pandit Gopi Chend. He went to Peshawar where his sister was settled. His two sons Pandit Jeevan Lal and Mohan Lal are in Peshawar at

present. The fourth son Raja Kak also died issueless. The surviving man of this dynasty in Poonch at present is Pandit Dya Kishen Sopori, who is Mahaldar Customs.

Dynasty of Pandit SuRaj Ram MiSri

This dynasty of Kashmir came to Poonch during earlier period of Raja Moti Singh. Raja Moti Singh who was the first Dogra rular of Poonch has been GoverNoor of Kashmir during MahaRaja Gulab Singh's era and is acquainted with many Kashmiri dynasties personally. Therefore, he bought Pandit Gosha Raman an outstanding writer along with him. The word MiSri attached with this dynasty needs explanation. In "Tarikh Kashmir", it is recorded that some trader of Egypt had visited Kashmir. The Assistant he appointed for his accounts became famous as MiSri for his association with the Egyptian trader. One more basis of nomenclature is that one of the Pandits had been to Egypt. When he returned back, he was called MiSri and his breed became famous by the same

But it is strange that there are some families of Muslim MiSris in Kashmir and among them Molvi Mohammad Ali MiSri and his nephew Shiekh Ghulam Nabi MiSri's mention is made in Tarikh Kabir Kashmir Page 271, in few lines and it is also recorded that:

"Shiekh Ghulam Nabi MiSri mudat al-umar der Khana Hazrat Khawja Shah Niyaz Naqashbandi Guzranaid choon dunya ra pedar du namood der mohalla mirjan pora aasood".

Shah Niyaz Naqashbandi was Alive during Pathan and Sikh period. Sir William Moorcraft in his travalogne has made his mention in several places. He died in 1245 Hijra. It is evident that during that time in Kashmir Egyptian word had already become famous as sub-caste or nickname. Pandit Gwasha Ram's son Pandit SuRaj Ram MiSrihas been Tehsildar of Sidhanti and Baag Tehsilsduring Raja Moti Singh's period and Mian Niza-u-deen Wazir. Wazarati era. During this period the villages were distributed through contracts, therefore in some villages, Pandit SuRaj Ram

MiSri and Mian Nizam-u- deen were contractors on partnership basis. In the mean time, SuRaj Ram passed away. As per statement of members of this dynasty, that whatever profits were Mian Nizam-u-din received them all and the amount of contract was reAlised from the sons of SuRaj Ram by the Govt. Pandit SuRaj Ram had received Jagir of five hundred rupees till his life which was awarded for life in favour of his competent and famous son Pandit Janardan by Raja Baldev Singh for his commendable and loyal services.

Pandit SuRaj Ram had three sons, Pandit Janardan, Pandit Hari Chend and Pandit Shiv Nath. Among them Pandit Janardan due to his personal and family services was Jagirdar also and Sub-Judge of High Court. He was at home in Persian besides, Arabic language and was experienced in the field of medicine. When there was legal suit for revenue tax against Late Mian Nizam-u- deen, Prime Minster, he resigned as Judge and worked as Physcian. During correspondence by the Govt. of Poonch, he was addressed by the following titles:

"Zabdata-al—Hukma farast nishan giramee munzelat Pandit Janardan Shaib Shahi Hakeem Jagirdar Azm Poonch". He has three sons, Pandit Manka Maysher Nath who is an employee in Accounts office. Dr Pandit Shamboo Nath and Pandit paray Lal, who runs Anand Medical Hall in Poonch. Pandit Janardan after his illness for one day died in Magar 1971 Bikrimi. The second brother of Janardan Pandit HariChend was Tehsildar of Poonch khas. When Pandit Janardan died as Judge due to legal battle in the court of law, he also left his services and went to Jammu, where he achieved Zenith in Judicial department and MahaRaja Pratab Singh gifted him twenty acres of land, free of cost at Mohalla Rehari Jammu, where State Girls High School is housed in his magnificent mansion. He died at Jammu in 1968 Bikrimi. After his death, his son Pandit Shyam Lal had to face much sufferings due to one family dispute from 1968-1988 Bikrimi and at last his son Pandit Rattan Lal claimed for declaration of title in the court getting all previous decrees rejected null and void. Pandit Janardan's third Pandit Shiv Nath's son is Pandit Niranjan Nath. He was custodian of S.A.D.r

Treasury Poonch. His two sons in Poonch are Alive. One is Pandit Pushkar Nath and second is Arjan Nath, who is miNoor. Both brothers are being looked after by Pandit Minka Maysher Nath.

Brahman Sudan Dynasty

In Poonch, the origin of Brahman Sudan dynasty is said to be about 900 years old. The original homeland of this dynasty was Katas and Gadh Mukhyala. Katas is a holy pilgrimage site of Hindus. On this pilgrimage seat was an elderly man, Bawa Mona by name. His son Lehr Muni, first of all came to Poonch. At present all Sudans of Poonch Tehsilsi.e. Sidhanti, Havelli, Baag and Mendhr are the progeny of this great grandfather Lehr Muni. Sudan was name of their elder, on whose name his sons became famous as Sudans. Sudan Brahmins are still residing in Punjab districts of Jehlum, Sialkote and Rawalpindi etc.

By study of Poonch's ancient history before 900 years from today, the great grandfathers of Sudan Brahmins came to Poonch. At that time the Kashmir was ruled by Raja SangRam. Raja's period was from 1017 to 1042 A.D., which is about 900 years. During that period, the name of Poonch was Parnotish and the name of Mandi area was Lohar or Nohareen, which was capital of Rajgan Loharkote(Poonch). One respected family of Sudan Brahmins is settled at Palandri. One elder of this dynasty, Sardar Gulab Chend and his brother Mehta Wazir are still Alive. Sardar Gulab Chend is also Numberdar and after 31 years of army service, he retired as Jamadar. He first of all participated in Hazara War (1891 A.D.), (Tareha War 1897,1898 A.D.), Tochee valee,(1914,1915 A.D.) and during World War in Iraq, Arab and Syria Wars(1916-1918 A.D.). He medals for his commendable services in war, besides was awarded prize by Govt. of Britain for two generations.

Sardar Gulab Chend has four sons, Pandit Roop Lal is Govt. employee in Poonch, since 12 years. In 1982 Bikrimi, he received training in settlement in Kashmir along with Rajakumar Padam Dev Singh, after which he was approved as candidate for the post of Naib-Tehsildar. Now, he is Head clerk in the office of Raja Shaib,

Poonch.Pandit HemRaj has received education upto F.A. and is employee in the private office of Raja Shaib Poonch. Pandit Lekhi Ram is engaged in domestic affairs. The youngest Pandit Hari Chend is studying in Sri Paratab College Srinagar. Mehta Wazir's elder son Pandit Nobat Ram is serving in Deptt.Of Education, Poonch. Sudan Brahmins are agriculturists. Among them, some are Numbardars, Jagirdars and Mafidars. Their educational status is good. They marry with Sudan and other Brahmans. A good number of this race is serving in Army. Jamadar Naik Chendar retired Colonel Ganda Mal retired and Jamadar Karim Chend besides Mehta Nain Chend Jagirdar Barmung Sidhanti Mehta Danpat Ray TarA.D.khal BAbu Beli Ram, BAbu Damodar Dass Sukhyal Dera and other persons are outstanding among this race.

Dynasty of Sasan Bhan tanee

It is evident that geneologicl order of this dynasty is that one of its saints SoRaj Ram said, goodbye to Ajodiya and took asylum in far of areas of Kashmir, where his off springs resided in Mohalla Rainawari of Srinagar for four generations. Neka Ram was from his fifth generation, who shifted from Rainawari and settled in village Narl, Tehsil Kohata District Rawalpindi. Neka Ram's one son was Bhog Dev. The word Mehta in origin is a revered title. In this dynasty the nomenclature started with his name. Bhog Dev came from Nirl to Kohistan Poonch and settled a village Bhog Than on his name, which disfigured as Bhan Than and now is famous as Bhan Tanee since long, and till date is under the control of his sons. In Mehta Bhog Dev's 4th generation, Mehta Chend has been a saint, to whom the people of this dynasty refer as man of miracles.

Mehta Chend's one brother was Mathra. His sons prospered very much. In Mathra's 3rd generation, where four brothers among which Mehta Ram and Kaiser Ram had children. Mehta Ram had two sons, Dilbagh Rai and Garebo. Both these brothers in association with Kaiser Ram's grand son Mehta Mast Ram assisted MahaRaja Gulab Singh during agitation days of Shams Khan and

Rajoli Khan, and were sending supplies in Fort Palangi on which siege was laid for Dogra army.

The people who assited Dogra dynasty for controlling Poonch and Shams Khan Maldeyol has been successful in his plans, among them the services of Sasan dynasty are no less than any other race.

The true copies of two dispatches by Jewan Karim Chend, Kardar, Poonch of that time, addressed to Mehta Mast Ram, has been seen by the undersigned. One dispatch dated 23rd Asog 1896 Bikrimi, written from Kotlee records that as possible as you can come to this side and don't delayeverything will be made to understand verbally. This dispatch is in Persian and begins with the words:

"Eezat Aasar Mast Ram Bhan Tanee Wala masoor bashand".

In second dispatch, dated: 18th Magh 1908 Bikrimi, it is recorded.

"Mehta Mast Ram bidanand baed Ram Ram aankey taslee darand hosla bisyar darand. Aaen waqt waqt ast. Bakshi Sohan Lal make afwaj nuz wa Shuma ravana Kardah shud. Tadaruk Kotah andeyshan Khawamud Sakteh".

From Dilbagh Rai's progeny Lakshmi Chend is patwari in Deptt. Of Revenue and his brother Prab dayal is employee in Deptt. Of Police, and is posted as Mohrer Chokee. Their father Mehta Hiranand is a rich and influential zamindar. The youngest brother of Mehta Hiranand, BAbu Kirpa Ram is Sargeant Class Ist in police department of Poonch. Dilbagh Roy had three sons, Bahadur Singh, Dhyan Singh and Mota Singh. Bahadur Singh and Mota Singh has children. Mehta Hiranand is Dhan Singh's grandson and son of Kalu Ram. Garibo had two sons, Budh Singh and Dessa Singh. Both have children the high saint successor named Medant Mangal Singh is son of Dessa Singh.

Mehta Ram's brother Mehta Kaiser Ram's sons created name and fame. Mehta Mast Ram was son of Mehta Moj Singh and Kaiser Ram's grandson. Mehta Moj Singh had four sons, Mahan Singh whose grandson Hari Singh is Numberdar and Jagirdar. The

second Mast Ram who had two sons, Mohr Singh and Gormakh Singh. Mohr Singh has six sons, among which the eldest is Mehta Roop Singh, who is Kursi Nisheen also. He is Numberdar and Jagirdar also. The help and assistance he provided to Govt. of Poonch in 1988 Bikrimi the Wazir Shaib Poonch in his letter dated 30th July 1932 A.D. and presented Raja Shaib Poonch Raja Jagat Dev Singh in his dispatch of 25th nov. 1932 A.D., recognized his services.

Mehta Gormakh Singh has four sons, Thakur Dass, Sundar Dass, Late retired Munshi Hari Singh Reader Tehsil Baag, and Tara Singh. Among them Thakur Dass embraced Islam and now named Khan Bhadur Shiekh Mohammad Abdullah and the same Khan Bhadur Shiekh Mohammad Abdullah B.A. LL.B.Advocate High Court is member of UP Council in United Province. His particulars are recorded separately. Mehta Mast Ram's brother Ratna had only one son. Among his three sons, Mehta Gopi Singh is Jagirdar. Mehta Mast Ram's youngest i.e. fourth brother Sher Singh has two sons among which Moti Singh's son Mehta Sarjan Singh is Namardar. The offspring's of Mehta Bhoj Dev are spread throughout Poonch.

Brahman Bugyal

The ancient homeland of Poonch Brahman tribe is said to be Ajodiya. The original caste of this tribe is Brahman Bugyal and sub-caste is Chendan. The name of the ancestor of this tribe was Bagah Roy or Bagah Mal. His progeny is famous as Bagyal on his name. In Bagh Mal's fifth generation a man named Jasomal, first of all came to Punjab, who after spending some time in plain area went to Rajouri and died here. He had three sons, Jungee Ram, Sorat Ram and Kaka Ram. All the three settled a village by cutting forests of Ramgadh area named Patranawala, which gradually changed from Patranawala and became famous as Patrada. In this village Thakur Dawara, constructed by them still exists. They created enough of land for cultivation. At that time, there was no source of economy except agriculture.

Among Jangi Ram's four son's Chedat Ram's sons and Sorat Ram's only son Ajee Ram and Kaka Ram's grandson Arjan Dass during land settlement, acquired ownership of village Patrada and finished ownership tax and revenue tax, which till date is received by his sons. He donated some land to Dharm Arth as endowment. From Chadat Ram's progeny his grandson Mehta Kashi Ram, Mehta Hari Ram, Mehta Sayeen Dass village Patrada's Wanddar and grandson Mehta Sanat Ram Numberdar is still Alive. Ajee Ram has only one son, named Krishen Chender. He along with his three sons Kashi Ram, Dadya mal and Aalm Chend shifted from Patrada to village Samhote, Tehsil Mendhr of Poonch area. It dates back to about 1900 Bikrimi years before.

Among them Kashi Ram died issueless. Oadyal throughout his life was performing yatra and at last he died in Phagun 1988 Bikrimi in village Patrada. Aalm Chend Jee is memorial of his father and was engaged in farming. It was the period that teaching, learning process was on in Poonch. But there was no arrangement of education in rural areas. Aalm Chend Jee was an experienced man. He living in village arranged for education of his lonely son Tola Ram, through private tutors, who after completing his education is now working as teacher since 23 years in Poonch Schools. Aalm Chend Ji passed away in Phagun 1965 Bikrimi at Sumhote.

Bugyal Brahman's population is confined to PatrAada(Rajouri) area of Thakyala and Tehsil Havelli. There number is said to be more than 250 persons. Their profession is farming and Govt. services. They marry with Khajouria Sasan and Sodan Brahmans. Sometime before their relations with Menal Brahmans were in progress.

Sarsoot Brahman dynasty Batala Chek Katrowa

The ancestors of this dynasty were inhabiting KAbul centuries ago. From there one of their elders shifted to Adgoining frontier districts of Jhelum and Rawalpindi and settled in village Malwat(Jhelum), where some people of this dynasty are still Alive.

During Raja Abdul Razak ruler of Poonch's era, the first man of this dynasty Mehta Dasti Ram who was Sarsoot Brahmin by caste migrated from Punjab and settled at village Chek Kutrowa Batala, Tehsil Havelli of Poonch area, and here his lonely son Mehta Datah Ram was born

Mehta Datah Ram had three sons, Mehta Shiv Ram, Mehta Maydow Ram and Mehta Tara Chend. The first two went to Lahore and were employed in Sikh Army. Mehta Tara Chend stayed at Batala to serve his father and managed domestic affairs. Mehta Maydow Ram was at Lahore during his service career. He had three sons, Mehta Shiv Dayal, Mehta Shahzada Ram and Mehta Tahl Dass among which the foremost due to the contracts of his father was employed at Lahore. It was the period when area of Poonch had been awarded to Raja Dhar Singh. Mehta Shahzada who owned enough land holdings and who due to his luck was very famous died in 1939 Bikrimi at the age of 50 years. He like his father had three sons whose names are as: Mehta Gopi Chend, Mehta Ram Shaie and Mehta Baylee Ram. Mehta Gopi Chend among them was old and wise. After death of his father, he was responsible for guidance and care of his brothers. He started business and earned good fortune. He purchased land, shops, and buildings worth thousands of rupees.

Due to his competence and influence, he was appointed as Assessor by Judicial Court. During European War (1914-1919 A.D.), he helped in recruitment of recruits besides paying several thousand rupees as Credit and donating for war through Govt. of Poonch.

Raja Baldev Singh K.C.I.E, trusted him so much that when during his time, there was embezzlement of ten to twelve thousand rupees in treasury, the Govt. desired to appoint him as Treasurer. But he declined the offer with thanks due to his personal engagements and with the reason that his sons were still miNoors and were reA.D.ing in School. Mehta Gopi Chend has three sons Mehta Jai Ram Dass, Mehta Raja Ram. Both of them after the completion of their education are engaged in domestic affairs and trade. Mehta Jai Ram Dass is president of Hindu Sabha and Vice

president of Brahman Sabha. He has two sons. The elder son is reA.D.ing in Middle. The middle son of Gopi Chend is Mehta Doulat Ram, whose name as per his education and post is:

"Mehta Doulat Ram Sharma B.A; BSc.(Edu), C.E. Executive Engineer, Poonch".Since from his childhood, his stars were in his favour, therefore Mehta Gopi Chend arranged for his higher education. He was standing top in every class of High School and he was the first student of Poonch, who received the prize for his character and behaviour. In 1923 A.D., he quAlified F.A. examination in First Division and B.A. in 1925 A.D..

When nine lakh rupees were spend on construction of Lachman Tapn Motor road, and still road could not be completed, Raja Sukh Dev Singh became very sad. He at the same time decided to train intelligent boys of his state in different fields for appointment on high posts. Therefore in this context, Mehta Ram who was at hand in Mathematics was send to England for Engineering training on Govt. Scholarship, where he received certification of Inerito and distinction in different engineering subjects and in 1986 Bikrimi, after receiving BSc. Degree in Engineering came to Poonch. For sometime, he was Asst. Engineer and was later on promoted as Executive Engineer. He by virtue of his competence, patriotism and public welfare made Engineering department a real Public Works Department.During his brief period of time, the construction worth lakhs of rupees besides electricity, telephone, Motor Road etc. Whatever works, they speak about his intelligence, wisdom and hard work. Motor Road Dehada and Motor Road Hechara is on. Motor Road Aliyabad and Mendhr has started. Rawalkote Motor Road Scheme is under consideration. Due to his commendable services, he was appointed as Reception Officer and Officer of Gardens. Recently a tour area committee was fRamed in Poonch and he is also its member. Personally, he is very courteous and sincere. Mehta Doulat Ram is called Sharma. Sharma is a Sanskrit word, which means that a manwho speaks about this world as well other world, especially the Brahmans. Therefore except Brahmans no other sect of Hindus shall be called Sharma. However

Khatri are Varmas(Gaurdians of all animals) and Vaish are Guptas(One who is under protection). He on his travel to England made use of word Sharma and is now famous by the same word, and now several educated Brahmans of Poonch following his footprints attach Sharma with their name.

Dutt Mohiyal Dynasty Hul Surang

Mohiyal is a famous race of Punjab. Tarikh Gulshan MohiyAli and other English Histories speak about its conditions. The particulars of this race are also recorded in Jhelum Gazette. About Dutt race, Ahmad Punjabi has recorded a Jung Nama. The land settlement report district Gujrat also makes its mention. In short English and Indian writers have written many books about this famous race. One book "Shadat Azmi" has recently been published from Gorkpore. There is also mention of this race and this race has been proved to be Hussani Brahmans.

As per Historians statement that people of Moniyal race participated in Jhelum War between Porus and Alexander The Great, from Raja Porus side, and when Alexander witnessed courage of their race, he on his return took an army of mohiyals along with him. It is recorded that from Greece, people of this race spread to Arab and Macdonia. As per one statement, that after Mahabharat War, a big party of people of this race migrated from India to Arab, and the same has been acknowledged by Report of Settlement of District Gujrat. The people of Mohiyal race themselves acknowledge and most of the historians have recorded, that from this race , one Sardar of Dutt race sacrificed his seven sons in support of Hazrat Imam Hussain A.S. Therefore, Dutt race is thought to be "Fidayain Imam Hussain", and on this basis they are called as "Hussani Brahman"

In Gujrat Report, it is recorded, that after Karbala event, the ancestors first of all came to Sialkote. Then during Sher Shah Soorie's time, most people of this race spread in Rehtas and Keryala. On Page 35 of "Shahadat Azmi", it is recorded that this

race is noble, militant and travellers. The achievements of war by this race can be enquired from tales,idoms and stories.

About Mohiyal basis of nomenclature, it is recorded that original name was Mohineyal. Mohini means Land and Wal or Wala is an Addition i.e. man possessing land. In Punjab the name of this race became famous as Mohiyal instead of Mohineyal and in Europe Mohineyal word gradually became Boniyar. MahaRaja Banaras, MahaRaja Batya, MahaRaja Hathwa, MahaRaja Teekari, MahaRaja Lal Gola, MahaRaja Tumkohee are the elites of this Boniyar race. This race is very strong and sound. This race has seven castes, i.e. Dutt, Vaid, Cher, BAli, Mohar, Laoor, Boniwal. The race proved its mettle in Arab, Central Asia, Afghanistan, Iran and other Islamic Countries for centuries together. The titles of this race are: Mehta, Bakshi, Royzada, Malikr and Roy. From these titles, it is evident that, this race in India has been holding authority.

The Dutt Caste of this race is very famous. It is said that Dutt is the short form of Dattah, which means generous and noble. In Poonch one dynasty of Dutt MohAliyun's is settled in village Hul Surang Tehsil Baag since that period. When there was no stable and permenant Govt. in Poonch during "Aap Rajee" era. During that period, one elder of this dynasty, Mehta Barah Ram came to village Hul Surang. He was a trader. But when he passesed away, he besides a successful trader was owner of big property. He had two sons, one Mehta Basaki Ram and second Mehta Atma Ram.

During that period, Sardar Gadah Singhwas besieged in a fort Dana(Kashmir) by Khalsa Govt. Mehta Basaki Ram was sending him supplies during night through some how. When by receiving reinforcements from Sikhs, Sardar Gadah Singh was set free. Mehta Bakshi Ram was awarded a certificate by Darbar Khalsa in lieu of his services. He had two sons, Mehta Ganga Ram and Mehta Jawala Sahai. Mehta Jawala Sahai died issueless. Mehta Ganga Ram has following two sons: Mehta Narayan Dass and Mehta Parmanand. Among them Mehta Parmanand has one son Ganee Sham Dass who is Alive. Mehta Bara Ram's second son Mehta Atma Ram was awarded eleven households as Jagir for

which he was authorized to engage them for Beegar. Then instead of eleven households, he was paid in cash. Then several Mohiyal dynasties settled in Hul Surang through his efforts. He had four sons. 1) Mehta Bagwan Dass who died issueless. 2) Mehta Milkee Dass 3) Mehta Cheet Ram 4) Mehta Gopi Chend.

Mehta Milkee Dass was famous money lender, trader and zamindar. In 1986 Bikrimi, he passed away leaving two sons. Mehta Raja Ram and Mehta Parshotam Dass.Among them, Mehta Raja Ram has three sons. Krishen Lal, Laboo Ram and Dharoo Ram. Mehta Parshotam has four sons, Fakir Chend, who is eldest and is studying in class Xth. The others Chuni Lal, Nand Kishore and Inderjeet are yet miNoors.

Mehta Atma Ram's last two sons Mehta Cheet Ram and Mehta Gopi Chend were engaged in every business till their life. There are several tanks, two temples and one passenger inn as their memorial in their area. They constructed a temple in Rishi Kaish. They have laid foundation of a school in their village for Hindu Boys and Girls. The Jagir which Raja Moti Singh has awarded to his father, they endorsed it in the name of Hul in Land Settlement records of 1964 Bikrimi. Mehta Cheet Ram died on 25th Baisakh, 1970 Bikrimi issueless. His brother Mehta Gopi Chend has following four sons, Mehta Gokal Chend, Mehta Devi Chend, Mehta Bhim Sain and Mehta Jai Narayan. Mehta Gokal Chend was past master in Sanskrit language. During World War, he besides helping in recruitment of recruits offered help in cash. It is said that for sake of his commendable services, he was appointed as commissioned officer by Army, but he could not accept the honour due to his engagements in business. After war, he was awarded certificate and loyal robes. Raja Sukhdev Singh awarded him the honour of "Kursi Nisheen". He is Assessor at present. His other two brothers Mehta Devi Chend and Bhim Sain, who are at home in Sanskrit are doing business jointly. Mehta Devi Chend is Secretary Sanatan Sabha Kohala and member of the committee. Due to his efforts a splendid temple was constructed at Kohala. Mehta Bhim Sain has four sons: Jagan Nath, Vaid Nath, Dashashr Nath and

Deputy Lal. All four are studying. Mehta Jai Narayan after his studies from Rawalpindi College is working as contractor in forest Department. He passed Tehsildar examination of Poonch with flying colours during previous year.

Dewan Family
Progeny of Dewan Ajodiya Nath Puri

Dewan Ajodiya Nath Puri was Rais of Gadthal district Sialkote. His caste is Khatri. The basis of nomenclature of Puri is that one of the elders of Khatri dynasty went to Jagan Nath Puri along with his family for pilgrimage. A child was born there, who was named Puri. His off springs were Khatri, but is Puri as per sub-caste and Alias. Puri dynasty is very famous in Punjab, especially Puris of Gadthal are famous throughout due to their intelligence. The founder of Dewan family of Gadthal and Poonch has been Ajodiya Nath, who during Sikh era during MahaRaja Ranjit Singh's rule was respected officer of Dharm Arth Gardens Lahore and Deptt. Of Dewani and after death of MahaRaja has been Dewan of Raja Dhyan Singh and his elder son Raja Hira Singh. His three sons have children: Dewan Kashi Ram, Dewan Radha Kishen and Dewan Ganda Mal. Dewan Kashi Ram due to weak eye sight of his father Dewan Ajodiya Nath has been Dewan of Jagir Raja Hira Singh upto 1893 Bikrimi and after Hira Singh's murder, his brother Raja Singh upto 1908 Bikrimi.

In 1909 Bikrimi, Raja Moti Singh employed him in his office, where he served till 1933 Bikrimi. His brothers Dewan RA.D.ha Kishen and Dewan Gund Mal came to Raja Moti Singh after Raja Jawahir Singh. Dewan Daya Ram, Dewan Manohar Lal and Dewan Gobind Sahay. The last two brothers did not arrive at Poonch and stayed at Gadthal. Their off springs are Alive there. Dewan Diya Ram in 1932 Bikrimi succeded his father first of all as Mir Munshi, then Judge Sadr Court and later on Officer Properties Jammu & Punjab and retired after 23 years of service. Dewan Daya Ram was sincere, impartial and a just ruler. The people of Poonch

still remember him. He had five sons: Dewan Balmukand, Dewan Hari Chend, Dewan Amar Chend, Dewan koor Sahai and Dewan Bhagat Ram. The last three did not visit Poonch.

Dewan Balmukand was Asst. Private Secretary of Raja Moti Singh, then he became Naib Tehsildar of Thakyala. But life did not favour and died issueless. Dewan Hari Chend in 1987 Bikrimi retired as Naib Tehsildar. He has two sons: Dewan Hans Raj, who was Range Officer in Deptt of Forests, Poonch is on pension since 1990 Bikrimi The second son is Dewan Sri Ram. He is M.A, LL.B. For some time, he has been personal Asst. Of Wazir Poonch. Then, he went to Punjab and appeared in Competitive test of Sub-Judge. NowA.D.ays, he is sub-judge Class Ist in Delhi. He is very famous among officials as well Private Circles for his honesty and competence. For his commendable services, he was awarded Silver Jubilee Medal in 1935 A.D. on the orders of Malikr Mouzan Qaisar Hind. King George V. Dewan Ajodiya Nath's second son Dewan Radha Kishen was appointed as Private Secretary of Raja Jawahar Singh in 1895 Bikrimi. In 1909 Bikrimi by the approval of Raja Jawahar Singh, Raja Moti Singh called him and he retired in 1936 Bikrimi. He had four sons. The first Dewan Ram Chend who from 1935 Bikrimi to 1946 Bikrimi was Advisor of Jammu Darbar. Later on after retirement came to Gadthal. He has two sons: Dewan Ludah Mal and Dewan Bishambar Nath. Late Dewan ludah Mal's elder son Dewan Jagan Nath Barrister at Law was practising law at Sialkote and younger son Dewan Khusabi Mal was an employee in J&K State.

Dewan Mohken Chend was second son of Dewan Radha kishen. He was private staff officer of Raja Baldev Singh from 1936-1952 Bikrimi, Governer of Poonch from 1953-1961 Bikrimi. Advisor Darbar J&K, from 1962-1966 Bikrimi and State Secretary from 1967-Haad 1975 Bikrimi. Raja Baldev Singh was very happy by his services. He was awarded four villages as Jagir. He was appointed as Numberdar in these villages and received some fields as reward. He received several prizes and certificates for his services in Sikkim and World War Europe. He was also recommended for

title, but during same period, passed away. The position, status and respect which Dewan family achieved by Dewan MoKhan Chend in Poonch came to an end with his death. The people of Poonch still respect him. He has four sons: Dewan Sant Ram, Dewan Ragu Nath Dass, Dewan Roshan Lal and Dewan Hari Chend Lal. Among them Dewan Sant Ram besides Jagirdar NadNambardar was custodian of Sadr Treasury. But in his place, his son was working in Sadr Treasury. Dewan Ragu Nath Dass, the second son of Dewan Mokam Chend is Range Officer in Forest Department since 1971 Bikrimi. He provided many men during World War for Basra and Rawalpindi Divisions as Ara Kush. He is also Jagirdar and Vice President of Khatree Sabha Poonch. Dewan Mokhem Chend's third son DewanRoshan Lal is Rais and Jagirdar while Dewan HarChend Lal is studying. Dewan Radha Kishan third son Dewan Aamir Chend was an employee of Raja Moti Singh in 1938 Bikrmi. But resigned in 1940 Bikrmi and went to Gadthal. He has following three sons (1) Narayan Dass who was an employee at Poonch for two years during his initial period of service. Then after quAlifying M.B.B.S. examination from medical college Lahore and is presently working as Asst-Surgeon in Govt. of J&K.(2)Dewan Durga Dass who is Accountant in Punjab National Bank and(3)Dewan Vishwa Nath, who is student of prince of males college Jammu. The youngest son of Dewan Radha Kishna Dewan Bhim Singh is Alive. He after land settlement training in 1960 Bikrimi, was appointed as Naib Tehsildar, then Tehsildarsadr Judge, Munsiff Asst.GoverNoor, Supdt custom Excise and lastly Chief Revenue officer and is now pension holder since 1991 Bikrimi.He received medals from Govt. of Britian during world war. His son Dewan Sardari Lal B.Sc;LL.B, is Naib Tehsildar in Tehsil Mendhr at present.

The youngest son of Dewan Ajodiya Nath is Dewan Gandah Mal. He was office Dewani of Raja Jjawahar Singh at Kotlee office, from 1899-1909 Bikrimi.Then alongwith his two brothers they were employed by Raja Singh in `1910 Bikrimi and remained there till 1947 Bikrimi. He has two sons, the elder is Dewan Dev Yudyal who was Naib Dewani office for two years during Raja Moti Singh's

period and office properties Amritssar during Raja Baldev Singh's era. He returned back to Gadthal in 1946 Bikrimi. He has two sons, Dewan Gyan Chan and Dewan Mulluck Raj. Dewan Gyan Chend was sir dafter and Dewan Mulluck Raj. Dewam Gyan Chend was sir dafter Dewani in 1947 Bikrimi and retired in 1971 Bikrimi as Asst. Accounts officer. He performed distinguished services in Hindu Public life. He has been secretary of Sanatan Dharm Sabha Poonch and then became its president.

Dewan Malikr Raj is LL.B and due to his successful practice at sialkote, he is very famous. He is director of Punjab National Bank and president of Arya Samaj Sialkote and Hindu Sabha Sialkote. His elder son Chaman Lal B.A;LL.B. is Sub-Judge in Punjab and his other sons are still in school. Dewan Gandha Mal's youngest son, Dewan Nank Chend was employed in 1934 Bikrimi. He was Tehsildar for ten years and later one was Mir Munshi of Raja Moti Singh. Later on, he was officer properties at Amratsar and Fretired from his services. His four sons are as follows:-

Dewan Mehr Chend, who was classfellow of the undersigned. He was holding the important post of Tehsildar from 1954-1970 Bikrimi.During his last stage of life, he was working as an Advocate in Tehsil R.S. Pora of Jammu state and passed away in Sialkote. The second son Dewan Havelli Ram who was reader of Mohatamim was employed in Army during world war and was posted at basra for some period. At present, he is at Gadthal.The third son, Dewan Des Raj is Barrista at law and is practicing in Gujrat. The forth son Dewan Raj Nath is Sub-Inspector police in English area.

Dynasty Bhalla Khatri

It is said that when PursRam Ji started bloodshed of Chatree race to uproot them from the surface of earth, the Chatreez who took asylum under Koshal Rishi to save their lives, their sub-caste became famous on his name. In this sub-caste of Chatreez are the Khatriz of Balla race. This tribe has always been miltants and warrisome. One of their branches was always armed and used to keep arrows and spears in their hands. Now these people migrated

City Book Centre

from Ajodiya and settled in Punjab, the Punjabis used to call them, "Bala Wala" or "Bala Walay". This word gradually disfigured as Bhalla.

Bhalla Khatris are of three types: Bawa Bhalla, Bari Bhalla and Sareen Bhalla. Baway Bhallas are those who inter marry with fifty two castes of Khatris. They with refrence to word fifty two are called Bawanja. Bari Bhallay is that Branch of Bhallas which inter marry with twelve castes of Khatris viz Puri, Handay, Nanda, Dongal and Koched etc. Sareen Bhallays are great in number. In Lahore, there is a street famous as Galli Sareen, behind purani KotWali. The people of this sub-caste are confined to Gujrat, Jhelum, Amritsar, Lahore, Delhi and Haridwar and are holding very high positions among Hindu Community.

The people of Koshal sub-caste migrated from Ajodiya and Qanoj came to that place of Punjab where village Kadyanawala adjacent to Gujrat stands settled. This place is deserted at present. These people constructed colleges of Keedeyan and made uncultivated areas fit for cultivation. Kadyanawala gradually changed into Kadyanawala and is famous by the same name. After few days one more race of Khatriz Mahindru also settled here. They like them were professing agriculture. After some time there were differences between these two races which took shape of opposition, animosity and war. Therefore one race was rweady to uproot other. Though many people of both races lost their life, but success was achieved by Mahindru race. Due to fear of Mahindru race, one Bhalla woman hid her baby in a forest and with all pain and sorrow she went to her parents home. After seven days, she along with her brothers came to search her baby in the Jungle and by the grace of Allah, the baby was safe and sound.

In this dynasty, there is a famous tradition about this baby that one snake and one kite whose enemity is on the tip of the tongue were guarding this baby. During schorching heat of Jaith, the kite had extended her wings over the Head of child, while the snake had laid siege around. When mother of the child and his maternal uncles came near to the baby, snake also left and the kite flew.

Therefore, for the sake of this obligation, the Bhalla dynasty on the occasion of marriage, joy and first shaving of Hindu babies, seek blessings of snake and kite.

The child was named Sid Satwan. Sid means Saint and Waliullah and Satwan means seven days. i.e. the child was Alive in the jungle for seven days among wild animals. Sid Satwan name means seven days Wali. During Akbar's time, Sid Satwan had been an adult. The king pleased by his services awarded him his ancestral village Kadyanwala and Mahindru race left village due to threat from Bhalla race. The progeny of Sid Satwan race are as owners and Numberdars of Kadkanwala, which is divided into four branches i.e. Malkanay, Peelwanay, Thamyanay and Rajanay. One grandson of Sid Satwan was married to the daughter of one "opal" caste Khatri of LaKhanwal. The ceremony of Kangan Gana(Atradition performed few days before marriage) had been organized that the boy passed away. The girl on receiving news about the death of her fiancée arrived Kadyanawala along with a Sasan Brahman and set ablaze herself on the pyre of her husband. This Satee was named Kangna Seetawatee. This place where Satee took place, there is now a splendid tree of Sunbal.

Besides in Kadyanawal there is a concrete Samadhi on his name, where people from far off places visit here. From Sid Satwan progeny, Soba Mal Bhalla during Islamic Govt. came to Poonch. He had four sons: Sadanand, Hira Lal and Hakim Roy. Among them Sadanand was at its zenith during Raja Rustum Khan's era. This Raja awarded the title of "Bakshi" to this dynasty, which still continues. This idiom is famous about Bakshi Sadanand in Poonch by which one can reAlise his influence and authority.

"Bakshi Sadanand Kani(i.e. pen) Kahr dee. Chotro kutwal Sakhtee Sahr dee. Raja hai nadaan gull naheen thar dee".

It means that the pen is in the hands of Bakshi Sadanand. Whatever he wishes , issues orders. Chotru is Kotwal of city, he is cruel and hard and Raja is silent about it. What can innocent people do?

Their Jagirs were in villages Kairnee, Hull. Bakshiyan. Kinkote, Mundhar and Bandee cheechiyan etc, Bakshi Sadanand died issueless. His nephew was his adopted son, from whose off springs are Chend Lal and others.

During Dogra era there was decline of this dynasty due to confiscation of its Jagirs etc. During Raja Moti Singh's Period, some members of this dynasty were holding ordinary posts in Dewani office and Arrmy. Badishi Ram Sarn due to less salary resigned and started his own business and as his Wholesale deals getting goods from English area, constructed a Manison. He has four sons, Bakshi Chend Lal, Bakshi Bhagwan Dass,Bakshi Bhim Sain and Bakshi Dewan Chend, the last three brothers are still engaged in business. Bakshi Chend lal was first of all Tehsildar then he become Judge and at last was GoverNoor. He has only one son Bakshi Jagat Manmohan Lal, who is studying in Poonch.

The sons of other brothers of Bakshi Sadananal are are as fallows; Bakshi Hira Lal,s son Bakhsi Kahnaya lal,prA.D.han Singh's son chadat Singh,Hakim Roy's two sons were Harbaj Roy and Gopi Chend, when Dogra Govt. established in Poonch with stability, then Raja Jawahar Singh brother of Raja Moti Singh, who had received the area of Chabal appointed Bakishi Kaniyah lal as Sar Daftar Dewani in the capital city of Kotlee and Raja Moti Singh's appointed Kanihya Lals son Bakshi Harnam Dass. The undersigned has seen the true copies of Dafter Dewan of 1907-1911 Bikrmi which beling Raja Jawahar Singh and Raja Moti Singh time and in which the names of Bakshi Kaniyha Lal, Bakshi Harnam Dass and Bakshi Harbaj Roy are recorded, and the details of expenditure of 17th Asog 1907 Bikrmi, Bakshi kanihya lal Daftri balance of 500 rupees and in 10th sawan 1909 Bakshi balance of rabi Rs 300. It is evident that in those days the salaries were paid after six months. The value of land and building during Raja Moti Singhs period can be estimated by the words, that during that time, one of thee records dated 21st Phagun 1909 Bakshi reads.

"Bapat keemat, du manzila kotha,
Bakshi kahineya lal dafteri bees rupia pukhta,

It has been anthenticated by the wards of Bakshi Ram Chend sub-inspecter police as:

"Our elders offered land building's Garden fountain and Mandi compound etc. Without any price and offered one two storeyed building for nominal thirty rupees nanak shai to the Government".

After death of Bakhsi Harnam Dass the Govt acknowledged his services and appointed his elder son Bakshi Devi Shai as Head of Dewani office and his second son Bakshi Gobind sahai was appointed as officer mansions and his youngest son Bakshi Miya sahai as official in Dewani office. Bakshi Harnam Dass had made a seal for business purposes with-Geneological map of three generations. Bakshi Gobind shais son Bakshi Amar Chend was a Businessman. Bakshi Miya shais son Bakshi Ram Chend is working as police Sub-Inspector and is posted at Rawlakote at present, and performing his duties satisfactorily. Among Bhalla community of Poonch BAbu Dwarka Nath is clerk in public works. His brother Lala Kirpa Ram is fruit merchant. The genecology of all of relates to ancestor of Bhalla dynasty. Some people of this community are owners of land holdings. Their population. In Poonch is not more than thirty persons.The Bhalla community of Poonch is called Bari Bhalla .

Dynasty of Harjaie Khatree

Master Jagat Ram B.A.

Tutor and Secretary Rajkumar, Chatar Dev Singh Ji.

Master Jagat Ram is settled in Poonch since three generations. The ancient homeland was Harya district Gujrat.During Raja Moti Singh's period their ancestor came to Poonch and settled at DhaRamshal, Tehsil Mendhar. He passed interrance exam through Govt. High School Poonch. He passed S.A.V and F.A and B.A as private candidate. The school where he was studying, he served there as Teacher for thirteen years. In 1929 A.D, he was

appointed as Tutor of Rajkumar Chetar Dev Singh and performed his services with such sympathy and loyalty that in 1932 A.D., he besides Teacher was appointed as secretary. He was performing his duties honestly and efficiently. For his academic services he was awarded royal robes by Raja Shaib for his satisfactory and loyal services, but since some period, he is also tutor of Sri Tikka Shaib (Crown Prince). He is Harjace Khatri by his caste and sub caste. He has two brothers, one Lala Dewan Chend who is petition writer and second Lala Kishiore Lal, who is farmer and Businessman.

Chendhoke Khatri Dynasty

In Meeyani District Shapora, there has been a famous saint Lala Niddomal Chendhoke Khitree. His constructed temple and DhaRamshala still exists there. Lala Shankar Das Beera settled there. His son was Lala Karm Chend. He was Attorny of Nawab Khuda Baksh Khan Tawana of Khanjabar Tehsil Shappora. For long time, he was trader at Jammu. His son Lala Mian Dass was after receiving training in land settlement at Dera Ismail Khan, was employed in land settlement department ofSrinagar in 1962 Bikrmi. After some time, he passed law Degree from J&K. then in 1974 Bikrimi, he came to Poonch. He performed well during world war for recruiting recruits for which he was appointed as Naib-Tehsildar in 1975 Bikrimi, by Assistant Resident Poonch on the recommendations of Raja Baldev Singh. In agitation of 1988 Bikrimi, Lala Mian Dass was the first man who in order to silence the agitation led a a group of Sikhs from village Bhanthi to Sehdah, and with a group of Muslims and Sikhs went to Dharamsal Mendhr. He was at hand in the field of Medicine also and by preparing some medicines was distributing free of cost among common people. His elder son Mr. Rajindar Nath Chendhor was born at Srinagar and at present is Manager of Mr. Nazpat Rai Sethi B.A. L.L.B of N.D Hari Ram and son's carpet firm.

Pandit Sarwa Nath Aftab is his younger son, who passed kamil Tib and Jarahi examination ferom Tibbia college Delhi, in 1928 A.D.. In

the class his attendance had always been 100% for which he was awarded prize during Annual day functions of the college. For some time, he was incharge of state Unani Dispensary Jammu and was very popular among public. Then he came to Poonch and is practicing Medicine for last four years. He is running his clinic efficienrtly and is famous throughout the area. Besides a physician he is a good writer and poet. He is Editor and owner of "Aftaab" news paper of Pooneh, in 1990 Bikrimi, he has awarded a Medal by Mehraj-ul-nabi committee for writing a best naat". The relations of this dynasty are with Sahney, Seeti, Subrwal,Khokran Khatris.

Punchenda Dynasty

Fifty sixty years ago that a man Sarda Ganisha Singh came to Poonch in connexion with his business, and was sopleased that he setted here. His son Sardar Ram Singh has three sons. Sardar Ram Singh who is famous as Dr.Ram Singh Sardar sohan Singh and Sardar sunder Singh, Dr Ram Singh was born on 28th A.D. on 1954 Bikrmi at Pooonch. He passed Entrance Examination in first division in 1914 A.D. His aim since his student days was to become a surgeon. But due to unfavourable conditions he was appointed as a clark in Accounts office with twenty rupees as his monthly salary.

During those days Sardar Bhagat Singh was wazir Poonch. He pleased by his work, employed him for his confidential record. BAbu Radha Dhar M A was personal assistant of wazir Poonch, when he submitted performance report about him to the wazir after some time he desired to appoint him on some good post, but he refused with gratitude and said that in lieu of it, if scholarship is awarded to him.for medical education he shall be highly grateful for the Same.

Sardar Bhadur Baghat Singh impressed by his intelligence and shining future submittedhis recommendations to Raja Baldev Singh by introducing him to Raja. He is very intelligent worker. Therefore, he was deputed to Lahore for medical education on Govt. expenditure, where he was studying for four years and was obtaining 97 marks out of 100 marks on average annual examination. In 1927

A.D. The appeared in M.S.M.F. examination and stood first throughout Punjab. He peajormed remarkable works in Sadr and dharmsal dispensaries. Roy sahib Dr.Ram Gopal who was chief medical officer in those days. He predicted that in future, he will be my successor. At last ,it proved true . Raja Sukhinder Singh appointed him as his medical advisor. After his death , he was holding the same post. In 1931 A.D, the present ruler of prooch, sir Raja Jagat dev Singh pleased with his services awarded him stipend of =Rs 250/= for his studies in Europe.

Alas! after his deputation to Europe, his dear brother Sardar Sohan Singh who was superintendent of department of wazarat @ = Rs 120 Salary per month was a noble and civilised man.

Rajkumar Padim Dev Singh on his return from marriage party died due to pneumonia at palandri. He has two daughters and a son , who are now studying under his patronage. After three years ,he returned from Europe with L- R - C – P and M- R - C –S degrees to Poonch where people of Poonch received him warmly. At present , he is chief medical officer Poonch and is very famous and popular due to his selfless service.

This dynasty is referred Pech Nanda. The correct pronunciation in Peej Nanda, Which adoriginated from Arorda Wanshi place Punj Nad. They were called punj Nanda . This word gradually changed into panjchenda. Roy Bhadur Lal Mungomal Who Was a great reformer of Aroda Wanshi race belonged to this Sub- casted. In Lahore, there are many people of this sub-caste. In Poonch, there in only one family. However, the people of this sub-caste are found in Distinct Jhelum and Jammu state. Since the elder of Panch Nand dynasty of Poonch, Sadar Ganesha Singh has come from Mirpur Poonch, therefore, it is presumed, that the original homeland of panj Nanda dynasty of Poonch is Jhelum or district Jhelum.

Lala Ram Chend Manchenda, B.A;L.L.B, Advocate High court Punjab, the famous Advocate and best Historian of Punjab, about history of Peech Nanda of Arood Wansh, writes. That this sub caste seems to be very old. Most dynasties of this sub-caste do not

celebrate DiWali Festival but do mourn on that day. The reason is that during DiWali there have been some dreadful incident in this dynasty the memorial of which is still observed by them. But the PanChenda dynasty of Poonch, celebrate DiWali like other Hindus.

Shri Mahanrt Sahib Gurdawara Aala Gadee Nagoli Sahib

The historical facts about Gorsiki parchar and highest seat of Sikhs, Sri Sant pora NagAli sahib successors

The beginning of Sikh Parchar in Poonch, is said to have been since the time of BadShahi i.e, Guru Nank's time but practically the Sikh parchar, in this area started during Guru Arjan Ashaibs period (jehangir era). When as per Guru Shauibs directive, Bhai Madav ji sodhi came in this area, thereafter, when sixth BadShah Guru Hargobind ji went to Kashmir the tawheed spread throughout this route. After him, the tenth BadShah of Sikhs Guru Gobind Singh jee after laying foundations of Khalsa panth,in 1756 Bikrimi deputed Bhai Phero Singh, Sant Bhai Punjab Singh and Sant Bhai Rocha Singh to prooch and Kashmir for GorSikhi parching. Since in Sikh religion like Islam, all people could join without any discrimination therefore this religion became popular among Hindus.

At present, among 36000 non Muslim inhabitants of Poonch, there are about 12000 Sikhs only and among them are included Brahmins, Khistri, Vaish and Shudras and this religion is the proof of "charvarun kay aco Bhaie".Sikhs are settled in Poonch Khas and there is substantial population of Sikhs in some villages of Poonch Tehsil of Haveli and Mandhr. But in Sidhanti and bag Tehsils several villages are inhabitanted by Sikhs. Among these Sikhs who are confined to different villages of Poonch,there are about 98% Brahman Sikhs and all of them are zamindaras. In Poonch Khas religious and political party of Sikhs, named Sri Guru Singh Sabha stands established.

As mentioned above as per the directive of Guru Gobind jee, three peachers had come to Kashmir and Poonch. Among them Bhai Phero Singh continuing preaching, in District Hazara and Muzzafarabad. appointed Bhai Punjab Singh as his successor, who established Gadeein village chatarclas and appointed Bhai Rocha Singh as his successor and deputed him to Poonch. It is said that from Bhai Rochi Singh langer (kitchen) everyone was receiveing meals without discrimination of religion, caste ,colour or creed.He died at the age of 115 years in 1860 Bikrmi at Rawalakota. On his Sam A.D.hi named veeri sahib,a festival is celebrated every year on ist Baisakh.He in his last days, appointed Sant Bhai Maila Singh as his successor. Bhai Maila Singh's birth place is village Kotayde Tehsil Baag.He constructed a Gurdawara at village NegAli presently named Santpore NagAli Sahib for preaching, where langar (kitchen) is on since his time.

With the control of Sikhs in Kashmir and Poonch the silsila of Jagirat started with this Gurdawara .In 1885 Bikrmi, when MahaRaja Gulab Singh was Raja Gulab Singh and was touring Tehsil Baag to silence the agitation, he visited Sant Bhai Maila Singh also and endowed three villages from Kashmir and like villages from Poonch as Jagir. Even in those days, Some Muslim Jagirdars and Rajgan were also serving him.

In 1911 Bikrimi (initial area of Raja Moti Singh)he appointed his brother Sana Singh as his successor and passed away. His Samadhi is in Sri Santpora Shaib. After death of Muna Singh(1927 Bikrimi),Bhai Mangal Singh I, then Bhai Rattan Singh I, then, Bhai Autar Singh then Bhai Ragan Singh 2nd,and in 1989 Bikrimi, Bhai Mohar Singh ascended the throne. He was born at Raithan, Tehsil Sidhanti born at Raithn, Tehsil Siodhanti in 1945 Bikrimi. He made extension of splendid building of Santpora NagAli Sahib. All Hindus and Muslim respected him. In 1970 Bikrimi,in order to silence Hindu Muslims agitation and to unite Hindu and Muslim his commendable services were acknowledged by Honbl'e Resident of Kashmir and in this context, he was offered royal robes. His highness Maharaja Pratap Singh and Raja Baldev

Singh had great respect for him. Maharaja Bhudur, during his visit, awarded hoNoorary robes and food grains for 25 persons. After his death, Sant Bhai Mangal Singh II, succeeded him and till date he is performing functions of a Manhatee. He belonged to village Bhan Tanee of sasan Brahman dynasty, and was born there in 1937 Bikrimi. He was receiving education from Aala Gadee NegAli Sahib. When succession functions was organized in 1976 Bikrimi, the Govt. offices enjoyed holiday in Poonch, and Govt of Poonch, offered five hundred rupees. He extended the Gurdawara building. The circulation of Gormakhi Kaniya pat shala of Poonch is the result of his efforts. The students who receive Gormakhee knowledge in Gurdawara NagAli Sahib, their expenditures were borne by the Gurdawara. His birth place,Ban Tanee's Pat Shalla, is working under his patronage.

There are three functions of this gadee. One that the Mahant appointed is always a bachelor. Second Gadee is not hereditary, but is selected on the basis of merit. Third meat and wine is totally prohibited in this Gurdwara. There are several Gaddies and dharmak astans under this Gurdwara, which includes Khundar Sahib Sri Amratsar, Muzaffarabad ,Lunbadah ,Danahuacheel,.Shalkote, Rawalkote, Bhont etc.are especially remarkable.In Poonch and its Adjoining areas, the following persons are most remarkable:

Sardar Karam Singh secretary Raja Sahib Poonch and president Sri Guru Singh sabha Poonch;Sardar Dhyan Singh Ex. principal Asst.,wazir sahib Poonch ,and Ex president Sri Guru Singh sabha and Manager Gormakhi Kanya Patshala Poonch; Sardar Sadhu Singh Bazaz and Ex manager Sri Guru Singh saba;Sardar basara Singh second clerk wazarat and secretary Sri Guru Singh Saba; Saradar Mohan Singh Bazaz Municipal Commissioner, political secretary Sri Guru Singh Sabha Mukhtar aam, Gurdawara Aala Gadee, NegAli Sahib, Giani Budh Singh, member Singh Sabha and ex member Shromani committee Amritsar; Sardar Roop Singh ex- reader High court and vice president Sri Guru Singh Sabha; Sardar Sant Singh petition writer and member Guru Singh Sabha.Sardar Gopal Singh ad auditor Deptt. of customs; Sardar

Baghat Singh head clerk Deptt. of police Poonch; Sardar Phoda Singh, head member Poonch, Sardar Nirjan Singh Advocate; Sardar dayal Singh pensioner, jamadar Baag, Mehta Roop Singh resident of Haadi gahl Asst. Manager w.lambert chemists Srinagar; saradar Saroon Singh B.A; Tehsil baag,Sardar Amir Singh,B.A;LL.B public prosecutor Poonch; Sardar Autar Singh B.A Sardar Gurbaksh Singh F.A;J.A.V. teacher middle school, Rawlakote; Sardar Narander Singh, sub overseer Poonch.

Sardar Karm Singh secretary, Raja shaib, Poonch

His ancestor was from Banaras (Kanshee).He during mid-era of Moughals, migrated from Banaras and came to village Bugtan District Rawalpindi, where people of his dynasty are settled. As per his sub-caste, this dynasty is opadiya Brahman. One branch of this dynasty's ancestor Mehr Singh along with his family migrated from Chohan Bugtan to village Chokee Kotaydee, Tehsil Baag of Poonch and settled there. It was the period, when Khalsa Govt. after conquering Poonch, gifted this area to Raja Dhyan Singh .During those days, which starts from beginning of 1819 A.D. the Majority of Brahaman dynasties had accepted Sikh religion. During the present age, the spiritual patron of Sikhs,Mahant Rocha Singh was very famous. His devotee and successor Maila Singh and Sardar Meha Singh's sons Sardar Basakh Singh were miNoors, and due to their contemporary age were close friends. After death of Mahant Rocha Sing, when Mahant Bhai Maila Singh migrated from Baag and come to village Nagalee, He got his childhood friend Sardar Basakh Singh alongwith him. Since he had left enough property at kotadee. Therefore, Mahant Shaib awarded him enough of dry and irrigated land After death of Basakh Singh , his son Sardar Baag Singh was always patronized like father by Mahanat Shaib.

Raja Moti Singh had love and devotion for spiritual personAlities. This devotion was magnetizing him towards Mahant Shaib to offer Salams. Among Rajas companions and employees, his Advisors Sardar Balwant Singh and Syed Mehr Shah were

outstanding .He appointed Sardar Baag Singh, who was living with Mahant Shaib as kardar of villages Chomgam, Chetral , kalabin, Banola, Sheena Darah, Daingla,Jeenad Slowneyan, Pund, Kasba and Pathana Teer and gradually advice was sought from him in important official and domestic matters.

Whenever Raja Moti Singh used to visit Jammu, he would stay for night at Sardar Baag Singhs residence enroute. Sardar Baag Singh had two sons,Sardar Tara Singh and Sardar Moti Singh, Sardar Tara Singh is strict follower of religion and is engaged in domestic affairs and Sardar Moti Singh is Patwari in Deptt-of Revenue. In 1952 Bikrmi Sardar KaRam Singh, the son of Sardar Tara Singh was born, but his father died during his childhood. His noble, Grandfather and generous uncle, arranged for his education. After passing Entrance in 1973 Bikrmi,he was employed in Wazarat office. Next year, his old and weak grandfather Sardar Baag Singh died at the age of 95 years.

During Raja Dev Singh's period (1978Bikrmi) he was Head clerk in his special office. After Raja Sukhdev's death (1984 Bikrmi), he was appointed as office Superintendent of the present ruler of Poonch, Sri Raja Jagat Dev Singh. In 1988 Bikrmi, he was transferred to wazarat on special duty and was posted as branch incharge of wazarat office. Late on, for some time, he was posted as Treasury officer and Reception officer. In winter season of 1990 Bikrmi, Raja Shaib Bhaiur, impressed by his administrative skills during his all India tirth yatra, took him alongwith during this tour upto lanka. The services he performed during this tour, and the way he pleased his master in turn the Govt. of Poonch, appointed him as secretary and is performing his duties as secretary with honesty and loyalty till date. He has three sons, Gurbachan Singh (Birth-Maghr 1980 Bikrim) Rajinder Singh, (Birth-phagem 1982 Bikrmi) and Surinder Singh (Birth-Maghr 1986 Bikrmi).His nephew Bhai Maan Singh is receiving education under his patronage.In villageJunhard and Nagalee he owns enough dry and irrigated land holdings.He besides an officer is a big landlord.

Dynasty of Sardar Sadhu Singh Bazaz

Sardar Sadhu Singh is bonafide-resident of Poonch.He is respected by both Raja darbar as well as Sikh race. He is one of the founder members of Singh Sabha, since he was associated with-Sardar Hira Singh Sardar Gordult Singh and Sardar Atal Singh and others in this movements. He has all love with-Gorbani. He is famous cloth merchant of Poonch.

Sardar Mohan Singh, his son is following the prints of his father as the lover of Gorbani and participation in public works. When Sardar Mohan Singh passed Entrance examination, though of young age, he was working on some posts of his religious party Sri Guru Singh Sakha.

When opinions were sought from noble's of the state for the constituting assembly in J&K State,he was deputed as representative by Sikh race. At present he is political Secretary of Guru Singh Sabha.He is member (Municipal Commission) of Poonch Town Area from Sikh community. Sri Mahant Sant Singh is Mukhtar Aam of Gurdawara Aala Gadee Santpore NagAli Shaib.Among his relatives, Sardar Saham Singh and Sardar Gopal Singh are also members of Singh Saba.

Dynasty of Giani Budh Singh JI

Before four hundred years ago, an elderly man named Sahil of village Dhang Deh of pothuhar area (Jhelum) settled in village Kotadee, Tehsil sidanti,Poonch.His grandson first of all accepted Sikh religion and was named Bhai Maan Singh.Bhai Maan Singh's one grandson was Bhai Dharm Singh,whose one memorial, "Dharm Gadah" is still present in village Kalwat adjacent to Bajeera, where he was providing drinking water to travelers without any discrimination of religion and caste. Among his fifth generation .Bhai Sunder Singh is still Alive .He has following four sons i,e Gani Budh Singh, Bhai Laab Singh and Bhai Partab Singh, Among them Giani Budh Singh is famous in Poonch area besides Kashmir and Punjab.He was born in village Bungoo Tehsil Sidhanti on

Jaith,1948 Bikrmi.He received his basic education in Gurmukhi from his father .In 1961 Bikrmi, he passed Giani Exam from Punjab through flying colors. During those days.Sri Mahant Manohar Singh was an employee of Gurdawara Aala GA.D.ee Sri Santpore NagAli Shaib and for about 16 years was serving Gurdawara by preaching.During that period ,he documented following three books:

- Dakhl Seyapa
- Sadak dey bayday paar
- Sacha Payar

He became famous among Sikh public,Govt. and Raj darbar,even Raja Sukh Dev Singh awarded him the title of "Sardar" and hoNoor of "Kursi Nisheen"and Some Jagir.When once His Highness MahaRaja Bopinder Singh ruler of Pulballa, visited Poonch for hunting and he recited an interesting Pahadi poem in his hoNoor, the MahRaja was pleased and awarded him five hundred rupees in cash as reward.

For documenting complete history of Gurdwara Sri Santpora NagAli Shaib, named "Gajay Heeray", he was rewarded an amount of rupees eight hundred rupees. He is determined to write a history in Gurmukhi language of this hilly land (Poonch) alongwith pictures. At present, he is posted as Giani Govt. High School Poonch. His pahadi poems are very interesting and popular. He has been a member of Shromani committee Amritsar from Sri Guru Sabha Poonch and at present is member and worker of local Sabha.In his community the following persons are outstanding i,e Bhai laab Singh ,Bhai partab Singh patwari, Munshi Hari Singh Devi GAli, Some are urdu knowing and some are Gurmuki knowing. Some of them are traders while others are Govt. employees, but agriculture is the ancient profession of this dynasty and all are owners of land.

Dynasty of Sardar Basawa Singh

This Dynasty is Brahman by caste and Raen by sub-caste, from many generation are Sikhs by religion,Sardar sher Singh was

great grandfather of this dynasty. Among his six sons Mota Singh and Chadat Singh have children.Sardar Mota Singh was Granti for long period of time at lahore during MahaRaja Ranjit Singh's period and his brother Sardar chedat Singh was koath Dafadar in British Army Risal.He participated in chitral, china and KAbul war,and lastly retired from his services and is now a pensioner.

During Sikh era, this dynasty came to Kashmir. From there shifted to Poonch and after staying at village tenotee again shifted to village Kotaydee and Chohee Tehsil Baag and settled at Chokee.

Sardar Mota Singh has two sons, Sardar Lachman Singh and Sardar johad Singh. Among six sons of Sardar lachman Singh, Punjab Singh and Bhagat Singh were issueless. Saroof Singh, Harman, Basana Singh and Trilook Singh are Alive and have children. Sardar Harman Singh is Girdawar Qauongo in Deptt-of Revenue and Sardar Trilok is patwari.Sardar Basana Singh passed interance exam in 1916 A.D..After serving in Deptt-of Revenue and police,he is at present,serving in Deptt of wazarat as second clerk and is secretary, Sri Guru Singh Sabha Poonch.Sardar Bhagat Singh who is real brother of Sardar Basana Singh was employed in Risala II like other members and during world war, going across sea participated in France, Palestine, Iraq Egypt and Arab wars. At present he is retired from his services and is confined to his home. Sardar Naam Singh Girdawar Qanongo and Sardar Basawa Singh after European war, was rewarded in cash and certificates for his commendable services. Sardar Lachman Singh's brother Sardar Johad Singh after retirement of his uncle Sardar Chadat Singh was employed in the same Risala II and after his commendable services he retired as Jamadar in 1911 A.D..During European war he worked as Railway Passenger Superintendent at Howda (Calcutta) Railway Station for three years for his services in war he was rewarded from Govt. of Englishia by sword, Medal and certificates besides title of Sardar .At present he is president of soldiers Board committee. He has only one son named preetam Singh.Sardar Johad Singh was awarderd with cash prize and certificates for his war services.

Sardar Mota Singh's brothers Sardar chadat Singh has three sons, Soporrn Singh Sub-inspector police and Nawab Singh. Both died issueless.The third son of Sardar chadat Singh is Sardar Thakur Singh,who besides Numderdar is also a zaildar.He has three sons Kaisar Singh,Kuldeep Singh and Baleer Singh.The members of the dynasty are holding enough land in Tehsil Baag.Sardar Johad Singh is Numberdar of his Khata and Sardar Thakur Singh is Numberdar of his village. Sardar Basana Singh is residing at Poonch Khas and has purchased some land also.

Bohra Race of Poonch

The detailed particulars of Bohra race, are recorded in "Tarikh Aqiram Kashmir" chapter two ,unit third and it has been mentioned, that though many historical accounts have been documented in various languages about Kashmir, but no historian or writer has made research about origin of Bohra race, even the census report of J & k, which has been published through official arrangement, nothing authentic about this race is available. Bohra race itself is unaware about its origin. Bohra race say, "that we are from Kashmiri pandits.Therefore,we have such caste and sub-caste,which are used by Kashmir pandits. Pandits say that they are not Kashmiris and among them there are castes like Tandon, kapoor. khatric etc".

The census report of J & K state,1891 A.D. state,that they are settled in Kashmir before Muslim era in Kashmir. The author of "Guidasta Kashmir" writes that Bohra is caste of Hindus which is memorial of ancient chattriz and most of them are shopkeeper. Bohras are inhabiting even Ladakh and Nepal. All of them are Treaders .The Secretary Bohra Sudhar Sabha Srinagar expert ancient race of Kashmir. Pandits as business class race. Their detailed report is recorded on pages 120 &121 of "Tarikh Aquam Kashmir". Some dynasties of these Bohras are settled in Poonch and they are compiled to follow tradition of Bohraas of Kashmir and Mazzafarabad.. However, they acknowledge that before 20th century, the people of this race treat business as the main source of economy.

There is no doubt that in Bohra race, there are some castes which are especially Khatriz. There are some castes identical to Kashmir pundits and some are related with Brahmins. It is proved that the way Rajput race is a compound of Hum. Kisham ,Partheen, Sathain and other races, the race during ancient times by following Kashmiri customs and traditions of Punjabi Khatriz and common Brahmans had come to fore by association with Kashmir pundits.

Now we have to discuss about the word Bohra. Some people say that their elders had come from Bayrah Punjab. They becomes famous as Bayray by the names of their homeland, and this word disfigured as Bohra. When Kashmir pundits and common Brahmans associated with them as traders, they were also called Bohras, even despite of different castes and sub castes, Berah, became a special race. There is a tradition, that these people had not come from Borah only for business but were coming from different places, therefore/ Kashmiri's called them Baharey i.e coming from outside, and Baharey became Bohra at last. One of the tradition is that since Kashmiri pundits had to travel far off countries for business and they could not strictly follow their dining habits, therefore, Kashmiri's named them "Biksher" i.e; eating Biksher gradually changed to Bohra. In Kashmir, the residence of this party is said to Bichwara, whose present name is Bochwara, which is located on the bank of Dal lake at Drugjan. Among all traditions this tradition is most authentic. The trade links of Biksher group were with Hindus of other states and they also used to visit Kashmir, therefore, these people who used to stay with Biksher group, were included in the group of Bohras.

In this context, the undersigned studied a book "Salak al Jawahar fee ahwal al awahir". The book is in fact the history of Muslim Bohra race, which is a sec of Shia IsmAlia. But on page 41, the basis of nomenclature of Bohras, the author, with reference to "AbjA.D.-al-uloom" and "sujta-al-marjan" writes, "in Indian language "Beyopar" means trade, and Bohra means tyrader. Then with refrence to Gujrati translation of one book "Raas mala" writes;

that these neophytes were trading with Arabistan, therefore they were called Beoharay i.e; Bohray.

By study of this book it is recorded that the Bohras are settled in Kashmir, Ladakh, Nepal and Poonch, the same way there is good number of Muslim Bohras in Gujrat, Malwa, Kokan, Ahmedabad, Burhanpore, Khandias and Bandar Sura., Since they are all traders, they are economically stable. About Muslim Bohras of south India. English and Indian authors have written too much. Qazi Noor ullah Shastri (death 1019 Hijri) in volume 1 of MajAlis-al-momineen, writes that about 300 years before, due to preaching by Mulla Abdullah Ali, these people embraced Islam. Mulla Abdullah's grave is at Khambyat. By these calculations, Bohras are following Islam since 625 years. In 'Preaching of Islam' by professor Arnold , on page 425 writes; Mehmood Baigda Gujrat Deccan kings, period(459-1151A.D.) a party of Bohras embraced Islam. By these calculations Bohras embraced Islam before 500 years. In "Ras mala" while relating Baat traditions, it is recorded, that Ahmad Shah converted Brahmans and Mahajans to Islam and they were called Bohras. Ahmad Shah Gujrati has been the ruler from 815 to 846 Hijri. Ahmedabad has been developed by him. By these calculations Bohras are following Islam for last 525 years. Some of the writers have recorded, that Bohras in fact is branch of Hindu race who later on embraced Islam. At present this party is an important constituent of Ismailee shias.

From these particulars it is revealed, that Bohras of Gujrat and Bombay is a separate race than Bohras of Kashmir and Poonch. The Bohras of Kashmir, whose population is about 15000, area all hindus and the Bohras of south India are related to IsmAlia race of muslims. However, Bohra is common in both of them and it is not strange that if the word is associated with trade , which is a pure hindi word, which means trade and business and Bohras though in south india or Kashmir, their anicient profession is trade.

In Kashmir, the great leader of this race has been Chowdry Mahesh Shankar Dass during Aalamgir Aurangzeb's time. He was Amir-ul-umra and holding an important post. He during Saif Khan

Soba Kashmiri's (1079-1082 Hijra)era, laid a beautiful wide garden with 62 steps at Raisha Brari with fountains and cascades around and a four mile long road was constructed across Dal lakh upto Raisha Brari and constructed several bridges on it. It is evident, that this road. During Saif Khan Nazim Kashmiri's initial era started from 1079 Hijra and was completed in iftikar Khan Soba Kashmir's era (1082-1086 A.D.).When Nazim Soba visited Chowdry Mahesh Shanker Dass garden all of sudden he said:

"Chowdry Mahesh Dass Baag na kard.der dil saif Khan daag kard."

During Mahesh Dass's rise, contempory people of his race used to visit him in good numbers at Kashmir.

Kapoor Dynasty of Bohra Race

Their great grandfather's during Raja Abdul Razak Khan and Raja Rustum Khan's time came to Poonch as physician and chemist.It is said, that Chowdry Mehr Chend was royal physician of Raja Rustum Khan. He had received some Jagir at Brungbun, during that time. During rule of wazir Rouh Ullah's time, when Raja Rustum Khan's offspring's were in doldrums, the authority of this dynasty was safe. During late Raja Moti Singh's time, there was a famous physician and chemist named Chowdry Sant Ram who was always gifted with royal concessions.

He had four sons Chowdry Parmand,Chowdry Raisha Ram ,Chowdry Janardhan and Chowdry Radha Kishan. Among them Chowdry Parmand was a physician. Chowdry Raisha Ram of village Nagmadi was famous money lender. Chowdry Janardhan was a shopkeeper. Among Chowdry Parmanard four sons, three are Alive, Chowdry Roop Chend Patwari, Chowdry ,Gopi Chend. Inspector vaccination pensioners and Tara Chend's son Chowdry Badri Nath is forests in Deptt. of forester. Raisha Ram has only one son named Ram Chend, Who is money lender. Chowdry Janardhan has two son's Nath Ram and Kishen Dass. Both are money lenders and Zamindars. Chowdry Radha Krishna, Who was the youngest received education in medicine and was appointed as an employee

City Book Centre

during last days of Raja Moti Singh. He was also Mir Munishi and was associated with land settlement. During his last days he was working in department of protocol. In short, he performed several activities and was receiving awards in different functions in recognition for his commendable services.

He passed away, during Raja Baldev Singh's last days of Government. Chowdry Radha Krishan has three sons; The eldest is Baba Lal Chend and is working as Head Clerkin Judicial department. He is Medical Partitioner in Poonch. The middle one is Dayanand Kapoor by whose academic achievement, the name of this dynasty is very famous.

In rocky region of Poonch Dayanand Kapoor is the first Poonch, who passed Adeeb Fazil examination through Punjab University. For some time he was associate editor of Lahore Newspaper, Kashmir, which was the spokesman of not only J&K state but Poonch throughout world. When people were allowed freedom of press first of all he established a press in this mountainous country and published a newspaper Prabat by name.

Puri dynasty of Bohra Race

The founder of their dynasty is Parbadyal, who in 1686 A.D., came to Sopore from Beerah Punjab, when Chowdry Mahesh Shankar Dass in Kashmir, was holding special status among Alamgiri noble's. The present Bohra (Puri) dynasty is progeny of its son Jevan Ram. Jeevan Ram's son Kasha Ram constructed several buildings in Poonch due to successful business. The splendid house which at present is named Haveli Mian Gulab Singh was purchased by him. He had three sons, Gopal Dass, Birbal and Thakur Dass. Among the three, Chowdry Birbal has been very famous, and among five sons, Chowdry Krishan and Chowdry Kailash Ram are especially famous. Chiowdry Radha Krishen is one of the leading appeal Navees of Poonch. He has following five sons; Master Dina Nath, Rafeeq, Badri Nath Akhter, Kashi Nath TAlib, Shir Nath Bismal, Madan Mohan Lal Shakib.

Master Dina Nath is a poet of Urdu and Hindi. His pen name is Rafeeq. He passed entrance examination at the age of 15years in 1st division and secured highest marks among candidates of Poonch. In 1978 Bikrami, he was working as English teacher in Victoria Jubilee High School and in 1985 A.D. he passed F.A examination in second division and was appointed as second masterin middle school Palndri. At Palandri Raming of Sanhan Dharm Sabha and construction of a temple is the result of his efforts. He passed J.A.V. examination with high class marks through scholarship by the Govt. from 1932 A.D. he is senior General Knowledge teacher in Sadr High School Poonch.

He is the founder of Balak Sudhar sabha. He has been secretary of joint association named "Kashmir Hindu Sahayak Sabha" of Kashmiri pundits and Bohra community, for three years. Due to his participation in national and social activities, he was elected as secretary of Sri Sukhdev Sanatan Dharm Sabha. During his time, Sabha progressed very much. The Govt. of Poonch, in recognition of his services awarded him the title of "Sabha Alankar". At present, he is Secretary of Khistree Sabha Poonch.Chowdry Badri Nath Akhtar,is secretary ,Sanatan Dharm Sabha Poonch, G. Secretary, of Sabha, Joint Editor of Prabat Newspaper and President of JournAlist Association of Poonch. In the beginning he was employed at three places, but frustrated due to "bandagi beychargee", established a shop with insufficient capital in the city. At present, he is owner of two Kiryana shops, Soda factory and a press. Chowdry Dina Naths third son Chowdry Kanshi Nath, TAlib passed Entrance examination in 1932 A.D. from Poonch. He received education for F.A course from Sri pastap college. He is secretary of Mahabir Dal, Poonch.

Shir Nath Bismal was under medical training with his material uncle Chowdry fakir Chend.Madam Mohan Sakib is still studying. This fifth brother's desire for literature and poetry is the proof of aeen Khana lamam aftab ast."

Chowdry Ganesh Dass, was eldest son of Chowdry Radha Krishna.He died in 1921 A.D. His intelligent son, Chowdry Shym

Lal after his death, passed matric examination in first division in 1922 A.D.. He also received education in shorthand and typing through Govt scholarship. He was also a school master. At last, during Lala Sukhyal Saharis period, was employed in wazarat office. In 1934 A.D..he also passed Law examination. Chowdry Kaiash Ram is the youngest son of Chowdry Birbals five sons.He is a chemist and Chowdry of Poonch market. He is vice president of sanatan Dharm Sabha,Khistree Sabha, Hindu Sabha, Bohra Sudhar Sabha and Kashmir Hindu Sahayik Sabha of Poonch, and is one of the richest man of Poonch. His Son is Chowdry Bansi Lal.

Rathore Rajput
Thakur onkar Singh Rathore,
Numberdar Khanaytar and Assessor of Poonch

About Rathore race genelogy and their rise much has been recorded about Muslim Chowdry Rathore dynasty. In short, the beginning of Rathore dynasty is from Qanoj and after few hundred years, came to an end during Shab-u-deen Gori's era in 1195 A.D.. From these this dynasty comes to Marwad and due to their courage and bravery again attains zenith, even during Emperor Akbar's time, this dynasty was so powerful that all Rajas and MahaRajas of Hindustan were subservient to them. Jodhpur has been settled by one ruler Jodha of this dynasty, which is capital of Marwad. In Jodhpur one of the young man of Rathore dynasty was Thakur Shaib Singh, who came to Rawalpindi due to civil wars. During Muslim rule in Poonch, there were small dominions ruled by local Rajas, he came to village Mankote of Tehsil Mendhar and from there along with Tribal's settled at Khanatar. He was an expert in swordsmanship and acquainted with soldiering. Therefore, due to his personal bravery and courage associated very soon with wazir Rouh-ullah's companions, who was ruling Poonch on the name of his son, Raja Amir Khan, and due to his services received jagir of Khanatar. During those days, Parozal Alias Ferozawal submitted, but during war, Thakur Shaib Singh was killed.

After Sangoo dynasty, came Sikhs followed by Dogras in Poonch. Under these revolutions the jagirs were lost. Thakur sahib Singh's son Thakur sukhdas Singh has two sons, Thakur Onkar Singh and Thakur Amar Singh. Among them Thakur Onkar Singh was Numberdar of village Khanaytar and Assessor of session's court. He is popular among Govt. and public due to his personal and dynastic dignity. He is owner of enough land holdings and is free from the bonds of Govt. service. He is the model of Rajput character of ancient past. He has only one son named Amrit Singh who is only two years of age. The population of this dynasty is very less, but are living with dignity and grace of Rajputs. In village Khanaytar, Thakur Hira Singh Numberdar, Thakur Mehant Singh and Thakur Onkar Singh's uncle Thakur Bhishan Singh are leading personalities.

Jamwal chhabeela Rajput

Chhabeela Rajputs belong to the branch of Jamwal dynasty. The original home of this dynasty is Chenas of Jammu state. Thakur Chhabeel Singh was founder of this branch. He was a leading figure of his race. On his name, his offspring's are called Chhabeela Rajputs . From his offspring's, Thakur Gasawan Alias Rugbeer Singh was very famous as a courageous and brave soldier. Due to favours from Raja Moti Singh, he was employed in Poonch. But the climate of Poonch was not conducive to him. Therefore, after some time, he returned back. But his son Thakur Baldev Singh did not leave Poonch. He settled at village Islamabad of Tehsil Havelli, and for 42 years was employed as a soldier performing his duties loyally. He like his father was a famous shooter. He has five sons, and all of them are Alive. They are Thakur Basant Singh, Inder Singh, Sundar Singh, Hari Singh and Kaisari Singh.

All brothers are true Rajputs, especially Thakur Hari Singh, is very intelligent and efficient Munshi and an outstanding man. He is owner of hundreds of kanals of land, and is an employee in Deptt. of police, Poonch. Chenas in dominion of Jammu is the real source of this community. The population of this dynasty is more, and among them some are jagirdars.

Chapter-10th

Industrial Races of Poonch

Due to skilled workers, the affairs of world are on. In absence of these people there will be commotion in the trading community. Agriculture is a profession. These people are engaged in their activities during scorching summers and severe cold winters. The Govt. appoints these people as Numberdars, Zaildars and Safeed posh for the reAlization of revenue tax. Whenever any Govt. officer of either Revenue department or police or other department, during his tour makes an enquiry of some case in a village, first of all he interacts with these people, who in one way are semi officials of Govt. Due to their association with the Govt. they are very influential people. Since for protection of their fields, the Govt. enforces certain special laws in order to avoid people to approach money lenders and awards concessions in education and employment. Therefore, agriculture or farming is treated as the primary occupation. But, in fact zamindar is one who ploughs fields by his own hands, drives pair of oxen, protects crops, harvests crops and carries grass loads. Those people who are \called zamindars but are capitAlists and do not work with their own hands, are called the owners of land but in real sense they are not agriculturists. Among zamindars, there are hundreds of castes. There is not only one caste or sub-caste among them. Among them are Hindus, Muslims and Sikhs as well.

Besides the races dependent upon industry, handicrafts and cattle grazing are Majority in number. Some of them are as follows: Banjara, Bazigar, Chemyar, Chenba, Darzi, Gadee, Bakrwal, Gojar, Mochi, Kasee(julaha), Kumhar, Lohar, TarKhan, Teli, Tethyar, Zargar, Chengad, Hajam, Hanji, Maskhee, Jayoor, Kanagar, Sovhoo, Kahtakee(chemrang), Khusroo, Machee, Maynar, Sephadah etc. For these races the word kameen (menial) is common. Kameen (menial) means workers. But the people calling themselves as elite class treat (kameen) menials as wicked people, although there had been no

workers the world should have been topsy-turvy. The people who profess these occupations do not follow them always and change as Almighty desires. Thousands of examples are there, in which the son of Julaha or Arakush after receiving education attains the highest stage of progress and prosperity. There are hundreds of examples in Europe and America. When we study the initial conditions of great people of world, there are certain proofs , for example, Homer, the great poet of Greece, was son of an ordinary farmer, who was not owner of land and was working in agricultural fields as a labourer. Who does not know Socrates, who is the leading physician and philosopher of the world, was son of carpenter. He was the same physician to whom Falcios the king of Greece, had written on the birth of his son, Alexander the great, "I do not know that I am happy due to birth of my son, who shall be the king of a great empire, or be lucky to study under your guidance." Frisal, was a great poet of Rome who was son of ordinary coolie.

Shakespeare, the outstanding poet of Britain, and on whose name the English race has proud, was son of a timber merchant. Josafian who was famous as the queen of Napoleon Bonapart, the emperor of France, was daughter of a poor tobacco seller. There are other examples of such nature.

In India, there are innumerable people, whose fathers and grand fathers were engaged in industry or handicrafts, but their offspring's relegated these works due to one reason or the other, and professed other domains. At present, they are on the road of progress. Their profession came to an end when they started some other occupation.

At present, some historical books about painful demolition of Masjid Shaheed Gunj Lahore are under observation of the undersigned, and there are some events, which needs to be recorded here.

In Lahore, Hazrat sheikh Mousa was working as blacksmith. He was Rajput by caste. He was a rich man outwardly an perfect saint. After his death in 985 Hijri, Emperor Akbar constructed a splendid mausoleum on his grave. Hazrat Lal Hussain for whose

festival, the festival of lights or ShAlimar Bagh festival is famous throughout Punjab was a Rajput by caste. His father, fed up due to ups and downs of life, became aweaver. Hazrat Hussain was also working as weaver in the beginning, but due to his patron Hazrat Bahlol, he deserted worldly pleasures. He was at its zenith in spiritual world. He was born in 945 Hijri and died in 1008 Hijri during Emperor Akbar's time. Once someone taunted him for being a weaver.

Sahra-ud-deen, Jehander Shah, king of Delhi, raised a silver railing around his magnificent mausoleum. MahaRaja Ranjit Singh, till his death used to visit his mazar alongwith his wazirs and army every year regularly, and besides, valuable clothes, was offering eleven hundred rupees as benediction.

Among saint successors of mazar Madov Lal Hussain, Hazrat Abid Shah was Bhatti Rajput by caste, Hazrat Azmat Shah, chhenaba, was washerman and Hazrat wahid Shah was Rajput by caste and potter by profession. But when they made entry in spiritual world, they were all equal. In Lahore, there is a mausoleum, named Marg Nanee Kumhar. His real name was Mohammed sultan. By profession he was Kumhar (Potter). His eyes were very handsome. Therefore, his Murshid (Patron) named him Marg Nainee. He passed away on 7th Shawal 1255 Hijra, during Nawab Shahnawaz Khan, Nazim Lahore's period. Black Smiths and Kumhars serve his mazar. Fakir Mehr Shah was attendant of Masjid Daie Ladoo, Lahore. He was Khokhar Rajput by caste. His all relatives were blacksmiths. They were residing at village Pind Kaln District Gujrat. When during MahRaja Sher Singh's era, he became mureed (devotee) of peer Ahmad Yar Shah Qadri, he relinguished his ancestral profession. Peer Ahmad Yar Shah, whose mention has been made above, was carpenter by profession and Rajput by caste. He was resident of Peeru Shah District Gujranwala. Among his devotees Sayeed Qutub Shah lahori has been very famous. Fazil Shah named elderly man during Mohammed Shahi era has been a saint of Lahore. He was a potter and his caste was Moughal. His Murshid (patron) Hazrat Abdul Rehman guided him to work very hard to

attain spiritual eminence, even once he was kept closed in an opening of grave for forty days. After forty days he was brought out of grave before congregation and he was Alive. But due to unconsciousness and yellowish face he was infact a live corpse. His followers are still residing at Lahore and Sher Gadh. He died in 1155Hijri during Nawab Khan Bahadur Khan and Nawab Shahnawaz Khan, who before Sikhs was Ruler and GoverNoor of Punjab. Hazrat Syed Khawnand Mehmood were from progeny of Hazrat Ieshan. He was very noble and kind but after his decline, his offspring's professed tailoring, washing and Tanga driving. In 1864 A.D. one person of this dynasty named Jeevan Khan, was one of the menial employees of Mian Mohammed Sultan Kashmiri Lahori, the famous contractor of Lahore.

Who is aware about destruction and devastation of Moughal princes of Delhi. The offspring's of Akbar, Shahjahan and Alamgir are at present either motor drivers, bakers, tailors, cobblers in large numbers, even some are offering hukkas (hubble bubble) to passengers on stations to feed their belly. When some of their offspring's shall pursue education they will profess some other profession and they will abdicate professions like Sakigaree Kochbani and Kasfdozee etc. professions change but caste does not change.

A journal named "kasb-al-anbiya" is authored by Molana Zahoor-ul-Haq Azeemabadi. This journal has been documented as an answer to one of the questions, that people who taunt farmers, tailors weavers and handicraft workers, what Quran Hadis and Fiqa says about them. In reply to this the said Moulana proved through Quran and Hadees that Muslims who despise skilled workers as against the command of Allah shall go to hell .But it is said that Ambiya and other saintly people have been skilled workers. Therefore from almighty Allah first of all Hazrat Adam was taught to make clothes followed by farming and in tafseer Fateh al Aziz, Moulana Abdul Aziz has recorded that the man who curses these professions taunts the holy prophet SAW

Besides, Hazrat Adam[AS] , Hazrat Shoaib [AS] was also weaving clothes. Hazrat Noah [AS] who after Noah's deluge, was called Abu-al-bashr was a trader and also a carpenter. Hazrat Idrees [AS] . was a tailor. Hazrat SAliuah [AS] and Hazrat Houd [AS] were shopkeepers. Hazrat Ibrahim [AS] and Hazrat Loat [AS] were farmers and Hazrat Shoaib [AS] was grazing his cattle and selling milk and breed of his cattle was his main source of income to support his life. The present Gujars are following profession of Hazrat Shoaib [AS] . Hazrat Mousa [AS] despite being a great prophet was grazing sheep and goats and was supporting his life by sale and purchase of cattle . It is the same profession which Bakerwal race of Poonch and other countries are following. Hazrat Dawood a.s was making armour and it was his main source of income. Hazrat Sulaiman [AS] was king and even air was under his control and Major part of world was under his control. How was he catering his people. He was earning by his own hands and about him, it is recorded in Fateh-Al-Aziz, that he was making mats and fans of date leaves and whatever he was earning was used for his subsistence.

Our holy prophet [SAW], for years together was engaged in trade and was grazing cattle. Hazrat Abu Bakr Sidiq [RA] the first cAliph was cloth merchant, while Hazrat Omar Farooq[RA] was a brick maker. But due to revolution of time and miseries of people, they prefer Govt. service i.e. slavery than working for legal income. On the other hand our compatriots have understood it that beyond Govt. service and zamindari no nation can be prosperous and self sufficient until they don't achieve success in industry.

Countries like German, English, America & Japan have made mark in the field of industry by professing independent occupations. In case of Japan for the biggest mandi for its goods throughout the world is India. Therefore Brahmans Khatris, Rajputs and Sikhs, all tribes keeping aside the artificial superiority, opened factories of tanning textiles, shoe making and dry cleaning of clothes , furniture making and iron. The people are now mostly engaged as tailors, barbers and musicians, which were treated as inferior since thousands of years, on religious lines.

In Kashmir, Kashmiri pundits are working as masons, carpenters, blacksmiths, Dyers besides barbers. But unfortunate Muslims of India still treat these professions as inferior. He do they not understand that following educated western blacksmiths the farsighted Indians followed this line and established many engineering industries.

Perhaps, few people know that barbers have innumerable castes. Among them are Bhatti Rajput, Sidhar and Sindhu jat, Moughal and Qureshi castes even there is mention of one Syed Hajam(barber) in quarterly urdu journal (Oct 1929 A.D.) of Anjamam Tarkee Urdu, Aurangaad. Deccan who was barber of king Shajahan and who was called by the emperor from Mecca Mouzama because the king has not to bow his head before any Barber except him being Syed. Till he and his progeny were shaving kings and princes were Syeds by geneology and barber by profession.

In Punjab there are some Qureshi, Jat, Rajput, Moughals and other races of muslims, who are working as Barbars. There are many others, who after receiving education have deserted the profession. They are now Govt. employees. There is no reason that they don't perform the job of Barbers, and why are they not called Quarshi, Jat or Rajput.

Like Punjab and India, there are several skilled races in Poonch. But the races of Poonch have the merit that they are working as Tailors, washerman, Cobblers, Barbers and weawers etc. They are also farmers who have been declared as agriculturists by Govt. of Poonch are as follows.

Lohar (Black Smith), Tur Khan (Carpenter), Chamar (Cobbler), Teli (Oil extracting Man), Nadaf, Naie (Barbar), Bafanda (Weaver), Sanyaza (Potter), Mochi (Cobbler). During land settlement of 1960 BikrmiThere have been many mistakes, and a big mistake has been, that Blacksmith, Carpenter and Bafanda etc skilled peoples castes have been igNoored and their occupations and trades have been recognized as race and according to that entries have been made in the Revenue and land settlement records.

The grave mistake of land settlement, has been that they have treated these races as inferior as Hindu untouchables are treated by high caste Hindus, though the times are now changing. Now, Hindus have named these inferior and untouchables as "Harijans", and restrictions in eating and other economic matters are withdrawn.

It is strange, that in case any person with Syed, Mughal, Bhatti, Juanjoo or Ghakad race, is either an employee or a farmer, his profession is not recorded in Revenue records but his caste, shall be recorded as Syed or Moughal. But if some person is Moughal, Ghakad or Bhatti etc and his profession is Blacksmith, Carpentry, Kafsdoozi or Bafandi, his caste shall not be recorded, but his profession shall be treated as his caste and recorded in records, although, caste and profession are two separate things.

Alas! The races of Poonch who treat themselves as of noble descent offer step motherly treatment towards skilled workers, who as per Islam, are the backbone of the society, before and after land settlement. Their treatment with people involved in Handicrafts and industry is against tenants of Islam. If it is true, that wealth is not permanent and money never supports anyone, is not possible, that those races who by forgetting morAlity, human values and Islamic education are treated as inferior and wicked. Those races which were at the Zenith yesterday shall be at the lowest ebb tomorrow.

Every Year, fourteen fifteen thousand candidates are quAlifying Entrance examination from only Punjab university, and the number of graduates is not less than four to five hundred candidates every year and in 1935 A.D. those B.A or M.A candidates who passed law examination in Punjab, their number is also more than four hundred. But you know that in this educated army of boys, how many people are knocking the doors of offices for employment and despite flattering officers are deprived of services. The result of this deprivation is that every year several educated young man fed up by unemployment commit suicide, after spending thousands of rupees of their parents for nothing. Keeping in view such events, the leaders of the country made professional courses as compulsory constituents of curriculum. Therefore, in

some schools, the students are taught tailoring as well as carpentry. The Govt. opened schools for Dyeing poultry, weaving and furniture making. It is the same Handicraft and industry which people of Poonch despite starvation, despise these people.

Several Indian state, Governments sanctioned scholarships in favour of educated people who are pursuing professional courses to makes two ends meet, honara'bly. Therefore, recently in silver weeding fund report 1934 A.D., it has been recorded, that in view of the unemployment among educated young man, that managers of states, feel, that to arrange for professional education shall be useful for the country. Besides, those students who are able to learn, shall be educated in weaving, socks and sweeter making wood works, Tanning of leather and other types of Handicrafts. In some Govt. industrial institutions, only boys of skilled parents are Admitted, for example, the department of information of Punjab on 25th February 1936 A.D. issued notification on behalf of Govt. Tanning Institute Jalandhar, that only Cobblers and professional tanners shall be Admitted, and every student shall be awarded ten rupees monthly scholarship.

Our Govt. of Jammu and Kashmir, has also opened industrial schools at several places, and those students who quAlify from these industrial institutions are earning more than those people than those people who think themselves to be of noble descent and are often unemployed. We expect, that Govt. of Poonch is following the foot prints of Darbar Jammu and Kashmir, and if not more, but shall establish four industrial training institutions at four Tehsils positively. There is a big community in Chamankote in Tehsil Baagh, who belong to one ancestor Abdul Rehman Alias Manak Shah. It is said, that this dynasty was Quershi breed and blood. But professing different occupations, they are called by different names. Some members of this dynasty are Blacksmiths, some carpenters and some Masons. In short, these people alongwith Zamindari are creating name in industry and the fact is that economic conditions of a country can improve due to progress in industry.

These dynasties are spread in Major villages of Tehsil Baagh, but are especially confined to village Hul Surang, where Mistri Ahmad-u-deen son of Mian Noor Aalm is quite outstanding among his raceand community. His intelligent and educated son Mistri Hassan Din is Armour Hawaldar, and a younger one Roshan Din is studying in Middle School Dheer Kote. MIstri Hassan Din has received several certificates for his commendable services from higher authorities, which is proof about his competence as an expert worker.this dynasty as per records is Blacksmith, but due to efforts of Molvi Abdullah son of Molvi Karm-Din resident of Bindrai Tehsil Baagh, most members of this dynasty stand recorded in revenue papers, I,e, Molvi Nasr-u-deen, Mistri Attah Omar Din, Tholu, Feroz-u-deen, Fazl Ahmad, Mohammad Azeem, Alif Din, Deena, Baga, Mohammad Hussain, Alim Din and Rukan Din. Zamindari as well as industry are the past times of this dynasty. In Thekyala area, Baagh Ali of Balakote, relates his caste as Khokar Qutub Shahi. among his sons, Wali Mohammad was working as parcha baff, but land settlement people, recorded his offspring's as Julaha (Weavers), though his sons due to weaving of clothes and farming were zamindars. It is wonder, that why land settlement people did not record them zamindar Jolaha instead of Jolaha. However, due to strenuous efforts of Bagh Ali, Sher Mohammad and Imam-u-deen, as per orders of Chief Revenue Officer dated: 14th Jaith 1989 Bikrmi, they were registered as Khokars.

In Darotee Thekyala there is a tribe, where there are only Six families. This tribe refers themselves as Ghakad, but land settlement people did not agree. They recorded it as Kasbee. There is no doubt, that one elder of this family Shakra Khan, began to work as a weaver, but he was referring himself as Ghakad. This tribe also after several efforts got themselves recorded as Ghakads as per Govt. order dated:- 17th Katik 1989 Bikrmi. In Tehsil Baagh villages Dhal Qaziyan and Pamnotee, there are two families who call themselves as Mungral Rajputs. Their profession is Zamindari. One of the persons among them, who is an educated man owns land holdings in four villages, but people call him Kasbie, because one of the

members of their branch married among Kasbeez. From here they became kasbee. In revenue records, these people are recorded as Kasbeez.

In chak Saryan, Topi Sungola, Bungdan, Chodda, Kafl, Gadh, Bani Pasar, Jug Ladee, Saywith Tayeen etc of Tehsil Baagh, there is big community of Molvi Ghulam Ali Khan, who refer himself as progeny of Raja Mal Khan and Jungoha like other races, this community owns big areas of land. Besides, Zamindari, some of its members are working as Govt servants.

Perhaps, one of their elders had professed Bafandgi, therefore, in settlement records they are recorded as Bafanda, though their occupation was zamindari and still the whole community is engaged in zamindari. If their Ad.mission was to be done with regard to their occupation why they were not recorded as Agriculturists. Some members of this community are Army employees, some are medallists while some are educated. Akal Din has participated in world war. This whole community belongs to progeny of one person, Lal Khan, who had settled in village Kaflgadh Poonch from Muzzafarbad, before three hundred years.

In village Tahee, some members refer their race as Ghakads. They work as carpenters and farmers, but the settlement officials recorded them as carpenters in revenue records and not agriculturists though the sustenance of this community depends upon both carpentry and farming. In Thakyala area there are some families who call themselves Aawans. They besides farming are working as Potters. But the settlement officials recorded them Kumharz (Potters) in revenue records, and not cultivators and Zamindars.

One of the persons of this community who is an Army official writes, "The Muslims are suffering at the hands of those Muslims who refer themselves as of noble descent, and due to capitAlism and authority are treating poor Muslims as servants".

Villages Chadala

In Sohawa, Doonga, Khenatar, Nadakote and Bungoan, is a small community who express themselves as Oamal Gakhad. In

reserve papers this community is recorded as Kamanghar. In Punjab, a respected dynasty of Minhas Rajputs is also famous as kamanghar.But when due to progress, the old weapons were replaced by modern weapons, and Kamangari came an end ,the people of this dynasty received education and were employed in Govt or engaged in trade. Therefore ,now that dynasty stands recorded as Minhas Rajputs in official and non-official records. But in Poonch the occupation word hovers like a ghost, and despite of mantras does not leave.

Some members of these villages are fully aware about religious knowledge and have been students of Indian religious schools and have relegated their ancestral occupation of kamangiri since five to six generations and their main sources of subsistence is agriculture or teaching –learning

Tehsil Palndri

In villages Ram Patn and Mang, one community has population of about two hundred persons who are commonly called as lohars(blacksmiths),but the community calls their race as Mangral Pajputs.In land settlement, the race of this community is recorded as lohar. But it is obvious, that Ahangiri (black smiths)is an occupation and now according to the records of this community, they do not profess this profession now but from the last several years as a fact is non agriculture and Govt service. But this community faces lot of difficulties in recognizing their caste as Mangral Rajputs. Some people of this community are soldiers Naiks and Hawldars in English army. some of them are pensioners and some are imams of villages likewise, in villages Madarpore Tehsil Havelli, there are twenty five to thirty such families, who refer their caste as Mangral Rajputs, but in reserve records they are listed as carpenters by profession.

Budrote Mendhr

Here are some families who are working as kashfdoz but relate their caste as Moughal. One of their elders, named

Mohammad Akbar Khan, came from Kotlee of District Rawalpindi and then from Kotlee of district Mirpur to the kyala area of Tehsil Mendhr. It is famous about him, that he married a daughter of Siraj(cobbler)and began to work as cobbler. His caste in settlement papers is recorded as Mochi. But the whole world knows that Mochi is a profession and not caste, still they own enough of land and are engaged in farming .Feroza son of Fakra Khan, Sheru, Sahib deen, Keedu and Sahib deen Koyan Walay own several kannals of land. likewise many other people also own land and among them being engaged in agriculture deserted Kashf Dozee.

Therah Topa Tehsil Mendhr

From Mohammad Akbar Khan's progeny, two families are settled in Therah topa. In the villages of Kus Balari and Dhoratee one family each of this breed and in village Dharagloon there are two families. Among them some are working as Kashf Dooz, but their main occupation is Zamindari. These people are also recorded as Mochis. In settlement records their original cast is said to be moughals. Some of their outstanding men are imam deen son of Hansa, Hassan deen son of Kayum deen resident of Topa, Fazl deen son of Vihar Guloo, Sakhee Mohammad resident of Budroten.

Khrl Gayalan Tehsil Baagh

There is a family of neophyte Sheikhs, who calls themselves Minhas. His original homeland is Tehsil Baramulla, and all people of his community are agriculturists there among them, some are working as Barbars. In Khrl Gaylan among Rehman Sheikhs three sons, Abdul Karim sheikh is educated, and is a private teacher. His two brothers are working as Barbars ,and they own agricultural fields as well. But the land settlement officials have listed them Barbars, as their profession .Likewise, there are several Barbars in Tehsil Mendhr and other Tehsils who mention their races as Qutub Shai Khokar, Bhatti, Moughal, Qureshi,Rajput and Jat etc.

Dharotee Thekyal Fakeree Family

These people refer their homeland as Tehsil Uri and race as Khak. One of their elders Balaki Khan, as fakir came to village Salwa, where his progeny were living like Fakiris for four generations. In his fifth generations the elders of Sardar Mohammad Shar Khan, donated a small piece of land to Sayeen Miskeen Adjacent to the mazar of Raja Rasmee Khan founder Thekyal dynasty Miskeen Shah's grandsons Farwan Ali, Alias Farmana, Allah Data, Feroz,Farmana II, Peer Wali and Faiz Ali, Alias Peer Wali and Faiz Ali own small piece of land. They make their both ends meet through cultivation, and hardwork.

Addendum to Tarikh Aqwam Poonch

In this part, there is mention of those races of Poonch,whose particulars are received very late,and can't be recorded systematically.Now they are recorded at the end of the book.

Qureshi Siddiqi
Residents of villages Khanaytar, Madarpore, Sehr Kokota

During Raja Rustum Khan's period Moulana Abdul Jabar Qureshi, migrated from district hazara and settled in village Khanatyar, Tehsil Havelli. He had. three sons, Mian Sharf deen died issueless and the progeny from Hajiz Nizam-ud-deen and Hajiz Zahid Sulaiman continued. Hajiz Nizam-ud-deen off springs are settled in Khanatyar and Hajiz Zaghids progeny are settled in Madarpore and Sehr Kokota. The population of this community including males and females is about thirty. Religious education is common among this community. They are engaged in agriculture and industry is the special hobby of this community. Carpentry and agriculture is mainstay of these people.

In land settlement records, this community is not recorded in context of profession but are recorded in terms of caste and sub-caste and no our opinion, it should have been same. Therefore, caste and sub-caste is one thing and profession which can be changed, is other thing.

Therefore, in Jamabandi Charsala,for1990 Bikrimi village Sar Kokota's Khewat no:88 and Khatoonee no:330, the members of this community i.e; Hashim deen, Fazl deen, Noor Mohammad sons of Amir Ali and Jamabandi Madarpore, Khewat no:6 and Khatoonee no:12-15,satar Mohammad, Ghulam Mohammad sons of Ghulam Ali and Dazl deen sons of Feroz race is recorded as Qureshi, In this community the following persons are outstanding; Salah Mohammad and Satarv Mohammad sons of Ghulam Lai residents of Madarpore, Hashuim deen sons of Amir Ali residents of Sehr Kokota and from Mian Hamza progeny Main Alim deen son of Mian Tahir. It is said, that Ali-ud-deen etc and Liddar Jolee belongs to this community.

Aawans of village sungola etc

About Aawan races basis of nomenclature and its initial historical conditions has been recorded in chapter 8th of this book, and whatever differences are about Aawan's genelogy mention has been made about that it is said, that the Silsila of Aawans according to different genealogical maps leads upto following races and individuals.

Faragana race, Jat race, Rajput race ,Greek race, Irani race, Turk race, Afghana race.

Progeny of Mohammad bin Hunifa, Zubair bin Ali, Umroo bin Ali, Qutub Shah Aabak, Qutub-ul-mulluk Shah, hind and Abass-bin Ali. These different genealogical maps and traditions has damaged the originAlity of this race and proved it false. It can be possible that someone has not made effort to preserve his geonological order or someone may have the geneological order but with mistakes. It is also true that geonological order can't preserve many generations. But it is certainly impossible that there may not

be genelogical order for one race and we many recognize them as unauthentic race. On this basis the author of Bab-al-Aawan, rejected all silsilas of Aawan geneology and only certified Abdullah bin Abass bin Hazarat Ali silsila to be authentic in whose 99th generation was Awon Qutub Shah

We are here omitting all silsilas and only recording the silsila which relate themselves with Imam[ra] Mohammad bin Hanfia bin Hazarat Ali[RA], from wives other than Hazarat Fatima[RA] are called Alwis on the name of Hazarat Ali[(RA)]. Among these children and according to some fifteen and according to others, were fourteen daughters and twelve or nine sons respectively. Among them Mohammad bin Hanfia was most outstanding. The name of Mohammad bin Hanfia's mother was Khola bin Aayas bin Jaffar. They are called Hanfia, because their mother belonged to Bani Hanfia tribe.

Mohammad bin al Hanfia's greatness could be traced by the fact that after Yazidas death, Hazarat Abdullah bin Zubair, controlled Hijaz, Yeman, Kharasan and Iraq Mukhtar Sakfee Kazib wanted to snatch Govt. from Abdullah bin Zubair on the name of Mohammad bin Hanfia. When Mukhtar Sukfee was killed by Abdullah bin Zubairs brother Musaib, Mohammad bin Hanfia due to that from Abdullah bin Zubair, left for Taif and passed away there at the age of sixty five years in 80 or 81 Hijra. Mohammad bin Ali Hanfia had ten sons, whose names are as follows:

Hassan, Abdullah, Abu Hashim, Jaffar Akbar, Hamza, Ali, Jaffar Asgar, Qasim, Ibraheem and Awon. On the name if his son Qasim, Mohammad bin-al-Hanfia was also called Abu-al-Qasim. Among Mohammad bin-al-Hanfia sons Shias desired to appoint Abu Hashim as their Sardar, but he died suddenly in Syria and the Sardari according to his will, passed from Abdullah bin Abass' progeny to Mohammad bin Lai. Among ten sons, of Mohammad bin Ali Hanfia, three were issueless i.e, Abu Hashim Hamza and Ali, while others had children. The way Abdullah or Obaid-ullah bin Abass bin Hazarat Alia's offspring's relate upto Awon Qutub Shah and express themselves as the real Aawans, the same way

Mohammad bin al-Hanfias's offspring's refer themselves as Aan Qureshi Hashmie.

Thr author of Bab-ul-Aawan, in his book, has made mention of two kinds of genealogical table's one those tables which relate from Awon Qutub Shah to Abass bin Ali. They are four in member. One geneological table is from Mehmood Ali bin Abass upto seven generations, the second is from Qutub Shah Hassan bin Abass upto ten generations, third from Qutub Shah to Mohammad. bin Abass in eleven generations and fourth from Qutub Shah to Abdullah bin Abass upto ten generations. In Bab-al-Aawan the last geneological table has been acknowledged.

Besides there are nine other geneological Tables, which count from Qutub Shah to Mohammad bin-al Hanfia and the details are as:

1. From Qutub Shah to Sikandar Shah bin Hanfia upto ten generations.
2. From Qutub Shah to Shah zubair bin Hanfia upto eleven generations.
3. From Qutub Shah to Abu Hamza Shah bin Hanfia upto twelve generations.
4. From Qutub Shah to Abdul Main bin Hanfia upto twelve generation.
5. From Qutub Shah to Chenan Shah bin Hanfia upto eleven generations.
6. From Qutub Shah to Main gazi bin Hanfia upto eleven generation.
7. From Qutub Shah to Sarwar Shah bin Hanfia upto eleven generations.
8. From Qutub Shah to Abdul Aala bin Hanfia upto eight generations.
9. From Qutub Shah to Shraf Shah bin Hanfia upto eight generations.

The another of Bab-al-Awan, proved the above geological tables as wrong upto Mohammad bin al Hanfia and there is no doubt, that the way some Qutub Shai royal geological tables are

wrong, the same way in Hanfia geological tables of Aawans there are some incorrect names, and Punjabi names as well, and then in some geological tables there are seven, eleven, twelve and fifteen generations. All these things are sufficient enough to prove them wrong, and the strange thing is, that in the offspring of Abass and Mohammad bin Ali Hanfia, certain names have been incorporated, which does not exist anywhere. for example, Mehmood Ali bin Abass, Hassan bin Abass, Sikandar Shah bin Haji, Shah Zubair bin Hanfia, Abdul Manan, Manan Ghazi bin Hanfia , Chenan Shah bin Hanfia, although Chenan Shah is purely a Punjabi name likewise, there are other names.

Besides those Aawans, who relate their geological table upto Hazarat Abass are two parties. one party, relates Qutub Shah to Abass bin Ali. The second party relates Qutub Shah silsila to prophet(SAW) uncle, Hazarat Abass. Therefore, the author of Bab-al-Aawan, on page 118 records.

Someone has referred Qutub Shah's geology to Aabass bin Ali and someone related to Hazarat Abass uncle of our holy prophet(saw)though uncle of Rasoolullah(saw)is not ancestor of Aawans.

The geneological order of Qutub Shahi Aawans recognized by the author of bab-al-Aawan, there is also one geological order, there are eleven generations from Qutub Shah to Abass bin Ali and in one more table, which the undersigned has seen upto ten generations. Such kinds of differences and contradictory statements, except the geological order which relates with Mohammad bin Ali Hanfia, and whose number is more than Abassi geological orders not to recognize their origin is a difficult act.

We have acknowledged in the previous lines that in Qutub Shaie and Hanfia Aawans geneological orders, some names are meaningless and absurd. But with the reason that due to illiberally could not preserve their geneological order, be discharged from that race with one stroke of pen, in which it has been famous since centuries and with whom its traditions are related since years together.It is against the rules, which has been recorded by the great

historian of Hindustan, Allaina Shublee Nomani in the famous book Al-Farooq part-I in these words.

"In order to know the facts one has to depend upon guess work. Therefore, there is no alternative except judgement for a historian". Therefore ,there is no alternative except judgement about Hanfia Aawans, which is briefly described as:

In Jalander, Amritsar, Hazara Kashmir and Poonch etc. The population of such Aawans is several thousands, who express themselves as the progeny of imam Mohammad bin Hanfia. In Poonch only, their population is about three thousands. These people are strictly following unwritten traditions of their race and elders. They claim that they are Aawans and are offspring's of imam Mohammad bin Hanfia. In this context the undersigned has seen one geneological order of Poonch Hanfia Aawans, which originates from Awon bin Mohammad-al-Hanfia bin Hazrat Ali and in whose eight ten generations is one name Qutub Shah.then from the same Qutub Shah fifteenth generations Sardar Khan bin Sajadil Khan from Pakhlee area (hazara) enters territories of Poonch, which according to Sargola Hanfia Aawans was more than four hundred years ago from Sardar Khan to mian zaman Ali Khan, whose age at present is about ninety years .From Sardar Khan to Mian Zaman Ali Khan, whose age at present is about ninety years, are twelve generations.As per the unanimous saying of historians ,that three hundred years constitute three generation. twelve generations are four hundred years. Therefore Sadam-Khan's period of entry in Poonch seems correct.

The author of Bab-al-Aawan ,while making mention of great grandfather. Awan Qutub Shah of Qutub Shahi Aawans, records on page 92, that the silsila of Qutub Shahi Aawans follows from the same Hazarat Qutub Shah. From these lines it is quite clear that there is some other silsila of Aawans, whose great grandfather may be Qutub Shah or some other elderly man, and of that elder is not from progeny of Mohammad bin Hanfia, then who is he?

The population of Hanfia Aawans outside Poonch is several thousands. Like other people, if these people wish ,they could also

prepare their geological orders to relate their silsila with Shahi Aawans. But they have been famous as Hanfia Aawans since centuries ,therefore they did not like to be the progeny of Abass than Mohammad bin al Hanfia, although, there is no difference between then i.e, Mohammad bin al Hanfia and Abass are both sons of Hazarat Ali(raw) and both are sons of same father. The statement of nobles of this race is, since one name of Qutub Shah in our geological order. framers tried to relate us with Abdullah bin Abass. But we as per other ancestral traditions, which exist since four hundred years in Poonch wont accept to change it.

The ancestors of this race who came to Poonch was Sardari Khan bin Sajawal Khan. Out of his progeny, some people are still residing in Pakhlee area still residing in Pakhlee area (Hazara),among than Ahmad Khan and Mir Aalum Khan son of Sher Ahmad Khan are said to be Numberdari.Sadan Khan brother Neelsee Khan's progeny are living in villages Duwar Padlee, Noorkha and other villages of district Muzzarfarabads Adam Khan's grandson, Behram Khan had three sons, Ismail Khan, Jamal Khan and Sait Khan. The progeny of these three people is spread throughout Sangola, Pakhar, Kohokat, Nanga Pani and Dardkot, Tehsil Uri. The grave of Behram Khan is at Chatarhot Adjacent Sangola and his sons Ismail Khan and Jamal Khan graves are at village Naddy Sangola area and Sait Khan's grave is situated at Peeristan Tehsil Uri. Sait Khan progeny from his son fakir Khan's offspring are settled at Dardkot, and some people are living in Nanga Pani Dalheda of Tehsil baagh.His second son, Gul Hassan Khan's progeny is living in village Asman Tehsil Uri and chum Girah Tehsil Baagh. The third son, Noor Khan's offspring are settled in Tehsil Uri village of Tajal and Povdree and Tehsil Baramulla villages Chendoora. The Majority of Jamal Khan's progeny is confined to and Pakhr, and some people are inhabiting Nanga Pani and village Chem., among which Sohbat Ali Khan and Nawab Ali Khan are outstanding. Ismail Khan offspring's are settled in Mungola.

By studying this book, there is no secret, that most of the castes and sub-castes are associated with the name of the elder of one's dynasty and then gradually assumes a permanent name of the race.

In this book, there are several examples of Ghakhad and some other races of the same nature. Likewise, this race on the name of their great grandfather Sadun Khan, for years together was famous as Saadwal even the maximum use of this word, clouded Aawans, during settlement of Poonch, when like other races there was need to express their original place, then according to the statement of some of their nobles, some people tried to hoodwink them, and expressed that their original pace in Saadwal. But the opponents were not successful in their claims and they were recorded as Aawans instead of Saadwal in revenue records of Poonch.

Sangola is a famous village of Tehsil Baagh, whose population as per census report of 1921 A.D. including males and females is 2185,where besides few families of industry owners, there are only people of Aawan race. About basis of nomenclature of this village, it is recorded in revenue records. That the area of the village was forest and barren. After long period of time, some elder of Aawan race developed this village. This village is situated on a rocky hill, where snow and hailstorm do visit often. Therefore, after peoples settlement it was famous as Sungoala and the same word disfigured as Sungola.

There is a primary school in Sungola. There are twenty one Masjids, were basic education about Dinayat is imparted. There are Urdu knowing people in Majority, but there is no middle or entrance pass in this most populated village. During that period the number of army soldiers was not less than 200-250.stillsome are still serving and some retired after war without pension and some are pension holders. The relations of Aawan Sungola are with their own community Sungola and Pakhr besides Dhoond, Sidhan, Walee, Nasma and Khak race. In villages of Tehsil Sidhanti, the following families of this race are settled .In Dhamnae,Amin Ali Khan is an

outstanding man. His son Ali Mohammad Khan is studying in middle school Rawlakote from this community, MutWali Khan in village palangee is remarkable. In Tehsil Hawelli of this community, in which Syed Mohammad Khan and father Mohammad Khan son of Peer Baksh Khan are outstanding. Besides, in Tehsil Baagh's village Kalree, the family of Mohammad Shr Khan belong to this community. Now, we are making brief mention of Ismail Khan Jamal Khan, and Sant Khan's offspring's who are settled in Poonch Tehsil of Baagh and Sidhanti and several villages of Tehsil Uri in Kashmir.

Wundwar famous people of Aanan Sungloo

Sungola is a big village. it comprises of seven and there is Numberdar for every patee. We are making mention of every Numberdar, Patee and some famous Aawans of every Patee or Wund superlatively. whatever Numberdars are in this village, the appointment of their ancestors started during beginning of Doogra Govt i.e, 1909 Bikrimi during Raja Moti Singh's era, and all those Numberdars and all Aawans of this village, are the offspring's of Ismail Khan, founder, Wsangola branch's son Feroz Khan's progeny.

Wund Dabn

In this Wund, from Ismail Khan's fifth generation, there has been a man Kala Khan. His offspring are settled in this wund, who due to Kala Khan's name are called Kalyal. From his fifth generation, Taju Khan has been the first Numerdar, who alongwith-Numberdari was awarded Saropa by Raja moti Singh.The present Numberdar Mohammad Khan is from his fourth generation.
In this wund the following persons are outstanding:-

Hussain Khan, Panjotra Khurd, member Islamia committee, Mir Akbar Khan army employee, Nizam Deccan, Maan Ali Khan and Ali Akbar Khan son of Mohammad Baksh Khan, Bagga Khan son of dost Mohammad Khan, Sabit Ali Khan and Amir Ali Khan son of Nawab Khan, Hoshnak Khan and Feroz Khan son of Akoo

Khan, Shr Mohammad Khan son of Hoshnak Khan, Shr Mohammad Khan and Wali Mohammad Khan son of Roshan Ali Khan, Fateh Ali Khan son of Meemna Khan, Jaffarr Ali Khan pensioner son of Samandar Ali Khan ,Mohammad Ali son of Hashim Khan, Suttan Mohammad Khan son of Mohammad Ali Khan,náwab Ali Khan son of Sawari Khan, Zaman Ali Khan son of Amir Ali Khan, army employee, Nawazish Ali Khan son of soba Khan, Mian Yousuf Ali Khan son of soba Khan, Mian Yousuf Ali Kyhan, Imam Masjid , Motu Khan son of soba Khan ,Zaman Alim Khan son of Omar Ali Khan, Yousuf Ali Khan son of Nadir Ali Khan, Sher Ali Khan son of Hashim Khan, Bushan Ali Khan son of Omar Baksh Khan, Attah Mohammad Khan son of Hashim Ali Khan, Ghulam Mohammad Khan son of Nawab Khan from the same Wund Ghulam Ali Khan son Panwari Khan resides at village Topee Tehsil Baagh.

Wund Chhanb

In Ismail Khan fourth generation Mubraiz Khan has been an outstanding person, from whose name his progeny is called Mubrayzal. In Mubraiz Khan's fifth generation Rajoli Khan was the first Numberdar of this Wund. The present Numberdar Rasmat Ali Khan is grandson of Rajoli Khan. The famous persons of this wund are Molvi Bahadur Ali Khan whose father Ahmad Ali Khan's Alive at the age of 110 years. Molvi Bahadur Ali Khan is a famous personality of this wund. He is president of local Islamic committee. The sessions of this committee are held every Friday at Sangola, in which he takes decisions about Sharia and non Sharia matters. His three sons are as Mohammad Zaman Khan, Mohammad Akbar Khan. Both are primary pass and youngest son Mohammed Sharif Khan is still in school. Molvi Bahadur Ali Khan has four brothers as: Biloor Khan, Mohammed Hussain Khan, Ghulam Hussain Khan and Gul Hussain Khan.

Mohammed Hayat Khan Hawaldar, Malikr sheer Khan pensioner Kalu Khan ex army official Sarkar Nizam, Mohammed Khan's on of Hashu Khan, Shahnawaz Khan, Zaman Khan son of Ghuklam Ali Khan, Ali Mohammad Khan, Jamal- ud- din Khan and

Hans Khan sons of Madr Khan, Baagh Wali Khan and Feroz Khan sons of Sher Ali Khan Mangal Khan and Shah Ali Khan sons of fakir Khan, Yousuf din Khan son of Amir Ali Khan Mohammad Azeem Khan employee commiserate Shr Ali Khan son of Nawab Ali Khan, Dost Mohammad Khan son of MutWali Khan, Kasm Ali Khan son of has him Khan, Shah Mohammad Khan son of Nawab Khan, Nawab Ali Khan son of Imraj Khan, Jamal din Khan son of Fateh Ali Khan, Ali Akbar Khan son of Mohammad shr Khan, Ali Akbar Khan son of Mohammad Shr Khan, Painda Khan son of Bhadur Khan ,Fazil Khan son of Mohammad yar Khan, Baagh Khan son of Ghulam Ali Khan.

Wund Hemahnadi

Mangal Khan was famous Numberdar of this place, who was from tenth generation of Ismail Khan's son of the same Mangal Khan. This branch is called Mundwal, which is famous on the name of Mundu Khan. Munda Khan was from the fifth generation of Ismail Khan. The famous person of this wund are Hashim Khan son of Feroz Khan Numberdar, Haider Khan son of Kala Khan. Both these brothers are literate among them Mohammad aalm Khan has returned from France and British during world war Europe. He has been in wazirstan and frontier. The way his race and some people returned back to their homes after world war,he also returned after resigning his services. He is in possession of some medals awarded for his coverage and Brawery. His three sons are Mohammad Yousuf Mohammad Usman and Mohammad Younus.Hazir Khan son of Kala Khahn and Mohammad Azeem Khan sons of Maan Ali Khan, Mohammad din Khan son of Dhola Khan Imam Masjid , Shr Khan son of moor Baaz Khan, Fateh Shr Khan son of Mangal Khan ,sons of Fateh Ali Khan Molvi Ali Bhadur, Noor Ahmad Khan, Gulab Khan, Mohammad Hussain Khan Mohammad Afsar Khan, Gulab Khan and Qasim Khan, Mohammad Jawahar Khan,Feroz-ud-din Khan, pensioners, Mohammad din Khan, Lal deen son ofJjamal Khan, Nir Aalm Khan. Among them Mohammad Afsar Khan, Gulab Khan, Mohammad Janahar Khan, Mohammad deen Khan, Lal deen

Khan, Meer Aalim Khan is an employee in Nizam's army. Gul Shr Khan, Mushi Maan Ali Khan, Ali Gowhar Khan, and Zaman Ali Khan pensioner.

Wund Agra

In this Wund Neko Khan an elderly man has been in Ismail Khan's fifth generation .this wund is called Nekwal on his name ,in his fourth generation ,there has been three brothers Jumma Khan , Sooda Khan and Ranja Khan .During Dogra era ,Ranja Khan"s son Mangal Khan,was the first to be appointed as Numbardar .The present Numbardar of this wund Mohammad Hassain Khan has been from fourth generation of Mangal Khan ,whose leader in his uncle Qasim Khan .Besides the following person are famous in his wund .Gulam Ali Khan, Panjotra Khurd ,aged 100 years son of Mangal Khan,Yousuf Ali Khan and Hussain Khan Member Islamia committee sons of Bhadroo Khan Shr Mohammad Khan Ex-Army employee ,son of Hans Khan ,Munshi Hussain Khan Ali Akbar Khan sons of Hussain Khan pensioner, Gull Khan son of Jamat Khan Ex-army Employee, Amir Ali Khan son of Bhadur Ali Khan ,Samander Ali Khan son of Lubhoo Khan, Among juma Khan's sons Nazru Khan was Numberdar. During settlement the Numberdar from his sons was out. Among them the remarkable persons ,Mohammad Din Khan and Fateh Mohammad Khan ,Ex-employee Army sons of Zaman Ali Khan ,Aalm Shar Khan and sultan Mohammad Khan Army employee Nizam ,sons of Sharab Ali Khan are Alive .From Soodah Khan's Progeny, Mian Mohammad Din Khan son of Ali Khan are settled in wund Nikr. Besides, Sultan Mohammad Khan ,and Meer Juman Ali Khan ,Qasim Ali Khan pensioner and Sobah Khan ,Jomsah Khan son of Nawab Ali Khan,Bhadur Ali Khan son of Sangee Khan and Ghulam Mohammad Khan son of Kaku Khan are included in this community. Nikoo Khan,s second son Mohammad Fakir Khan,s off springs i.e Amir Ali Khan and Hussain Khan Ex-Army official son of Noor Mohammad Khan ,Gulab Khan Nawab Khan, ex-Army employee of Mangal Khan ,Khan Mohammad Army official son of Mangi Khan, Mohammad Aalm Khan son of Ghulam Ali Khan are

from Hast Khan,s progeny. From Nikko Khan, great grandfather Nekwal tribe, fourth generation are Harcha Khan, Dean Mohammad Khan and Noor Mohammad Khan were three brothers. From Moorcha Khan,s progeny are Munshi Gull Hussain Khan Member committee Islamia ,son of Nawab Ali Khan are Alive .Deen Mohammad sons are settled in Bhata Sangad. and Noor Mohammad Khan's offspring's are settled in Borkeh Tehsi Baagh. In Borkeh , Mansar Ali Khan, Pensioner son of Baaz Khan and Zainan Ali Khan son of Mohammad Ali Khan Munshi Sha Khan and Ali Akbar Khan son of Ghulam Ali Khan, Saif Ali Khan son of Kalm Khan and in Bhata Sangal Ismail Khan and Mir Baaz Khan are remarkable.

Wund Kalson

In this wund, from Ismail Khan, s sixth generation ,this wund is famous on the name of Lalu Khan as wund Lalwal .In its fourth generation ,Kala Khan was first Numberdar .The present Numberdar Basic Khan in grandson of this wund are,Bilawar Ali Khan and Feroz Khan,sons of Yousuf Ali Khan,Bhadur Ali Khan and Hussain Khan sons of Kalm Khan,s Nasir Ali Khan and Hussain Khan sons of Soba Khan,Sher Ali Khan son of Fakir Khan,Hans ,Hans KhanHawldar pensioner ,Bhadur Ali Khan son of Buddah Khan,Mian Shir Ahamad, Qazi Mir Zaman, Dost Mohammad Khan son of Qasim Ali Khan, Lal Khan, Fakir Khan ,Nasir Din Khan son of Roshan Ali Khan ,Feroz Khan son of Mohammad Baksh Khan ,Sabz Ali Khan son of Fateh Ali Khan,AAlim Shar Khan son of Nawab Khan,Miam Sohbat Ali Imam Masjid Khan Wali Khan son of Basi Khan Numberdar ,Hast Khan son of Ismail Khan founder Branch Sungola,s 99th generation is Hans Khan son of Kamoon Khan Hastal who is also residing in this wund

Wund Nikr

In this wund, from Ismail Khan,s fifth generation ,Nasra Khan has been the founder of this wund ,and on whose name this wund is called wund Nasreyal. From this branch, one tribe named

Daryal is famous , from Dara Khan Bin Wali Beigh,s offspring's .From Dara Khan,s fourth generation , two brothers Ahmad Ali Khan Numberdar and Soba were Panjotara Khur. Among Ahmad Ali offspring's the following persons are famous. Mehdi Khan Panjotara Khour, Munshi Feroz Khan,Member Islamia committee and Hawldar Major Mohammad Hashim Khan president Sub – committee Soldiers Board sungala, sons of Nawab Ali Khan,Ali Gowhar Khan Ex-Army official. Soba Khan's Munshi Hoshnak Khan is member of Islamia committee and a patriot. Molvi Mohammad Khan and Mohammad Sadiq Khan are sons of Munshi Hoshnak Khan was taking active part in national affairs. He is popular among his community due to his behavior .His brother Mohammad Sadiq Khan is studying Baag Ali Khan Ex- Army official , Hawaldar Major Aalam Sher Khan and Hussain Khan Ex-Army employee sons of Baagh Wali Khan , Baag Hassan Khan and Sultan Mohd Khan Naik sons of Rang Baaz Khan.

The second tribe of this wund is from progeny of Wali Beigh's brother Hayat Khan. Among them, Jaboo Khan and Mustoo Khan Numberdar and Mustoo Khan's son Akbar Ali Khan Numberdar have been famous. From Jaboo Khan's third generation in Jungee Khan . His three sons are as follows: 1) Gull Sher Khan , pensioner, Member committee soldiers border 2) Hassan Khan Reserver Army 3) Azeem Khan , Army employee Nizam Deccan .Akbar Ali Khan has three sons.1) Noor Khan Numberdar , whose grandson Mukhtar Khan is present Numberdar 2) Munshi Mohd Sher Khan Imam Masjid 3) Attah Mohd Khan , who is patron of his deceased brother Noor Khan's grandson , Mukhtar Khan . In this wund the following persons are famous.

Hoshnakh Khan panjotara Khour, whose son Hassan Khan is a pensioner. Feroz-u-Deen Khan panjotara Khour and Mohd Din Khan member Islamia committee, Khan's sons of Ghulam Ali Khan, deceased, whose pension is received by his son Sulaiman Khan. Mulla Khan member committee Islamia and Qasim Ali Khan sons of Shahimadu Khan,Ghulam Hussain Khan son of Rangee Khan; From Nasera Khan's sixth generation has been Qawra Khan's from

his progeny, Munshi Gowhar Khan son of Sher Ali Khan,Nawazish Ali Khan son of Sakhee Mohammad Khan sons of Mangal Khan,Doulat Mohammad Khan son of Roshan Ali Khan ,Munshi Baaz Wali Khan and Mohammad Azeem Khan sons of Hast Ali Khan are Alive. From Seth Khan's progeny, Aalm Sher Khan son of Fakir Khan are settled in this wund.

Wund Banee

The name of one son of Ismail Khan was Husso Khan.on his name,t his wund is famous as Haswal . From Husso Khan's eighth generation, Mangal Khan was first Numberdar of this wund. The present Numberdar ,Khan Mohammad Khan ,is from fourth generation of Mangal Khan. The remarkable persons of this wund are; Ali Khan's on of Fateh Khan, Jams Khan son of Roshan Ali Khan Zaman Ali Khan son of Baag Ali Khan,Nawab Khan son of Ahmad Ali Khan, Sulaiman Khan son of Mohammad Baksh Khan,Feroz Khan son of Roshan Ali Khan, Fazl Khan son of Mohammad Yar Khan, Ismail Khan's second Sonhast Khan progeny is called Hastal. There is no wund on his name. His progeny are settled in different wunds. In this wund, Mut Wali Khan etc. Hastals are living.

Progeny of Jamal Khan

In Jamal Khan's sixth generation, Dheelo Khan has been a famous pearson, whose five sons were as; Kamal Khan, Koda Khan, Juman Khan, Chorad. Khan and Phulla Khan. The progeny of all these are Alive in village Pakar wund Aawans.Among three sons of Juman Khan, Musta Khan was a respected man. Mian Zaman Ali Khan Aawan Hanfi Chesti whose age at present is about ninety years is his son .He is Qazi, Imam Masjid and representative of his race. His six sons are as Ghulam Rasool Khan, who is an employee in 1st . Battalion Hyderabad Infantry as Jamadar, and is serving British Govt. for the last 23 years. He besides recruiting recruits participated in Afghanistan ,Baluchistan ,China Baghdad ,Egypt, France and East Africa wars. He got wounded during war twice and

in recognition of his courage and bravery has received six medals till date.

Mian Zaman Khan's second son Noor Mohammad, Like his father is Qazi and representative of his village.The third son is Ghulam Nabi Khan, who is engaged in Agriculture and is residing in village Topee of this Tehsil. The fourth in Noor Hussain Khan who is lass Naik in Platoon 114 Punjabi. The fifth is Mohammad Zaman Khan, who is army is employee in Hydrabad Deccan. The sixth son is named Molvi Abdul lateef Khan, who is studying in Madrassa Muzahir-al-uloom, Saharnpore.Main Zaman Ali Khan, besides. guarding his ancestral graveyard constructed a Masjid also. His land holdings are at pakhr Tehsil Sidhanti besides, Tehsil Baagh and Tehsil Uri. This dynasty holds great respect among his community and area .Mian Zaman Ali following grandsons are Alive;Ghulam Mustafa and Ghulam Murtaza sons of Qazi Mohammad Noor Khan, Abdul Gani son of Ghulam Nabi Khan, Noor Aalm Khan son of Ghulam Rasool Khan.

In addition the following persons are remarkable in this branch;Hayat Baksh Khan Numberdar Pakhr, Hussain Khan brother of Hayat Baksh Khan Numberdar, Iqbal Khan, employee Khachar Batree, son of Hayat Baksh Khan, Numberdar, Hashmat Ali who was first of all Numberdar became Panjotara Khour after settlement. Mohammad Amir Khan, Fateh Mohammad Khan, Yousuf Ali Khan,waris Ali Khan Dewan Ali Khan,Asmat ullah Khan's Minber Ali Khan, Mohammad Khan pensioner son of Roshan Ali Khan,Samandar Khan son of Ghulam Ali Khan,Qasim Ali Khan who has received a medal in world war. Mousim Ali Khan, who has been an army employee and recipient of medal. Chowkidar Mosu Khan, Sulaiman Khan and Rasmat AliKhan Panjotara Khour, Syed Akbar Khan son of Peer Baksh Khan,Rusmat Khan son of Hayata Ali Khan,Gowhar Ali Khan son of Aalm Shar Khan, Mohammad Zaman Khan son of Roshan Ali Khan.

Progeny of Saith Khan

In villages Thajal and Noorkha Tehsil Uri, the following offspring's of Saith Khan are famous;

Numberdar Noor Mohammad Khan son of Mir Mohammad Khan, Maafidar, Satar Ali Khan,Aliya Khan,Chowkidar Sardar Mohammad Khan, Mian Shah Mohammad, Imam Masjid ,Imam Din Imam Masjid .In village Ashin of this Tehsil shar Khan Noor Mohammad Khan,Juma Khan,sons of Fakir Khan are outstanding among their community. In Nadyola,Tehsil Baagh,the following persons are outstanding .Jung Baaz Khan,and Nawab Khan, sons of Fateh Ali Khan,Hayat Baksh, Hashim Khan, sons of Mangal Khan, Jawahir Ali Khan son of Matta Khan, Attah Mohammad Khan and Ahmad Ali Khan .From Saith Khan's progeny the following persons are famous in village Chhum giran;Gull Shar Khan and Nawab Ali Khan sons of Fakir Khan, Mohammad Din Khan bin Gowhar Khan,Sher Khan etc. sons of peer Baksh Khan, Samandar Ali son of Roshan Ali Khan.

Qutub Shahi Aawans of Dhamni etc.
Sharief Khan's Progeny

In context of one branch of Aawans who related themselves with Haji ullah yar Khan,has been mentioned, Now ,there is one more branch, which is spread between Tehsil Baagh and Tehsil Sidhanti one elder of this branch, as stated to the undersigned ,came from Choha Sydam Shah district Jhelum to Hazara. One Pearson Sharif Khan by name from his progeny first of all came to Muzzafarabad and then settled in village Ratnoo in Tehsil Baagh of Poonch .It dates back to that period ,when Pathan Govt . was counting its days in Kashmir.

Sharif Khan whose Mazar is in village salwa Tehsil Baagh had three sons, Hayat Khan,

Molvi Anwar ullah Khan,and Faiz ullah Khan. Among them Hayat Khan's progeny is settled at Dhamni, Pakhr, Gadolay Baday area Gawara, Kotiyan, Kalakote and Pudkote. Hayat Khan's son Mian Jan Mohammed due to his noble character and religious mind is treated as Wali in his area. His mazar is situated in village Namnota Tehsil Palandri. Among his sons, Noor Wali Khan and Syed Wali Khan were famous. Their mazars are situated at Kot

Gadalay, where a flag is seen at far off places. From Hayat Khan;s fourth generation, there has been an elderly man named Miam Fazal Khan. His six sons are as follows ;(1)Ghulam Haider Khan (Late)whose sons Kala Khan, Shar Ahmad Khan and Mohammad Amir Khan ,purchased land separately for five hundred rupees (2) Ghulam Hussain Khan, who has following four sons, Noor Hussain Khan, Akbar Hussain Khan and Mohammad Rehman(3)Ghulam Ali Khan. His three sons are as follows, Abdul Hakim Khan (late), Abdul Karim Khan and Mohammad Afzal Khan. These brothers also purchased land worth five hundred rupees (4) Fateh Aalm Khan, He has also three sons, Sydal Khan, Mohammad Syed Khan and Karm Shar Khan. These brothers purchased about sixty kanals of land at village Pudkote worth seven hundred an fifty rupees (5)Noor-u-deen Khan, who is famous as Molvi Noor –u-deen Khan. He has four sons, Mohammad Siddiq Khan, Mohammad Hussain Khan.(6)Mohammad Hussain Khan. His two sons, Ibraheen Khan and Mohammad Shaji Khan,are Alive. Among them Fateh Aalm Khan. Molvi Noor-u-deen Khan and Mohammad Hussain Khan have participated in world war Europe with their English army officers. Though, they were private employees of their officers, but during war they were awarded army medals.

From Hayat Khan's progeny, there were several youngmen employed in army of Govt of Britian and some are now pensioners. A few of them are;

In village pakhr,Qazi Aalm Din was president of circle committee. During war he extended great help in recruitment. He was is in possession of certificate. He was awarded some land at Pakhr by Govt of Poonch for his services. Mohammad Qassim Khan son of Qazi Abdullah Khan is on pension now. His two brothers Hassan Mohammad Khan and Habib Khan are employees in supplies department of Ruzmak Waristan. Mohammad Qasim Khan's brother Qazi Gull Hussain's son Abdul Hussain Khan is also employee of supplies department in Ruzmak.Baagh Ali Khan son of Shar Ali Khan is ZZ Punjabi discharge .His brothers Fakir Mohammad Khan Attah Mohammad Khan's Late Chhabo Khan,and

Dastar Mohammad Khan, residents of Gadala, Hawldar Sultan Mohammad Khan son of Qazi Bhadur Ali Khan 22 Punjabi has passed away Ghulam Mohammad Khan brother of Hawldar Sultan Mohammad Khan, left his services after death of his brother. Sultan Baksh Khan son of Feroz-u- deen resident of Gadala,22 Punjabi discharge

Khan Mohammad Khan son of Qasim Ali Khan resident of village Baday is an employee, Ghulam Rasool Khan son of Qazi Mosoo Khan pensioner resident of Kalakote, Jawahar Din Khan son of Nasil Khan resident of Kalakote employee J&K army, Rasmat Khan son of Rangee Khan 22 Punjabi. Solider discharge. Besides from Hayat Khan's descendants, the following persons are remarkable and outstanding among their community. Fateh Aalm Khan and his brothers Molvi Noor-u-deen Khan Nikoo Khan resident of Kalakota, Ghulam Sarwar Khan brothers of Rusmat Khan.Molvi Mastana Khan who is Imam of four villages and brothers Fakir Khan sons of Qazi Niyaz Mohammad Khan, Yousuf Din son of Qazi Fateh Din, Khan Din and his brothers Aalim Din Khan, Munshi Khan sons of Qazi Sharf-u-dee Khan resident of Pakhr,Najm-u-deen Khan and Mohammad Khan resident of Pudkote, Imams of Masjids.

Koya's Qazi Mohammad Hussain Khan son of Qazi Rukn-u-deen Khan who is petition writer in Sadr court, Qazi Mohammad Khan son of Qazi Mohammad Khan son of Qazi Mir Aalm Khan pensioner, Imam Koyan,Qazi Sakhee Mohammad Khan son of Qazi Mokham din Khan .In Gadala from Hayat Khan's descendants, Mohammad Khan's four sons are remarkable, Late Nawab Khan, Late Gowhar Ali Khan issueless, Fakeer Khan and Atta Mohammad Khan issueless. Among them Nawab Khan has two sons. Satar Mohammad Khan and Jamu Khan. Fakir Khan has three sons, Mohammad Din Khan, Mohammad Hussain Khan and Syed Mohammad Khan. Atta Mohammad Khan has gifted his all property, lock, stock and barrel to his brother Fakir Khan and became a pamper.

Hayat Khan's other brother Molvi Anwar Ullah Khan descendants are Molvi Sakhee Mohammad Khan resident of village Sar is famous. He constructed a Masjid and a concentrate Tank there by his own expenditure and he is in possession of a big religious library. Hayat Khan's third brother Faiz ullah Khan's off springs are settled in villages Tarad, Meetal Mera, Dhakee Pandee Tehsil Sidhanti and village Patrada in Tehsil Baagh. Among them Molvi Rukun-u-deen is educated from Deoband and Qazi Rakun-u-deen and his brother Qazi Nasru-deen Khan is among the rich men of Dhakee Pundee. In Patrada is Wazi Shams-u-deen Khan, in Meetoyal Meera is Noor-u-deen Khan and his son Abdul Hamid Khan.

The relations of Sharif Khanne Aawans besides their own community are with Ghakad Narwa and Sidhan races. Among other sidhans Naik najf Khan, Army School master (Rawalpindi) Sidhan race son of Sardar Snaola Khan resident of gadala Tehsil Sidhanti is remarkeable.He is related to Sharej Khanne Aawans, even his relations are outside Poonch also,as Molvi Noor-u-deen Khan's nice is married to Malikr Mohammad Afzal Khan son of Malikr Jahan Aawan resident of Beera Khushab.

The number of Sharif Aawan houses in villages of Tehsil Baagh and Sidhanti are about 70-80.In other words their population is about 350 persons.

Aawan Qutub Shahi, Village Arjah Tehsil Baagh

The great grandfather of Aawan Qutub Shahi dynasty of Arjah,Hafiz jan Mohammad Khan, has been an elderly man,which according to the traditions of this dynasty, Hazrat Aawan,was belonging to 19th-generations of Qutub Shah,The ancestors of Hafiz jan Mohammad Khan, from several generation were settled at soon Sekaysar ,District Muzzafarabad Kashmir and settled Shahpore Punjab, but Hafiz jan Mohammad jan himself came to District there. He had five sons, among which Qazi Naik Mohammad Khan and Qazi Sher Mohammad descendants are living in village

Qomikote Pajyan, and descendants of Qazi Gull Mohammad and Fateh Mohammad are settled at villages Banah and Mushamba. These people are working as teachers. They are owners of land and their profession is Zamindars.

Hafiz Jan Mohammad Khan's son , Qazi Noor Mohammad's descendants are settled in villages Arjah, Poonch,Qazi Mohammad Fazil was son of Qazi Ahmad Noor.Qazi Mohammad Fazil had two sons ,1) Qazi Faiz Talib 2) Qazi Ghulam Mohammad. Qazi Faiz Talib was a famous scholar. He has four sons Qazi Abdul Majeed, Qazi Ab Gani, Qazi Abdul Lateef and Qazi Abdul Aziz.Qazi Abdul Majeed has four sons, Qazi Abdul Rehman , Gul Rehman , Habibul Rehaman and Aziz ul Rehman.Qazi Abdul Gani has three sons Qazi Ananyatullah , Qazi Barkatullah and Qazi Rehmatullah. Qazi Abdul Lateef has two sons, Qazi Abdul Hafeez and Qazi Abdul Hameed. Qazi Abdul Lateef is a teacher in a private Islamic school. He is in charge of Nikkah Khanee officially. For thirteen years , he has performed field service in M.T. and in turn, he has received several certificates.

The decesedants of Hafiz Jaan Mohammad are recorded as Awams in revenue records of Poonch.At present the undersigned has three attested copies of Jamabandies in which , they stand recorded has Awams. Out of them only one copy is mentioned there.In village Checharee Tehsil Baag Nakl Jamabandi Misl Haqeekat are 1964 Bikrmi number Khatooni 22 and number Khewat 11, in name Asamee Abdul Majeed , Abdul Gani , Abdul Lateef and Aabdul Aziz , sons of Faiz TAlib residents of Arjah with race recorded as Awan, and in Khana Kashtkar (cultivator) and Ahwal(remarks).It is recorded as Khud Kaash t(Self Cultivation).Besides, in one village Mukhyalya of this Tehsil, Qazi Abdul Gani is sole owner of 15 Kanals of land.

Qazi Faiz TAlib's younger brother, Qazi Ghulam Mohammad is an expert in religious knowledge.His two sons Kakam and Lugman are Alive.Qazi Khakam has two sons ,Qazi Mohammad Siddique and Mohammad Rafiq.Qazi Luqman has only one son , named Qazi Sultan. Among them. Qazi Luqman owns

sixteen Kanalas and fourteen Marlas of land under Khewat seven recorded separately in revenue records. It is evident from the names of this community that they are interested in teaching – learning and they are knowledgeable has tradition. This community has relation with Ghakad, Moughals, Tezyal, Khaak, Chib, and Geral races besides their own community.

Aawan Qutub Shahi
Villages Khadak,Rampata,Padat, Garah and Mung,Tehsil Sidhanti, Saywar, Hornahmeera etc.Tehsil Baagh.
Malook Shahi Branch

Two Hundred years ago, that one elderly man of Aawans of Aawans Kari district Shahpore,named Hajiz Malook,came to Chakar area of Muzzafarabad and settled there. The genealogical table in possession of his descendants reveal, that Hafiz Malikr belonged to Hazrat Awan Qutub Shah's son Zaman Ali Hazrat Khokar's 28th generation. His residence was at village Batee Banah, where his and his son's mazars are settled, and some descendants are still settled their Hafiz Baqir had four sons and all of them were Hafiz Quran. Their names are as follows, Hafiz Ali Mohammad, Hafiz Khan Mohammad, Hafiz Shah Mohammad and Hafiz Inayatullah. Among them Hafiz Shah Mohammad and Hafiz Inayat ullah are issueless. Hafiz Ali Mohammad and Hafiz Khan Mohammad have children. Buttheir descendants, Qazi Mohammad Rafiq, Molvi Hafiz and Qazi Fakir ullah sons of Hafiz Khan Mohammad migrated during different periods and settled in villages Khadak, Hornamare, Padat, Ram Patan and Seywar. Hafiz Malookn is the great grandfather of this dynasty and therefore if they are recognized as the Malook branch (Shahi Awans) of Qutub Shahi Awans, it is not improper. This whole community are agriculturists. All possess Haq asame. Therefore in Jamabandi char Sala village Khadak's number Khewat 114 and number Khatooni 338 the name of Assamee is Hussain Bukhshi son of Qazi Fateh Noor and Aziz-u-Rehmanetc. Son of

Ghulam Nabi stands recorded, with race as Aawans .Hussain Bukhshi and Gulam Nabi are son of Qazi fateh Noor is son of Hafiz Gul Mohammad who is son of hafiz Khan Mohammad. Qazi Fateh Noor, did at the age of 125 years in 1918 A.D. The undersigned has seen an edict of Raja Moti Singh, addressed to Tehsildar and Naib-Tehsildar Sidhanti in which it is recorded, that "ke musamee Qazi fateh Noor, Sakeena Khadak Jandah Sayer, Hamasha az KhudT mey kund wa Halla hum tayar karda ast. Lazim ke keemet jandah az deeger Qaziyaan mutlaka aan hasb tareek wasool keyjanda. zeeyada takeed ast.26th of Asog,1943 Bikrimi.

It is evident from this edict that Qazi Fateh Noor was a credible Qazi in the eyes of Govt. The number of Hafiz Malook's descendants is said to be 200 persons, in which some people are living in village Bane Barah of chikar area, some are settled in Bakote district Hazara and Rawat Tehsil Kohi Muree i.e, English area and Majority is living in Poonch. This community is not only agriculturists but from Hafiz Malooks grandfather Hafiz Abdul Haji to Hafiz Malook;'s great grandsons are Hafiz Quran in 6th generations but also the Poonch environment decreased their number and now in this community there are four names whose names are attached with words like Molvi or Qazi. This community has relations with other races of Poonch i.e, Sidhan, Dhoond, Maldeyal, Ghakhad and Qureshi besides their own community.

The leading persons of this community are as under:-

1.Qazi Hussain Bakshi son of Qazi Fateh R/O Noor Khadak Sidhanti.

2.Abdullah son of Molvi Mohammad Qasim R/O Noor Khadak Sidhanti.

3.Abdul Aziz son of Qazi Hussain Bakshi R/O Khadak Sidhanti.

4.Aziz-u-Rehman son of Gulam Nabi R/O Khadak Sidhanti.

5.syed aalm son of Noor Aalm R/O poth makwala sidhanti.

6.JawA.D.ar mir aalm son of Ghulam Hassan R/O Ram Patn, Sidhanti.

7.Mohammad Shafi son of Kola R/O Patn Sidhanti.

8.Amir Hassan son of Noor Aalm R/ORam Patn, Sidhanti.

9.Buggo son of fateh aalm R/O Ram Patn, Sidhanti.
10.Fazl aalm son of syed Mohammad R/O Padah sidhanti.
11.Mohammad Fazil son of Fazil din R/O Padoot Sidhanti.
12.Mohammad Ghulam son of Aalm din R/O Padoot Sidhanti.
13.sajawal din son of Noor Hussain R/O Gorah Sidhanti.
14.Mohammad Hussain son of Mohammad Aalm R/O Mung Sidhanti.
15.Syed Aalm son of wali Ahmad R/O Hurnah Meera Baagh.
16.Mustafa son of Mohammad Fazil R/O Hurnah Meera Baagh.
17.Molvi Ghulam Rasool R/O Saywarv Baagh.

The following persons are descendants of Hafiz Malook, from Poonch and are employees in English area.

Jamadar Mir Aalm son of Gulam Hussain R/O Ram Patn, Abdul Aziz constable son of Hussain Bakshi son of Qazi Fateh Noor. He was employee in platoon 76 in 1917 A.D..He participated in Basra, Egypt, Bairtul Muqadus and Frontier wars. He has been awarded with two medals and a Kudee. He returned in 1924 A.D. due to his domestic compulsions. He is working in railway police Punjab since 1927A.D..Naïk Abdul Haq son of Ghulam Hassan R/O Abdul Haq son of Ghulam Hassan R/O Ram Patn, Shr Aalm son of Noor Aalm R/O Hurna Meera, Sher Ahmad son of Noor Aalm R/O Bhurna Meera Mohammad Hussain son of Noor Aalm R/O Ram Patn, soldier Mohammad Shafi son of Kala R/O Ram Patn, Amir Hussain soldier son of Noor Aalm, Tope Khana, Jammu.

Aawam dynasty Azambabad

The Mandi area has been the royal residence during some period. Tthe ancient Rajgan who were rulers of Poonch or were coming from kashmir to Poonch used to stay there during Raja Jai Singh's ruler of Kashmir's period there in a famous city Atalika by name Gradully if was named Aatolee and it is famous by the same name nowadays. Before long one Aawam named Mohammad Azam Khan from Awan area of District Jhelum settled here. He developed a new settlement Azamabad by name Adjacent to Aatolee. The same Azamabad is related to Mandi and Aatolee is

situated above it. From Malikr Azam Khan's offspring's, one elderly man migrated to Tehsil Muzzafarabad whose descendants are living at Patee. Aawans Adjacent to Gadee are called Aawans . one elderly man named Faiz Ali Khan ,migrated Chhumble Tehsil Mendhr .in Ram Kund they own sufficient land holdings. There are four families of this dynasty here. In land settlement records they are recorded as Aawan race. Among them Rajoli Khan , Shahaman Khan and Fateh Mohammad Khan are outstanding.

Since the national title for Aawans is Malik therefore in the land settlement records of Azamabad records they stand recorded as Malik's instead of Aawans. Instead of their settlement since centuries there are only three families of this race , in which the following persons are remarkable. Malik Mohammad Akbar Khan Numberdar Baagh Ali Khan Numberdar Mohammad Azam Khan Mohammad Youqub Khan Mohammad Ayub Khan , Amir Ali Khan, Ali Khan, Ali Akbar Khan, Akbar Ali Khan, Dost Mohammad Khan, Akbar Ali Khan .

Bhatti Rajputs

Same historical facts about Bhatti Rajputs have been made on page 159 . A Branch of the same Bhatti Rajputs is settled in Malwat Tehsil Baagh whose founder has been Qazi Abdul Qadeer Khan .He was first of residing at Sandle Haar Batyana and form there he migrated to Khanpore and from there shifted to village Malwat Baagh area and settled there. 'He had three sons, Qazi Mehmood Khan, Qazi Neek Mohammad Khan and Qazi Billor Khan.

The branch 1st is settled in Malwat, in which Qazi Mohammad Younis, Abdul Haadi Khan, Qazi Mohammad Gulab Khan and Qazi Gull Mohammad Khan are Alive. The discenndants of other brothers shifted to Kotyada Mast Khan. Therefore, among them, from Neek Mohammad Khan's descendants, Molvi Noor Ahmad Khan and Ghulam Hussain Khan Army Pensioner are remarkable. From Qazi Biloor Khan's branch, Dost Mohammad Khan, Gowhar Ali Khan, Fateeh Deen Khan and Abdul Rehman

Khan etc are Alive. All these dynasties are agriculturists. Their relations are will Sidhan Maldayal and Dhoond races. Among them some are Mafidars and till date eight generations have passed of this dynasty in Malwat. They are the Imams of the village and the register of Nikkah Khan is in ther possession officially. Some of them are exempted from Kaar Beggar therefore, they are called Mafidars.

Jeraal Rajputs

Jeeral race has been already discussed in the chapter about Rajputs. This race belonged to Raja Jee Rao's descendants. During his fifth generation, Raja Shaib Seena, during Shahab-u-deen Gori's era embraced Islam. Jeral race is spread in Tehsil Rajouri Thana area besides Poonch, Kashmir and Punjab locations of Rahloo district Kangdah and WazirabA.D.. During beginning of Dogra rule, this dynasty, who were independent rulers of Rajouri, were destroyed. During those days Mirza Fakir Khan immigrated from Rajouri to, village Motarain Tehsil Palandri Poonch. His five sons were as follows. The first was Kala Khan and his son was Jaffar Khan. Jaffa Khan's sons are Gull Din Khan and Guil Mohammad Khan the second son was Najm Khan ,who was an employee in Deptt of police and Deptt of Revenue for about 40 years he has three sons, Mohammad Shar Khan whose son is Mohammad Aslam Khan. Father Aalm Khan whose son is Mohammad Ayub Khan Doolu Khan whose son is Mohammad Afsar Khan

The third son of Mirza fakir Khan is jamat Khan He for 34 years and his son Feroz Khan was employee in Tehsil for 31 years. Feroz Khan's son is Amir Akbar Khan ,who has studied upto primary level .The fourth son was Mustar Ali Khan, Aslam Khan. The fifth Khan. He has three sons Yousuf Ali Khan whose son is Khan Bhadur Kha, the second Mohammad Hussain Khan the third Hassans Khan ,who has two sons Afsar Khan and Aslam Khan. The fifth son of Fakir Khan of Fakir Khan was Mansar Ali Khan, who has only one son named Burhan Ali Khan. Jeral community is settled in Tehsil Palandri and Tehsil Baagh. In Palandiri, Lahdee, Mehandoo Seeradee and Natha Galla places are remarkable.

Behadee and Mundoon have been recorded in chapter about Rajputs. In Seerdade three four to five families, in which Mehtab Khan son of Nawab Khan and Natha Khan's three four houses, Ghulam Din Khan son of Mastana Khan are remarkable. In two three families of village Padah, Tehsil Baagh Aalm Shar Khan son of Mutwali Khan and two families of village Singar, Nawab, Khan and Shams Khan sons of Baagh Ali Khan and two families of Pad.r Dilawar Khan is remarkable. Mirza Mohammad Hussain Zaildar Behroote Thana Rajouri is an outstanding man of Jeral community. This community is Urdu knowing. From Fakir Khan's descendants, there are only five families in Motarain.

Janjova Rajput Phugwatee

Gudd Mukhyala district Jhelum, is a famous centre of Janjova race. Jamo Khan named person, about 250 years before, came to Rawalakote Poonch and settled there. Subhanoo Khan and Janoo Khan were his two sons. Subhanoo Khan from here went to Phugwatee. His descendants are settled there till date. Juma Khanand Saif Ali Khan sons of Rajoli Khan's are among his outstanding descendants. From Janoo Khan's branch, in 7th generation, Ghulam Ali Khan and Bunda Khan were two brothers. Their father was Kalu Khan and Grandfathers name was Sahiboo Khan.

Kalu Khan (issueless) has three brothers. Late Rusmat Khan has two sons, Bhadur Ali Khan and Feroz Khan. Both are Alive. Peer Baksh Khan's issueless. Late Sharf Ali Khan, whose two sons Lal Khan and MiSri Khanare Alive. Ghulam Ali Khan's brother Bunda Khan's son is Sher Wali Khan. His son Ghulam Mohammad is Alive. His three sons are as Shakir Mohammad, Lal Deen and Ali Sher.

In this community, there are several people settled in Phugwate area, but they are not recorded as Janjova in records. Some has been recorded in one race while others in other races, but all are agriculturists. Their relations are with their community besides Budhan race. Education in this community is Zero.

Janjova Tehsil Baagh

In Tehsil Baagh villages Sir Syedan, Baagh and Ravlee, the race which calls itself as Janjova, starts her genealogical order from SoRaj Khan, who according to this race came to Poonch, first of all, and became great grandfather of above cited villages of Janjova dynasties. Sooraj Khan is said to be the descendant of Raja Mal, like other Janjovas, whose mention has been made under the caption Khak and Janjova race earlier.

In above three villages of Janjova community there are only six to seven Families. In settlement papers this race also stands recorded as Janjove race . Some records of Jamabandi of villages Rawalee and Baagh's Numberdars Atta Mohammad Khan and Mohammad Youqub Khan's Patee were seen by the undersigned in which Janjova race is attached with the names of Jamal –u-deen Khan son of Omar Baksh Khan and Roshan Ali Khan son of Buta Khan .The Janjova community of these villages are farmers but due to less number of their race there is no Numberdar from this race. Munshi Mohammad Aalm Khan Mahaldar custom etc sons of Roshan Ali Khan and Jamal Khan son of Omar Baksh Khan son of Buta Khan villages sir Sydan and Baagh are owners of big area of land and are leading personalities among their community. Roshan Ali Khan is president of Anjaman Itehadi committee Baagh. They are associated with Misri Khan's branch. Shri Ali Khan son of Ahmad Ali Khan and Amir Ali Khan sons of Bhadur Khan and Mir Wali Khan and Noor –u-deen sons of Messa Khan and Roshan Ali Khan etc sons of Musto Khan who is from Faqir Khan brother of MiSri Khan's branch. From Jalal Khan branch is Gareeb Khan and Feroz Khan sons of Nasir Ali Khan residents of village Ravlee are also owners of big land holdings. They marry among their own community, besides, Sudhan, Khak, and Ghakhad races

Khak Rajput Mukhyala Tehsil Baagh

The silsilsa (chain)of this dynasty relates with Jung Khan former Jung Ladee's son Lehr Khan. After sixteen genrations Ali

Mohammad Khan son of saif Khan migrated from Jugladee and settled at Mukhyala .Whatever Khak Rajput are here, they all belong to Ali Mohammad Khan and his brother Raza Mohammad Khan's descendants .Ali Mohammad Khan's son was Neek Mohammad Khan, his son was Kala Khan and Kala Khan had following four sons, Mohammad Yar Khan Daftar Mohammad Khan and Atta Mohammad Khan. Among then Gulab Khan has six sons .Mohammad Qasim Khan father Hakim Khan Molvi Mohammad Karim Khan Noor Hussain Khan Mohammad Amir Khan and Mohammad Shafi Khan. Mohammad Yar Khan has three sons ,Abdul Rehman Khan Wali Ahmad Khan and Molvi Abdul Rahim Khan Mohammad Yar Khan died in 1935 A.D Atta Mohammad Khan has only one son named Habib ullah Khan who is an employee at Rrawalpindi. His two sons are as follows .Abdul Rashid Khan and Mohammad Rashid Khan.

In Ali Mohammad Khan's brother Raza Mohammad Khan's fourth generation was Gulab Khan. His three son are Alive. They are Munshi Fazl Ahmad Khan ,Mohammad Kabir Khan and Mohammad Baksh Khan. Besides, the following persons are outstading among Raza Mohammad Khan's descendants as follows; Mohammad Haleem Khan and Abdullah Khan son of Fazl Din Khan and Dost Mohammad Khan son of Sakhee Mohammad Khan and Sultan Mohammad Khan and Mir Ahmad Khan and Noor Ahmad Khan son Mohammad Aalam Khan brother of Dost Mohammad Khan .The relations of this branch of Khak branch are with Tezyals and Quresh race.

Maldeyal Branch of Seral

The Maldeyal race details has already been discussed .They are the descendants of Mirza Molood Beigh .From Mirza Malood Beighs 5th generation Samandar Sen Khan was born. His three sons were ,Darvaish Khan, Sher Khan and Bodar Khan. Among them Darvaish Khan's Sher Khan and Bodar Khan. Among them Darvaish Khan's descendants are called Darvaysal, Sher Khan's several and Bodar Khan's Bodral. Then they are retrenched as

Jahdal Aadmal, Meeral Salyal and Balyal. These all branches of Maldeyal race are spread in Tehsil Haveli and Tehsil Baagh .In Tehsil Baagh village Bin Garan three are several families of seeral branch Datah Khan son of Shahbaz Khan and Mir Zaman Khan and Mungi Khan Numberdars of Bingiran belong to this branch .In the village Noor Ahmad Khan platoon 11/2 Sikh is posted at Quetta ,Whose two younger brothers Ghulam Mohammad Khan and Jawan Khanis engaged in farming in his homeland .All these three brothers are sons of Mohammad Ali Khan son of Baksh Khan .Noor Ahmad Khan is a rich and wise man .He has two sons, one is Sulaiman Khan and second is Mohammad Yousuf Khan .From the same branch is Sydal Khan son of Fazl Khan resident of Ravli , Who according to his geneological order belonged to Sher Khan, founders of the said branch from 12th generation. Sydal Khan is seeral Balouch Khan's maternal uncle .In Topee there is one more Seeral Sher Dost Khan son , of Gulab Khan who according to his geneological order belongs to 13th generation of Sher Khan. He is close relative of Balouch Khan.

Maldeyal Branch of Darvesal etc

Darvaish Khan on whose name his descendants are called Doorvesal, has been living about 350 years ago. From Maldeyal race, people who are called Darveseyal, their ancestor was first of all living in village Topee. Then during Sikh rule, he settled at village Ravlee. Their population is not more. Among Daruseyal branch, Balouch Khan son of Shahnawaz Khan and some persons are remarkable. Since population of this branch is less, therefore, there is no Numberdar among them. However, like their elder brothers, this branch is also engaged in agriculture Balouch Khan as per his genologicalmap belongs to 11th generation of Darvaish Khan.

Fram Meldeyal race, one branch salyal has one to two families settled at village Ravlee. One of them is Mir Aalam Khan. This branch before several generations relates with Mirza Moleed Beigh. Some members of this branch are settled at village saloone. Mir Alam Khan and Balouch Khan are relatives.

Bamba dynasty of Banakh Tehsil Baagh Descendants of peer Mohammad Khan Alias Mureed Khan

Peer Mohammad Khan during MahaRaja Gulab Singh's period migrated from Jagir Kathai district Muzzarabad village Sharyan to Poonch.Initially , he was an employee of Raja Moti Singh. Later on he settled at village Banakh, where he purchased enough land area. Among his sons, Dost Mohammad Khan has two sons, one Munshi Baagh Khan and second Gulab Khan. Munshi Baagh Ali Khan is a leading person, among is community and is an overseer in department of posts. He has two sons Faiz Akbar Khan and Makhan Khan. Munshi baagh Ali Khan's brother Gulab Khan is a forest guard. His son is Mohammad Ashraf Khan. Both brothers sons are reading in school. In this village there are only four or five families of Bamba dynasty. Whatever has been recorded about Bamba dynasty in "Taarikh Aqwam Kashmir", nothing more information is available till date.

Sardar Kala Khan Dulee Sodagar (Merchant) Palera Mandi

Sardar Kala Khan Dulee's ancestors has come from Munkote to palera.They were engaged here in agriculture besides, trade. His uncle Mir Baz was famous Trader of this place. His minor son Aflatoon is under patronage of Sardar Kala Khan. He is owner of several houses and enough land holdings. Munshi Rustum Ali Khan, who is his relative , is his clerk. In his community , the following persons are remarkable Munshi lal Din Khan Mohammad Akbar Khan and Mohammad Ashraf Khan sons of Hassan Khan , Rajoli Khan , Sher Ali Khan and Jaslee Khan sons of Shah Wali Khan Sher Mohammad Khan Mehjoor Ali Khan and Nazir Ali Khan sons of Rajoli Khan , Bahadur Ali Khan son of Roy Dullee Khan ,NA.D.ir Ali Khan son of Mir Ali Khan, Mohammad Din Khan, Jallal Din Khan Safdar Ali Khan Shah Mohammad Khan Sher Mohammad

Khan and Wzair Mohammad Khan sons of Mohammad din Khan Munshi Mir Mohammad Din Fakeer Mohammad and Atta Mohammad Khan sons of Ameer Khan Mohammad Afzal Khan son of Mir Mohammad Khan , Mohammad Afra Sayab Khan and Faiz Akbar Khan sons of Noor Baksh Khan.They are all farmers.

Sadaat Mushadi Phagla Soharn Area

Their original homeland in Punjab is Syed KisRam Tehsil GojarKhan district Rawalpindi still Sadaat Mujhadi are living there and are the masters of the village and Numberdars. Among them Syed Mehr Hussain Shah Numberdar, Syed Mehtab Shah leA.D.ing member Syed Shah Hussain Ali Railway police and Syed Altaf Hussain Imam, of the village are remarkable persons.

There are three branches of SA.D.aats in the village Zeniyal Ferozyal and Husyal.Zenyal branche's founder is Syed Zain ul Abdin,Ferozyal's is Syed Feroz Ali and Husiyal's is Syed Hussain. Husiyal's branches founder Syed Hussain ibni Syed Ali Sher from here went to Sidr Kisran Tehsil Chakwal District Jhelum. His progeny named Saadat Husyal are Alive there. From Syed Husain's sixth generation Syed Shah Ibrahim went to Chamba Adjacent Havayalan district Hazara, from here. His mazar is at Chamba.Ibrahim had two sons one Shah Junaid and second Abdul Malikr. Among them Shah Junaid went to Muzzafarabad. At that time there was sovereign rule of Bamba dynasty.The sultan of the period awarded him three villages as Jagir, Raj Kundee, Kin Chater and Khawdpara. During Sikh rule , the jagir was confiscated. Shah Junaid's descendants are in Majority there and many of them are Numberdars there. From Shah Junaid's descendants, during Raja Moti Singh's rule, first of all, Syed Nasir Shah ibn Maqbool Shah came to Poonch and settled in Satara of Mandi area. At present , his descendents are living there , among which Husain Shah and Mehndi Shah sons of Nasir Shah are remarkable. After sometime ,the other sons of Maqbool Shah i.e, Syed Rasool, Shah Jamal Shah, Nizam Shah , Zamin Shah , Muzamil Shah , Mohammad Shah, Bala Shah, Ahmad Shah, Zaman Shah, and Syed Ahmad Shah II, came

here.Among them Rasool Shah and Syed Ahmad Shah settled Pumroot.The descendents of them are also living at Pumroot in which Syed Ibrahim Shah, Mohammad Shah, Azim Shah, Jamal Shah and Hayat Shah are remarkable.From Rasool Shah's descendants ,Syed Hassan Shah went to village Phagla of Soharn area and Hassan Shah younger brother Ahmad Shah came to village laa of Rajouri area and settled there. Ahmad Shah is Asmart handsome young man . He is expert in Hadis , Peeri Muradee of Syed Hassan Shah is extended upto chamba state besides Bhaderwah Kashmir and Punjab also.

Zami Shah ,Nizam Shah ,Muzamil Shah Mohammad Shah, Balla Shah and Zaman Shah settled in phagla and valsana .Then among them Mohammad Shah and Zaman Shah returned back to Muzaffarabad and died there. His descendants are settled in Phagla and Muzaffarabad in Leesana and Phagla and Lateef Shah and Hayat Shah ibn Mohammad Shah and Molvi Abdullah Shah ,who is famous as ibn Zaman Shah are remarkable .the other brothers are settled in Lesana .From his descendants Mahram Shah ,Peer Shah ,and Mardan Shah are remarkable .Balla Shah is Alive himself. All are farmers and follow Hanfia religion. .

Nasir and his brothers wandering in Poonch after some time ,Syeed Mureed Shah ,Muzamil Shah and Mehdi Shah came to Poonch . Mureed Shah and Muzamil Shah, are the descendanst of Baqir Ali Shah's offspring's i,e ,Naser Shah Mureed Shah and Muzamil Shahs great grandfather is Shah Junaid and Mehdi Ali Shah is son of Shah Syed Ali Shers son, Zain-ul-abdeen's descendents . His descendants are at Pamroot in which Syed Sikandar Shah is remarkable .The Population of Mushadi Sadaat Phagla, Lesana, Pamroot and Sathrah is about 400 persons including males and females. In this community they are ordinarily literate in religious education. The modern education is not common. No one is middle pass. Their occupation is agriculture and are working in fields themselves. Few are engaged in trade besides, agriculture. In this community Syed Hassan Shah and Imran Shah has more Peeri Muredee, and he has achieved Caliphat in Naqashbandi Silsila. This

dynasty has relations with its own community, besides Bukhari Sadaats. Muzamil Shah and Mureed Shah descendants of Baqir Ali Shah first of all came to Pumproot. Among Muzamil Shah's descendants, Wali Shah, Mudada Shah, Syed Ali Shah and Lal Shah are remarkable. Murad Shah died in Shopian area of Kashmir. His son Haji Noor Ahmad Shah is residing at Laa of Rajouri area. He is a saint. Both Hindus and Muslims respect him. He is chief Calipha of Hazrat Khawja Obaidullah Alias Hazrat Baba Jee Laarwalay. He is aged between 70-80 years. His sons are as follows, Molvi Habib Shah, Hussain Shah, Molvi Mir Haider Shah, Abdullah Shah, Mohammad Shah and Shaha Junaid.

This dynasty being Sadaat Mashadi has been authenticated by Syed Mehtab Ali Shah son of Syed Nigha Ali Shah resident of Syed Kisran Tehsil Gujran, in the following words, "from our Sadat ancestors Shah Ibrahim son of Shah Mohammad, Syed Mushadi came to Muzaffar Abad and Poonch, whose decedents are settled in the above referred areas and among them Hassan Shah etc. residents of Phagla etc are settled in Sohran area. 20th April 1936 A.D. i,.e 28th Moharram 1355 Hijri.

Sadaat Bakri Village Indroot

One elderly man Syed Ahmad Shah by name, during Sikh period of rule migrated from village Shahan Kee Dharee to Indrakote Tehsil Sidhanti and settled there. The geneological order in their possession relates to Hazrat Imam Hussain R.A through imam Naki R.A He had following four sons;

- Syed Hassan Shah.
- Syed Mahr Shah
- Syed Lal Shah.
- Syed Mehtab Shah.

Among Syed Mehr Shah's descendants Afsar Shah, Nawab Shah and Habib Shah are remarkable. Among Syed Mehr Shah's descendants are Chiuraj Shah and Noor Hussain Shah. Syed Lal Shah's descendants are settled in Chikar area Adjacent to Gaddee

district Muzzafarabad, among which Mohammad Shah and Amir Shah are outstanding. Syed Mehtab Shah is a respected educated man. Among his sons Syed Mehdi Shah and Attar Shah are remarkable. Among them the former is a well educated man and is Imam of the village. This tribe is famous by the title of Sadaat Bahakri, and is owner of enough land holdings in his village.

Sadaat Mushadi village Chhalad

One elderly man Syed Farman Khan, of his tribe immigrated from village Shakriyan district Rawalpindi and settled in village Chhhalad of Tehsil Sidhanti. In this community, Syed Roshan Shah, Syed Bilawal Shah, Syed Dewan Shah, Syed Sardar Shah and Syed Sohna Shah are outstanding. The foremost is Imam of the village. This tribe is engaged in agriculture and is famous as Sadaat Mushadi.

Moulana Sheikh Chirag Hassan Hasrat

His father's name was Lala Kashmir Chend and grandfather's name was Lala Fakir Chend, who was holding a respectable post in Tibet Minor. Their sub caste is Kapoor Khatri, Kashmir Chend embraced Islam during his young age. His Islamic name was Badrudeen. His other brothers are settled at Muzzafarabad, Kashmir and Khotee Rata Jammu, and are Alive. This dynasty since beginning has been educated.

Late Sheikh Badrudeen has three sons, the eldest is Moulana Chirag Hassan who due to his literary efficiency is in fact, torch bearer of his dynasty. Chirag Hassan is a historical name, whose number as per Jaml in 1322 i,e he was born in 1322 Hijra. As per this calculation, his age in 1355 Hijra is 23 years. His younger brother is Sheikh Siraj Hassan, who is a Calligrapher in Poonch. The youngest is Sheikh Zia-al-Hassan, who published a weekly Newspaper named "Al-Mujhahid" from Poonch, and is the maiden Islamic newspaper of Poonch. Sheikh Zia-al-Hassan is also poet and his pen name is Zia. Sheikh Nabi Khush Nizami who is chief Editor

of Al-Mujahid newspaper at present was manager of central cooperative bank Poonch. He is close relative of this dynasty.

Moulana Chirag Hassan, was born in village Bomyar Hassan Jagir Khataie, Kashmir which is situated at a distance of few miles towards west from Baramulla. His grandfather Hassan Ali Khan who was an employee of sultan Khataie Adopted him. During that period, sultan Khataies father, Late Sultan Mohammad Khan was Jagirdar of Khataie. After his death, Munshi Hassan Ali Khan came to Poonch, where he was an employee for some time, but he was not interested there and then went to Khataie and stayed there for 2-2 ½ years. Later on came to Poonch, and settled permentally there. In those days, Moulana Chirag Hassan was not more than 8-9 years.

He received his basic education from his father sheikh Badrudeen and Grandfather Munshi Hassan Ali Khan. His grandfather was a poet and his pen name was Hassan. His interest is poetry. In fact it was his association with his grandfather for some days, he was receiving education from state High School. From there he joined Islamia School. During these days, Munshi Sadiq Ali Khan came to Poonch as Headmaster of Islamia School. He was a poet and a critic. He Patronaged poetry in the school which influenced his personality.

Still he has not completed his education that his father passed away. In this young age he was compelled to seek for employment. He was employed in Islamia School where he was a student. Then he went to Simla, where he was teaching for long period of time, in a school, even while residing in Simla he passed Munshi Fazil and F.A examinations. He was preparing for B.A Exam, that he went to Calcutta in 1925 A.D., where he worked with newspaper "Asar Jadeed" as Editor. Then he published his own Journal "Aftab" by name. After some time, he was called by "Nai Duniya" people, to work as Editor in their office. He worked here for one year. Then in association with some friends he published. "Jumhoor" named Newspaper, which was quite successful. In the meantime, he worked in Moulana Abu-al-Kalam's newspaper Paigam, for some time. In 1929 A.D. when Moulana Zaffar Ali

Khan went to Calcutta and became aware about his efficiency, then he accompanied him to Lahore. Coming to Lahore, he first worked in "Zamindar" and later on in "Daily Insaf" Newspaper.

Later on he was employed in Shams-ul-ulma, Molvi Syed Mumtaz Ali's Dar-ul-Ishat, Punjab and worked there for four years. But during that period he remained in touch with several daily Muslim Newspapers of Lahore. Now, he is associated with "Ahsan" Newspaper, which is the leading newspaper of Muslim dailies in India. Not only in Punjab, but he is famous throughout India as writer. He is Pastmaster in writing. He was writing regular column for Daily Ahsan, by the caption Mutalabat (Demands), in the guise of "Sind Baad Jahazee". In journAlist world, he is famous as an editor. But the fact is, that he is a competent writer, and a good poet. He has documented many books on every subject, but didn't publish any book in his name. He has recorded poems and Ghazals also but the Major portion is in pell mell condition. His pen name is Hasrat.

Khan Bhadur Shiekh Mohammad Abdullah

Mention has been made about him before in village Baan Tanee Kay Sasan [Sarsoot] Brahimn dynasty His father's name was Sardar Gurmnkh Singh and grandfather's name was Mehta Mast Ram. He is the same Mehta Mehta Mast Ram, Who assisted Maharaja Gulab by providing supplies, during his confrontation with shams Khan Maldayl. Mehta Mast Ram was awarded four villages as Jajir i.e, Bhan Tanne, Munjal, Kalwat and Lehr for his services. His ancestor, as has been recorded in the particulars of Sasan dynasty, were Kashmiri's in origin. The entry of this dynasty in Poonch is interesting by which it is evident ,that people of ancient ages were more superstitious than people of this period. As stated the two brothers of this dynasty had same dream in which some one said that lift the stone lying before you and carry it to same place as you can when the load of stone in too heavy and you can't lift it, you must understand that the place as fixed is your residence. Therefore, they lifted the stone and for several days carrying the stone, wandered. At last they arrived at a place in Poonch mountains,

where there was nothing except forests . At this place, the stone became so heavy, that they could not lift it. As per interpretation of dream , they constructed a hut there and began to worship the stone as deity. That stone is still there and the community of sasan dynasty is calling it the deity of dynasty Shiekh Mohammad Abdullah who during that time was Thakur Dass, writes in his autobiography:

" I have seen that rock . i went there with my father , grandfather and other people and many Goats were sacrificed before that rock".

In this dynasty one of their elders was man of miracles. One of his miracles, being interesting is recorded in the words of sheikh sahib.

"In Ban Tanee, there is a big rock. One of the elders of our dynasty divided this rock into two parts so that the canal of water may flow through it and can irrigate agriculture fields on other side''

The name of this irrigated area is Challayan, i,e; water jumps towards other side. From that time, time, till this date, people of sason race used to go on the bank of canal for pilgrimage. His period was the period of authoritarianism and civil wars. After Aurengzeb, sovereign rulers were governing villages independently. His ancestors by associating with- Muslim Sardars had established a strong contingent. This contingent was either attacking the enemy area by themselves or was defending this area from attacks of enemy. Hindus and Muslims were all participating in these contingents with no distinction.

In sasan dynasty, one person named Dewa has been very brave and famous. On his name, this dynasty was also called Dev Pal dynasty. In Poonch, there is an event of "Aap Rajee'' period that once forty youngman of Devpal dynasty were cordoned and arrested. The enemy Sardar carried prisoners to his home and tied all of them with ropes, and ordered that till morning they should be killed the Sardars wife who hailed from some rich family, standing before all said. That Devpal can't be killed in my home I have seen much bloodshed here. But now can't allow forty youngman of Devpal dynasty to be killed in my home. Sardar said, very good .It

will be seen tomorrow. But an event took place during night, which saved all Prisoners. Among these forty Prisoners was one Devpal, who was respected by both Hindus and Muslims due to his worship. The other prisoners were crying due to fear of death throughout night but that spiritual man did not Utter single word. During midnight , his ropes automatically untied. He stood up and straight away was standing on the head of his enemy Sasdar holding a sword and said, what about now. The Sardar panicked. On seeing death hovering in front of him then Devpal himself said ,in case i was wanted to kill you or your dynasty, then first of all i wanted to untie the ropes of my companions, so that all of us may kill all of you .But the God tearing and noble woman who wanted to save our life. I don't want to see her as widow and her sons as orphans. The Sardar raising up from his bad, embraced him. Later on, all prisoners were released.

One Muslim Sardar Hassan Ali Khan was bittter enemy of Mehta Mast Ram. Once he snatched cattle from Mast Ram's men in a jungle. Mehta Mast Ram's contingent was in ambush, to take revenge. After one year, when Hassan Ali Khan went to village Parl, which is at a distance of ten miles from Lehr, then Mehta Mast Ram's contingent comprising of twelve youngmen, and whose Sardar was real brother of Mehta, ambushed in a mountain so that on his return they will kill him. This contingent was waiting for eighteen days for Hassan Ali Khan's return. At last when informers informed them about his return, death was in front of Hassan Ali, he died then am there by gunshots. Later on blooodshed was on between two groups for several days

One more event of "Aap Rajee" is remarbable, by which it is evident, that when oppressed woman takes revenge she can go to any extent.

During the days when MahaRaja Gulab Singh was establishing his Dogra Government in Jammu and Poonch, the event of Mohammad Aalm Khan and Niaz Bee Bee is very famous. Mohammad Aalm Khan was a young Sardar. He was living in a village towards west of Lehr. Mohammad Lehr Khan had a brother,

who was married to a beautiful girl of rich family. Almighty Allah gifted him a child from that woman. His name was Mansoor. He was so much handsome and strong that Mohammad Aalm Khan thought him to be his opponent and enemy, which made him so much fanatical that in the month of Holy RamA.D.han, when both Mansoor and his father were on fast, left his house with a sword in his hand to kill them. His brother was seated on the roof of his hut unawares. With one assault, he killed him and came down, where Mansoor and his mother were talking. The callous man killed mother's son before her eyes without any care for her requests. Niaz Bee Bee wanted to avenge the death of her husband and young son, but nobody was on her side to take revenge. At last for some time, she was silent. Then she enticed her enemy by forgetting past events and sent a message to iron out differences. She was very beautiful. Mohammad Aalm Khan after patch up sent a message for marriage, which she accepted and both of them were living happily. One day Niaz Bee Bee went to her parental home. Mohammad Aalm Khan also accompanied her. In the parental home, she informed her relatives about the real objective of marriage and said that revenge for blood is only blood. Therefore during night her relatives wounded him by their swords and he was half dead.. The Niaz Bee Bee said to killers, now let me perform the last act. Therefore, when she made an assault on the deceased by an axe, he opened his eyes and saw that his wife Niaz Bee Bee is slaughtering him. He understood that, she is taking revenge for her husband and son. Therefore, after several assaults of axe, she sprinkled salt and hot oil on him, as he died painfully.

His grandfather (Mehta Mast Ram) had seen Mansoor himself, therefore whenever, he used to sing painful songs on his musical instrument(Dutara), he was shedding tears from his eyes. Mehta Mast Ram was Numberdar and Jagirdar. He passed away at the age of ninety years. His treatment with poor people was good and during famine was helping them. He was generous and hospitable. He used to listen Geeta and was following it in practical,

therefore every section of people expressed grief and sorrow on his death.

The first teacher of Shiekh Mohammad Abdullah was Qazi Qutub-u-deen Kashmeree. He studied Mamuqyeman and Kareman from him and Gulistan Bostan from other person who also taught him, how to write. Then coming to Poonch, he got Admission in Mian NIzam-u-deen Wazir's Maktab. Molvi Yaseen Shah was Headmaster and he taught him Shahnama, Sikandarnama and Yousuf Zaleekha books. During those days, he was taught English by a Bengali Babu and Sanskrit from a Pandit. In those days, Hakeem Molvi Noor-u-Deen who was royal physician of Maharaja Ranbir Singh was called from Jammu to Poonch for treatment of Tikka Baldev Singh. He was coming to this Maktab twice a week and was monitoring class work by asking academic questions from students.

Once Molvi Noor-u-deen asked, tell me, What is difference between Human Beings and animals?. The students answered that Human Beings can speak, while animals cannot speak. He said that parrots also speak. Is he a human being. Shiekh Mohammad Abdullah who in those days was Thakur Dass said, Human Beings can teach other human beings while animals cannot. He said, it is true. Whatever you said, really there is difference between Man and animal. That whatever man learns can teach to others, but if an animal learns something, he cannot teach it to other animals. Therefore, whatever parrot learns can't teach to other parrots. But there is something more, what differentiates man from animals. After complete silence by the students, the late Molvi Noor-u-deen said that the main difference between man and animal is that, Man can change his condition while animals cannot. If one person's father is arrogant, his son can be scholar. But an oxen's baby shall remain an oxen. A goat hundreds of years ago is same today as it was in the past.

After few days, he expressed his desire to study medicine at the initiation of Hakeem Molvi Noor-u-deen and Hakeem Shaib made its mention to Nizam-u-deen, Prime Minster. When Mian

Nizam –u-deen visited Maktab in the evening, he said to him, it is learnt that you want to study medicine. There is no physician in Poonch. If one can study this knowledge, it will be best in his interests. By these words there was more attraction for studying medicine. He studied one or two books at Poonch under Hakim Shaib. Since, he had temporarily been to Poonch for treatment of Tikka Baldev Singh, therefore Hakim Shaib said , if you can accompany us to Jammu, we shall teach you all books on medicine. His parents were hesitant to allow me to go to Jammu, but with the idea that Mian Nizam-u-deen Prime Minster is expressing need of one expert physician and he shall positively extend favour, they allowed him to proceed Jammu with Hakeem Shaib.

At Jammu, he was admitted in Class 3rd. During those days, Molvi Abdul Karim Kashmiri was stationed at Jammu with Late Hakeem Noor-u-deen. He taught him so much English in two months that, he got Admission in 5th Class. He was competent in Urdu and Persian. Due to his efficiency Master Inder Narayan and Master Mukand Lal taught him English after school hours. He passed annual examination with such flying colors that he was Admitted in 7th Class. But at the same time Mukand Lal prohibited his visits and stay at Hakeem Noor-u deen's residence. He said, that I am staying there for studding medicine and have left my home for the same purpose. During those days, Dewan Amar Nath who was younger brother of Maharaja Pratab Singh and Molvi Noor-u-deen was confident Advisor of Raja Amar Singh. Therefore, it was difficult to oppose him. However, there were rumors that this boy shall embrace Islam by the influence of Molvi Noor-u-deen. MahaRaja Pratab Singh came to know about it that Molvi Noor-u-deen had intentions to change a Hindu boy to Islam. Therefore, by the orders of Maharaja Dewan Amar Nath called him and said, that as per orders of Maharaja, you should stop to go to Hakeem Shaib's residence till your parents or relatives arrival. You stay at Pandit Nand Lal's house. Therefore, till he was in Jammu, he stayed in the house of Pandit Nand Lal.

Molvi Hakeem Noor-u-deen was his patron and benefactor. His separation was a deep shock for him. After this event, he met him twice secretly. But due to such difficulties and compulsion he thought it proper to desert Jammu residence. Despite of these hardships, he stood first in his class. Whenever any person from outside visited this only High School, the principal and the teachers offer him as an example. He was now getting scholarship from school and was told that Govt. shall provide education upto B.A. level at Lahore free. But, he went to his home at Poonch. There he stayed for one month. Then instead of going to Jammu, he straight away came to Lahore and got Admission in Govt. High School(situated at Havelli Raja Dhyan Singh) and in one year(1891 A.D.) passed entrance examination. Molvi Noor-u-deen had informed some of his friends for taking care about him and was himself visiting Lahore to meet him. One day, he took him to Qadiyan and once to Ludhiana, where Mirza Ghulam Ahmad was residing.

Still, he has not passed Matric, that he took meals with Muslims secretly at Lahore and started offering Namaz. Though, he had been a Muslim practically, but people were unaware about his religious beliefs. After entrance examination, he went to Poonch, where he received message about his success in Matric examination. During these days, preparations were made for his marriage. He came to Lahore with the excuse that, he has to make arrangement for Admission in Ist. year in Lahore, otherwise he will be left over. From that time till date, about fifty years ago, he never visited Poonch.

While leaving Poonch, he met Molvi Noor-u-deen. On his advice, he left for Aligarh. Molvi Shaib dispatched a letter addressed to Late Sir Syeed Ahmad Khan, who received him warmly. He got admission in Ist. year of Islamia Darul-uloom Aligarh and passed every examination with flying colours receiving scholarships. After passing B.A., he qualified LL.B examination. He practised law at Aligarh and on the advice of Sir Syeed Ahmad Khan, he not made Aligarh as his home, but his homeland. He collected lakhs of rupees

for Sir Syed Memorial Fund as Secretary. He was honorary Treasurer of University for twenty one years. The Women's college established at Aligarh is due to his efforts. He published a Journal "Khatoon", for women's rights, from Aligarh, which continued for several years with historical and literary articles. He has his sons, who are highly educated. Alas! his youngest son Syed Abdullah died at the age of 22 years in Nov. 1935 A.D.. On this occasion, everyone sympathized him from all corners of India which speaks about his popularity. He is also member of Frontier Province Council.

He was alleged to Late Mirza Ghulam Qadyani through Moulana Hakeem Noor-u-deen and Molvi Abdul Karim Sialkotee. But from his students age, he had religions discussions with his class mate Moulana Zaffar Ali Khan (Presently Editor Zamindar) who till date was bitter opponent and fearless enemy of Ahmadiya party. But Abdullah Atham's Prophecy created such doubts that before passing B.A. he severed links with Mirza Shaib and deleted his name from the list of his devotees. But due to difference of opinion or belief he was not against personal traits of Mirza or Hakeem Shaib. He says leaving religious side keeping personal merits of these two elders if one makes an opinion about them ,he will be compelled to list them at the top of the people with human heart. Due to some religion difference, it is against justice and humanity to overlook their human values. In the begging, I was influenced by Late Molana Noor-u-Deens philosophical ideas even the high values of Islam, magnetized me and thought during student age and that. Only for only three months, I had a chance to be in the company of Mirza Shaib .But these three months proved very useful for strengthening my Imam and belief.

Sadaat Jaffriya Gardayzia
Saadat Gardayzia Soohawa Shareef

A branch from Qazi Mehdi Shahs descendants are living here, Whose Mazar is situated at Soohawa. He was a great man of his time. His son, Qazi Satar Shah was famous in Tehsial Baagh and Adjoining areas for his knowledge and practice. His mazar is at

Chenat.He had four sons; Peer Buddha Shah, Qazi fakir Shah, Qazi Lal Shah and Qazi Rome Shah. It is said about two fore most persons that MahaRaja Gulab Singh, Raja Moti Singhand Raja Baldev Singh had great respect for him. He had some jagir also,which is in possession of his descendants till date. Qazi peer Buddha Shah has two sons, Molvie Gull Hassan Shah certificate holder from Deoband and Molvi Meer Ahmad Shah son of Qazi Wali Shah. His sons are Alive. Molvie Fazil Hafiz Sikander Shah,Hakeem Hazik Certifacte holder Lahore, presently Khateeb Jamia Masjid City Bank Nohie Muree and Molvie Aalim and Molvi Fazil, Hafiz Syed Villayat Shah , certificate holder from Delhi .Qazi Mehdi Shah's descendants are settled at Soohawa besides Chanat, Peel, Nudyola and Jugladee, and are gifted with education. Besides Qazi Abdul Hakeem Shah is an expert in Arabic and person. His intelligent son Syed Amin ullah is studying. Qazi Youqub Shah is an educated man. Among his sons, Molvi Abdul Gafoor Shah and Mohil Gafoor Shah are remarkable. Besides, this dynasty which is also known as Khandan Qaziyan, the following persons are very famous. Molvie Ghulam Rasool Shah, Qazi Sulaiman Shah, Qazi Haroon Shah, Qazi Mir Aalm Shah resident of Tumrota. Beside,s from Syed Karam Shah. Soohada Sharief's son Syed Mohammad Shah is Army Hawaldar in Govt. Englishia. In the same dynasty, Syed Hidayat Shah, Amir Shah, Biloor Shah, Ibrahim Shah, Qalandar Shah and Villayat Shah are remarkable. Syed Omar Shah was also a famous personAlity here. Among his sons, Syed Luqman Shah, Abdul Shah, Mir Hassan Shah and Deedar Shah are remarkable.

Sadaat Gardayzia Moharee
Farman Shah Tehsil Baagh

Peer Syed Hassan Shah during Dogra Govt. was a great personality and Shaib Silsila Saint. His mazar is a pilgrimage site. His son Syed Phalvan Shah's son Syed Amir Shah was an educated man and a rich zamindar. Among his eight sons, five passed away during their Adolescence. The following three Syed Dewan Shah,

Syed Mehtab Shah and Syed Abdul Rehman Shah are Alive. All of them are literates and Syed Dewan Shah is a Patwari in Deptt. Of Revenue.

Tareen Afghan Banakh and Ravlee

Tareen tribe of Afghans was very famous during some period. Tareen and Yousuf Zai tribal wars are very famous. Before 350 years, one person of this Tareen Tribe, Kamran Khan, from his village Noor de Gull Dharee district Hazara alongwith his son Wahdat Khan came to Muzafarabad and settled and passed away there. After his father's death, Wahdat Khan, migrated from Muzafarabad to village Nadool Tehsil Baagh and from there came to Ravlee permanently. He had following four sons, Sultan Mohammad Khan, Noor-u-deen, Fazl deen Khan and Mohammad Hussain Khan. Among them, Sultan Mohammad Khanhad five sons i.e. Mohammad Aalm Khan, Mohammad Amir Khan and Fateh Mohammad Aalm Khan, Mohammad Qasim Khan, Mohammad Hashim Khan, Mohammad Amir Khan and Fateh Aalm Khan. The first two brothers died issueless and the other three brothers had children. Mohammad Hashim Khan's four sons Mohammad Ashraf Khan, Karm Khan, Mohammad Akram Khan and Feroz Khan. Mohammad Amir Khan was a scholar. His sons Munshi Gulab Khan and Munshi Habibullah Khan were outstanding. The foremost is Postal Overseer. Fateh Aalm Khan's three sons Munshi Mohabat Khan, Mohammad Zaman Khan and Mohammad Ishaq Khan are remarkable Sultan Mohammad Khan's brother Noor-u-deen Khan was an educated man. Among his two sons Qazi Abdul Rehman Khan whose son Shadat Khan had passed away while Qazi Gull Hassan Khan is Alive.

Fazl Din has two sons, Molvi Mir Aalm Khan and Nawab Khan. Mohammad Hussain Khan has two sons, Feroz-u-deen Khan and Munshi Ayub Khan. The last one is an employee in the Department of Posts. This dynasty is now settled for more than one hundred years permanently and is owner of vast area of land. They marry among their own community. The number of the houses of this dynasty is not more than fourteen. In the village Nawab Khan

son of Fakir Khan is memorial of Khail dynasty. His ancestors had come from Teerah.

Saat Geelani Kabli

Syed Abdul Qadeer Kabli was a great grandfather of this dynasty, whose dynastic silsila relates with Mehboob Subhani Syed Abdul Qadir Jeelani's son Syedna Abdul Wahab. He had two sons Sarvar Khan and Sultan Mohammad Khan. Sardar Abdullah Khan during his Nizamat Kashmir called these two brothers, who were his parental cousins to Kashmir, where they became famous and popular due to their relation with Nazim Kashmir and knowledge. Sarwar Khan was Persian Poet. In Dewan Sarwari, he recorded his dynastic conditions. In the same Dewan, the letter Addressed by him to his son, Saleh Syed Mohammad Khan is also recorded. Mohammad Khan son of Mohammad Sarwar Khan Kabli's descendants are said to be still living in Kashmir. Sarwar Khan's brother Sultan Mohammad Khan Kabli migrated from Kashmir and arrived at Nambla(Uri). His mazar is there. His elder son Abdul Kabir Shah has written a commentary of Intikhab Masnavi Moulana Rome. He had two sons, Mohammad Shah and Ahmad Shah. Mohammad Shah's son Molvi Habibullah Shah, who was student of Shiekh-ul- Hadi's Moulana Mohammad Anwar Shah Lolabi Kashmiri Deobandi. He was a famous scholar. He died issueless at Peshawar. Ahmad Shah's descendants are still Alive at Nambla and are agriculturists. Sultan Mohammad Khan was also called as Sultan Shah Kabli. His second son was Amir-u-deen Shah. He spent his whole life in tour, travel and teaching. As a tourist, he also visited Lolab in Kashmir. Molvi Ahmad Shiekh and Molvi Rasool Shiekh Lolabi were his students As per Chowdhary Mohammad Abass Sudhrnovi, that he is crediedt to have taught Moulana Anwar Shah Lolabi basic books on education. In Poonch, his devotees are innumerable. He is the torch bearer of education in Sidhroon Kohata. Some miracles are credited to him in Sidhroon area by which one is aware about his grandeur and fame. Rajgan Sidhroon had great respect for him. He died at the age of 80 years in 1963 Bikrimi at Palal Chowdriyan. He is lying buried there. Abdullah

Shah was his eldest son. He was at hand in Arabic and Persian. He was Mir Munshi of Sidhroon Kohata. He died in 1959 Bikrimi at the age of 38 years at Jerlan during his father's life, and is buried there .Among Abdullah Shahs three sons ,the middle son Molvi Ghulam Mohi -u- deen is Alive . His age is about 40 years as per birth in 1935 A.D. He was special Advisor of Raja Ghulam Mohi -u- din Khan of Sidhroon Khhata and is residing at Palan Chowdaiyan. Molvi Abdullah Shah ,Pen name Ghulam and his son Molvi Ghulam Mohi – u – deen Shah pen name, Aatam , both were Poets.

Sadaat Bukhari Sidrnavi

During Sulttan sikandar Iconoclast's era, Syed Ali Alla-u-deen named elder came to Kashmir from Oach Sharief and resided at district Baramulla .After him from his descendants, Mir Hayat ullah Shah son of Syed Abdullah Bukhare .who was from eighth generation of syeed Ali Alla –u-deen Bukhari and his Nephen Haji Syeed Abdul Rashid Bukhari settled at village Beyadan (jagir Nambla) and his children were born here . During Raja Khan Bhadur Khan Governor Poonch (son of Raja Rustum Khan) period Peer Akbar Shah Middle son of Haji Abdul Rashid shifted from Beyadan and settled at Kehdee (village kalson Poonch) Raja Baka Mohammad Khan of Sidhroon awarded that area to him. Mir Hayat ullah Shah's son Peer Omar Shah, accompanied by his young son Saif ullah Shah came to Sidhroon during Raja Azmut ullah Khan's period. Raja Azmat ullah Khan respected him very much and awarded him the area of Jubee. During Wazir Rooh ullah's time , peer Akbar Shah came to Jubee from Khadee , Where one part of Jubee area was awarded in favor of Peer Akbar Shah son of Haji Abdul Rashid.

The members of this dynasty besides jubee are settled in following areas of Poonch, Palan chowdruyan, Basahan, Kehdee Kabaw, Malikr solee, Kalalee, Halee, The occupation of this dynasty is zamindari .But some people are are also educated due to which they are employed in Goverment During early period, the members of this dynasty have been knowledgeable ,influential and famous.

(1) Sardar Assadullah Shah son of peer Mohammad Shah
(2) Peer Haji Maksood Shah ,and his son peer Haji Habibullah Shah. Peer Habibullah Shah Performed Haji thrice. He passed away on 13th Zeeqad, 1325 Hijra his mazar at basahan is a pilgrimage site
(3) Peer Shah Mohammad Malikr solee.He was middle son of Haji Habibullah Shah
(4) Sardar Syed Jalal Shah .First of all his race being leading member awarded him the title of Sardari .
(5) Sardar Peer Mohammad Shah eldest son of Sardar syed Jalal Shah
(6) Qazi Peer Mehtab Shah son of Peer Saif ullah Shah
(7) Peer Habib Shah R/O Halan. He was poet and Persian knowing . He was a calligrapher .He was a writer in Pahadi language

At present there are several persons famous in this educated dynasty .Few names are recorded as follows;

Haji Peer syed Villyat Shah , Haji Peer Habib ullah Shah. He is eldest son of Basa Hunwee .Syed Wali Shah Imam and Nikkah Khawan ,village Kalalee.

Peer Mohammad Saifullah Shah

Peer villayat Shah's younger brother is settled in Malikr solee .Peer Aziz ullah Shah son of Peer Shah Mohammad Resident of Malikr solee. His four brothers are as follows ;Hassan-u- din who is Mohrer Chungi at Bahawalpora ,Allah-u-deen Shah Mohammad Sharif and Haji Ahmad Shah, Numberdar, Jubee. Sardar Syed Abdullah Shah .Numberdar son of Asadullah Shah Molvi Peer Syed Abdullah Shah .His age is about 50 years. He is author of one poetry book Kanz-ul-irfan; He has also Imam recorded many "Kifiz". He is a scholar . Syeed Aziz ullah Shah Imam & Nikhah Khawn son of Wali Shah village Palan Chowdriyan etc .Mohammad syed is Entrance pass .He is son of Molvi Abdullah Shah . He is associated with Tayab Shah and Hassan Shah ,Villayat Shah ibn Peer Habib Shah Basahanvi branch ,Abdul Rahim Shah Mudris, Atta, Abdullah Shah Mudaris, Atta ullah Shah Mudaris, Afzal Shah Mudaris ,Hafiz Molvi Alla-u-deen Shah ,Villayat Shah ,son of Mohammad Shah

,Syed Mohammad Ismail Shah, Post master, Banoo area (younger brother of Munshi Ayoub Shah

In the same dynasty ,Molvi Bahu-deen Shah's (Ahl –Hadis) younger brother Molvi Allah-u-deen is shia and Molvi Rafi-u-deen Shah is Ahl-Quran . The foremost is teacher while the latter is post master. Syed Meer Hayat ullah Shah Bukharis descendants are settled at Uri Betaran ,Jabyan or Jabee and Halan .His brother Haji Abdul Shakoor's son of Haji Abdul Rashid has three sons

- Syed AkRam Shah, his three son's descendants are Alive at Jabyan .
- Syed Akbar Shah , His children are settled at Haln and Jibyan .
- Third son Haji Syed Mohammad Shah's descendants who are form his son Syed Haji Maksood Shahs progeny are settled at Basahan, while Noor Shah and Khair Shahs descendants are at Jabyan, Syed Haji Abdul Rashid performed Hajj seven times. One branch of this dynasty is at village Raykad Khas ,among which Peer Yousuf and his son Akram Shah and Abdul Shah are remarkable .In Kotlee area branch Mureed Hassan Shah is very famous.

Bugyal Branch of Thekyal Race

It has been recorded under the particulars of Thekyals, that among Raja Rasmi Khan's four sons, one was Bug Khan on whose name Thekyal branch is famous as Bugyal till date ,and in official records this race stands recordedas Bugyal race ,Raja Bug Khan was settled at Sangal area of Mendhr .From his descendants in Sangal ,Sardar Mahmadu Khan has been a famous person .Besides Ali Bhadur Khan N umberdar Nutrool ,Mohammad Akbar Khan Numberdar ,Mohammad Sher Khan and Nawab Khan etc.are Alive .Sardar Sakhee Villayat Khan's son Mohammad Sher Khan has Studied up to F. A. and at Present is working as teacher in Middle School Baagh.

Salwah

Here Fakir Qulee Khan, Khan Mohammad Khan Pahad Khan and Ali Mohammad Khan are famous Personalties .From

Sardar Fakir Khan's descendants are Mansoor Khan Numberdar Salwah and Munshi Khan Numberdar and Gulab Khan son of Dilawar Khan are Alive. From Pahad Khan's offspring's Attah Mohammad Khan Numberdar ,Bihari Khan Head Numberdar and from Ali Mohammad descendants Kala Khan is a leading Personality in Salwah. Besides ,in this villages ,Nawab Ali Khan Gulab Khan ,Ali Akbar Khan of Kala Khan ,employees of British Army are remarkable.

Sudhotee

Fakir Qulee Khan's one son Kanda Khan has been a famous man of this village .Sardar Ghulam Mohammad Khan (Numberdar)is from his descendants .He is Assessor in High court.

Goursahaie

Allah Datta Khan is a excellent member of Bugyal dynasty here.

Harnee

Abass Ali Khan and syed Mohammad Khan Numberdar and other people are outstanding here.

Villages of Gulhota (Poonch) and Jagalpar (Tehsil Kotlee Jammu) have few families of of Bugyal dynasty, among which some are employees in English area .

All these people are agriculturists. They are related with. Their own Bugyal Community and Thekyal race besides Sudhan, Ghakhad, Minhas and Dulee .The Population of Bugyal branch members including male and females is said to be about three to four hundred persons.

Thekyal Race of Tehsil Muzzafarabad Kashmir

The Thekyal race is settled in following villages of Tehsil Muzzafarabad Chumkotlee,Gahl, Koiekote, Balhan, Dharbang, Khairyan Bahawan, Khairabad, Chatarklas, Kachlee, Poot, Nikr fathoot ,Meerakhawarud ,Chikar ,Chenal ,Bung and Nikr Noorpore. The Thekyals in these villages are from the descendants of Raja

Rusmee Khan's son Sangee Khan. In Sangee Khan's fourth generation Jessa Khan, with his brother whose descendents are Alive in village Tahoob Tehsil Baagh, separately came to this area of Muzzafarabad, where there is village Balhan. All above villages are settled by the bread of Sardar Jasta Khan. They are Numberdarz here also. The following persons are Numberdarz. In Koiekote is Abdullah Khan Numberdar in Balan is Hidayatullah Khan Numberdar, in Kairyan is Mohammad Akbar Khan Numberdar in Khairabad is Fakir-u- deen Khan Numberdar in Chatarklas is Panoo Khan Numberdar and in Gahl, is Kalm Khan Numberdar. Besides, among Thekyl Rajputs of Tehsil Muizaffarabad Chumkotlees Sardar Mange Khan, contractor and Ali Omar Khan Mohammad Akbar Khan of Darbang and Chatarklases Mr.Bala Khan, Forester, are outstanding and Munshi Imam-din of Pudhote and Abdul; Aziz are remarkable in their community.

All Thakyals of Muzzafarabad are agricultures like Poonch community. Their relations are with their own community besides, Chib and Jeral Rajputs .Among Thekyab of Tehsil Muzzafarabad Molvi Mohammad Noor has been a great scholar .He Visited Balhan on the invitation of Jagirdars of Kachalee Tehsil Muzzafarabad from village Tahboo Tehsil Baagh .The Jagirdars also awarded him some area of land as Maefee .The people of this place were blessed by him .He died at the age of 85 years in 1344 Hijra .His Mazar is at Balhan

In land settlement of 1984 Bikrmi, Rajgan Khak and their Community objected that Thekyals of village Balhan may not be allowed to write, word Khan with their name. This word, should be endowed for only Rajgan Khak, because if some other race makes use of this word there is apprehension of losing our authority and dictation .This suit continued for long period of time in the court. When there was no satisfactory decision in favor of Khak Jagirdars they appealed in the court of Revene Minister. Therefore, the last Thekyal Rajput race is no objection in writing word Khan, with their name .No body from Aapela Natan Jagir shall be disturbed by this act .Therefore, Thakyal race is free to write their name in any manner and the same be recorded in settlement records.

Sardar Sheikh Mohammad Akram Khan Contractor Resident of Jarlal

From sheikh Masood Kazveris 99th generation ,One eldest man Baba Abdul Saboor migrated from his homeland Sopore, Kamraz to " Aala Peer " in Poonch Khas. His fame as a saint spread throughout Poonch, Very soon. The Dulli Sardar of Chendak and rich dynasty of village Sulee Khan were his devotees. Therefore, Sheikh Abdul Razak and Abdul Quyum carried him along with. After staying for some time here ,Baba Aziz ullah Shah became descendant of his whole property but his brothers were displeased by this act .Therefore ,he shifted from Solee Khan to Jarlan .He had only one son named Abdul Hakeem . He became famous as sheikh Abdul Hakeem on the name of his grandfather's ancestral property. Therefore, the word sheikh is shill common in this branch. He had six grandsons, Among which two were issueless –One had no male child .The following three had children .Sheikh Mohammad Fakir ullah ,Sheikh Mohammad Jamal and Sheikh Mohammad Aslam has been a lucky man .Raja Shaib Sidroon had appointed him as the sole Manager of his areas management Dewan Karm Chend Kardar nominated sheikh Mohammad Aslam to silence the agitation by Chowdry Habib Khan Mendhr (Mangi) and in the same expedition he was martyred along with his few Companions. His brother sheikh Mohammad Fakir ullah had also participated in this expedition, he was wounded but safe. Raja Sarandaz Khan of Sidroon appointed him as his Kardar and special officer of his private land holdings, while Dewan Karm Chend appointed him as his Peshkar. Once he confronted a Tiger and by an assault of sword, divided him into two parts .Due to his extraordinary courage, Raja Sarandaz Khan awarded him villages Ragee and robes as Jagir. He was returning from Punjab aftar visit that he died at Mirpur Chomakh in 1940 Bikrmi .His grave is at Chamakh .He had following sons ,(1) Sheikh Fazl –u-deen who was a saint (2) Sheikh Mohammad Shaholi Khan (3) Sheikh Mohammad Sikandar from whose three sons Sheikh Qalander is Alive and Sheikh Samander's (died 1986

Bikrmi) two minor sons Zia-u-deen and Najam-u-deen are Alive (4) Sheikh Ghulam Mustafa .He has three sons Sheikh Ghulam Haider Sheikh Mohammad Youqab ,and all of them are Alive (5) Sheikh Mohammad Mastan who has three sons ,Abdullah ,Nawab and Mohammad deen ,they reside at Neela sar in Kashmir (6) Sheikh Ali sher and him son Imam-u-deen is Alive .Among all these brothers, the Jagir Continued in the name of sheikh Mohammad Shah and Shah Wali Khan. They held great respect Among Public and Govt .The order which BAbu Devi Singh prime minister Poonch on Magh , 1957 Bikrmi issued in favor of his dynasty and himself, the following words of which speak about his dynastic respect and personal dignity.

"Since Shah Wali Khan from sheikh dynasty, for long time as per previous certificates are Zaildars of some villages of Kohata area and some amount stands fixed for them from the Govt. Since we studied the previous certificates, which make it clear that this dynasty has always been supporter of the Govt and in fact Mian Shah Wali Khan has beenj serving the Govt. we are happy with his services and we are appointing him as Zaildar for some villages of Kohata area in view of his previous services for the Govt.

He was a "darbari kursi nisheen" from 1914A.D. to 1918 A.D. He was president circle committee Khota and for some time has been Assessor of High Court. Raja Sukh Dev Singh had great respect for him. On his death, many poets penned down elegies. He has five sons, Sheik Mohammad Akram Khan, Sheikh Lal Din, Sheikh Jalal u deen, Sheikh Shams ul Din, Sheikh Mohammad Din. Among them sheikh Mohammad Akram Khan has been Shajra Kush in Deptt. of land settlement in his young age. For how long, he could work as Shajra Kush . Therefore, he resigned from his service and worked as a contractor. Now he is among the respected forest contractors of Poonch besides, Punjab, Kashmir, Kishen Ganga and Muzzafarabad, He is very influential in Poonch and Kashmir. In both countries, he is regarded as a wealthy man, He is Numberdar of two villages besides, Jagirdar Rangee. Besides Poonch, he owns big area of land at Kashmir and Gaddi Habib ullah Khan. He has

magnificent Manisons at Srinagar, Baramullaha and Poonch. Despite that he is courteous, and civilized .He is about 45 years of age. His brother, Sheikh Mohammad- Lal -din was Range officer in Deptt. of forests initially. But leaving his services he became partner of his elder brother. He is strict religious man. Sheikh Mohammad jalal- u - deen, is Head Numberdar in Jarlan, and Sheiok shams- u-deen and Sheikh Mohammad_- u- deen are gifted with their family traits.

Sheikh Masood Narwarie who is not only great grandfather of Narwaree Peerzad as of Poonch, but whose descendents are spread. in Poonch and Kashmir besides Punjab, but there are differences about their origin. Except the words of Moulana Anwar Shah Sheikh- ul- Hadis, that our ancestors came to Multan from Bagdad, and from Multan to Lahore and Lahore to Kashmir nothing was known about his dynasty to any one. But the certificate in possession of Sheikh Mohammad Khan by his elder awarded by Raja Rustum Khan and other Rajas acknowledge this dynasty as Qureshi. Besides, the present Govt of Poonch after enquiry and witness have recognized them as Qureshi in revenue records, and for their ancestral nobleness the Govt has awarded them jagir Numbardar and Zaildari. The great grandfather of this dynasty is famous as Shah Masood Sheik Masrool and Baba Masood, and these three titles, Shah , Sheikh and Baba express their religious dignity, and these are such words, Which are not entitled for any special race. Even Qureshi Saadat and other races due to their grandeur and religious honour can be called Shah Sheikh and Baba, The relation of this dynasty in Kashmir besides, Srinagar are found in Peerneyan adjacent to Baramulla, Uri, Lolab, Targpora and Poonch Khas. Baba Abdul Saboor belonged to Targpora branch. He came to Poonch due to differences with his brother .At that time there was rule of Raja Rustam Khan in Poonch .He was from 5th generation of Baba Abdul Qadir Tragpori.

The great grandfather of this dynasty Hazrat Masood was alleged to Hazrat Mir Syed Ahmad Mirmani ,but was his calipha Azm. Therefore ,his descendants are called Peer Zada Kirmania .It is

also famous that Sheikh Masood was married to a syed Zadee from whom two sons Yahya and Ibrabeem were born ,Those descendants are living in kamraj area of Kashmir .One branch of this dynasty ,Which includes several religious scholars ,Molvi Fazil ,Munshi Fazil and educated people ,are thougt to belong to Sadaats .He is in Possession of a detailed genealogical order ,besides some historical information Alasi. I could not meet the lead.ing persons of this branch and they could not dispatch their particulars through correspondence .There is need to record Biography of great man like Sheikh Masood Narwari in which his geneology religous and wordily activities need to be mentioned.

Haji Peer Syed Villayat Shah Bukhari

The particulars of his ancestors and his community are recorded on page 567 of this book. His father Haji Syed Habib ullah Shah was a great religious saint. His devotes were in thousands. Haji Peer Syed Villayet Shah Bukharie is his eldest son. The undersigned was stationed at Uri in 1992A.D. that I saw a big congregation in the market. On enquiry, I came to know that Hazrat Peer Haji Syed Villayet Shah Shaib has arrived and there was a big gathering of his devotees around. There was no chance to meet Peer Shaib there. He is alleged to Hazrat Khawja Din Mohammad Chora Sharief. He is follower of Tareka Nagshbandea Mujadeya Hazrat Khawja Obaidullah Alis Jee Shaib allowed him to follow four main forms of Islam. Besides it is learnt that peer Hussam –u-din bin Abdul Rehman Saint successor Baghdad Sharif awarded him the medal of calipath. He has been to Harmain Sharif four times, and had visited Karbala Moula, Najaf Ashraf, and Baghdad etc. Holy places, and his Sheikh in wazif is Moulana Abdul Haq Mahjar Maki. Among his devotees are nobles and Jagirdars He is gifted with Zuhad wa Takwa and is model of humanity. His langa (kitchen) is on. Every day, scores of people were attending his langa(kitchen) .He is celebrating his father Syed Haji Habib ullah Shah festival, on 13th of Zeeqad. Besides, he is organizing Muharram days and Moulod-ul-Nabi with special arrangements. He has four sons, Syed Mohammad

Amin, Syed Ghulam Ahmad; Syed Mohammad Sayed and Syed Abdul Rashid. All of them are studying. His brother Syed Saif ullah Shah and nephew Syed Aziz ullah Shah is also Shaib Terakat.

Sadaat Mushadee Zainyal

With regards to Sadaat Mushadee Phagla Zainyal, Ferozal and Husyal Mushadi Sadaats have been mentioned. Zainya. Mushyadi Sadaats great grandfather's name is Zain-ul- Abdeen Shah, the ancestors who first of all came from village Gahneela district Hazara to Poonch, were Syed Nadir Shah and Syed Noor Hassan Shah sons of Syed Bhadur Shah. It was Raja Moti Singh's period .Nadir Shah settled in village Kullar Katl of Soharn area ,Where his three sons Syed Peer Ali Shah, Syed Ali Shah possess children as well as property. He is Hanfee Naqshbandi. The three brothers own about 800 kanals of land. Syed Nadir Shahs brother Syed Noor Hassan Shah Settled at village Pumrote. He has following four sons, Syed Imran Shah, Amir Ali Shah, these brothers are held in esteem by the people like other brothers, and are Haji Naqshbandi Nujadadee. Besides, agriculture they are engaged in Peer-Muradee, and have sufficient devotees in Tehsil Mendhr and Tehsil Rajouri in Jammu.

Minhas Village Chokiyan Tehsil Sidhantee

During ancient period ,Chend Dhar Minhar came from Jammu Muslim area to Mirpur with his family ,Where his descendants lived for several generations. then from his descendants , Shaib Din named man came to Syedroot from Mirpur ,and from three shifted to Sardar Tehsil Kotlee .In his four fifth generation, Main Jani has been a famous man. The Minhas of villages Talabadee and Kaymr are descendants of one of his sons. From second son of Mian Haji Qazi Rehamatullah came to village phugwatee Tehsil Sidhanti of Poonch area. From his fourth generation, Qazi Omar Baksh settled in Basadee and his son Qazi Ali Mohammad settled at Chokiyan. In this Tehsial several families

are settled in following villages. Kaywar, Pikhad, Naad., Basadee, Kalan, Motaraen, Nahriyan, Hejankote Panthal Palaadee, Giran Barl. From Sheikh Shaib Dins Descendants, Some families are living in Sirseyada, Tehsial Kotlee.

From forth generation of Qazi Ali Mohammad, Qazi Qasim Ali is rich among his community. His three Sons are as, Qazi Faiz Ali, Khan Bhadur &M Hussain. Qazi Faiz Ali was employee in British Army from 1915-1929 A.D. and as Lais Naik became a Reserve. Khan Bhadur is still an Employee in Army. Mohammad Hussain has also been employee in Army and engagedin Zamindari. The following descendants of Qazi Ali Mohammad are remarkable Qazi Nawab .During Raja Moti Singh's period. When Palandri Thana was at Mung, he was Thanedar there. His concrete houses at Basadi are still existing. His son Qazi Khan Bhadur is Alive and is a farmer. Qazi Nawabs brother was Qazi Mukhtar Ali. He was Mahaldar in customs department. Now his son Fateh Haider is Mahaldar pensioner. Qazi Safdar Ali is also remarkable.

Qazi Nasr-ud-Deen

During Raja Moti Singh's era, he was Numbardar for short period of time, his grand son Qazi (late) Feroz Din has two sons one Qazi Fazal Hussain who is Army clerk and second Mohammad Akbar who is studying. In village Pakhonaad Qazi Feroz son of Qazi Ahmad in village Talawadee, Qazi Noor Hussain son of Qazi Mohammad Ganie and in village Giran, Qazi Feroz Din and in village Kullar Qazi, Chirag din are remarkable .In Hejalkote are Molvi Mubark Ali and Qazi Shadin Ali sons of Qazi Mohammad The foremost is Imam of the village, The registar of Nikha Khanee is officaly in possession of both the brothers. He is remarkable member of his community and is engaged in agriculture. Qazi Lal Din son of Hasmat is an employee in Kashmir.Qazi (late) Shadin Ali's two sons Qazi Abdul Hamid and Ghulam Rasool are alive. In panthal Mohammad Misris son Mohammad Zaman employee costums in Qalam Qazi Fakir Mohammad son of Ata Mohammad and Qazi Fakir Mohammad's nephew Qazi Abdul Hamid are

respected members of their community. Besides, agriculture, they are also performing Nikkha. In Motarin Meer Zaman son of kalu, in Chokiyal Burhan Ali son of Shr Aalm, Army pernsioner and his brother Feroz Din and Khadim Hussain, Who till date was employee in Army. In Basadee is Qazi Barkhurdar son of Qazi Ikhteyar Ali Ghulam Mohi-u-din son of Qazi Barkhudar is reserve in army.

In these villages, the population of this community, including Males and Females is more or less than one hundred persons. They are farmers besides Imams of Mosques, therefore, all People are familiar with Dinayat. The dynasties which in real sense Qazi and Molvi are very less in number .But as a tradition, every educated man in Poonch villages working as Imam is called Qazi or Molvi.

The relation of this dynasty are with its own community besides Sudhan and Afghan dynasties. This whole community is recorded as Minhas in revenue records of Poonch. Therefore, Qazi Mubark Ali resident of Sehr, who is from 5th generation of Omar Baksh,and the genology map he dispatched, shows their sub-casts as Minhas. Besides,Sardar Fateh KhanJagirdar Jandah Bugla,Sardar Aka Khan Numberdar Sehr and Munshi Khan Mohammad Khan Headmaster, Madrassa Chokiyan, authenticated this community as being Minhas.

Chowdry Rathore Rajput

The Rathore race relates its geneology with Raja Ram Chenderji's second son, Kush, and express themselves as Suraj Bansi dynasty, This race first of all developed at Qunoj and divided here into 13 branches. The last Raja of Rathor's in Qanoj was Jai Chender or Jai Chend who was destroyed by Shab-u-deen Gori and his deputy Qutub-u-deen Aibak in 1250 Bikrmi(1195 Hijra)or according to some people in 1193 Hijra.

Jai Chend's one grandson was Shiv Jee. He migrated from Qanoj to Marwad, where his descendants prospered and gradually gained authority to establish status of Jodhpur in Rajputana, Ratlam

and Sitamor in Bikanner and kishengad, and Aedar in Gujarat.Rathor race in Rajputana, has been living since 775 years and ruling since 600 years. The population of this race in Rajputana is upto several lakhs and their branches which were only 13 in Qanoj, are thousands in number with different names .Throughout Rajputana, the population of Kachwaha race in more, with Jaipur as Capital at present .But Rathor's are thought better than kachwaha; in courage and bravery, with an old saying, "That one Rathore is equal to ten Kachwahaz". It is a common talk, and according to Rajastan Tad records, Rathoe race status is better than 26 royal races. The origin o f Rathore race as per some historians is from Sathya or Sathain race, which on the bank of river Jeehoon was ruling central Asia and when they came to India, they gradually spread from river Attock to river Ganga. For some time, the name of this race has been Sathya or Seethain or Seethak. But when in India they increased in population their dynasty also increased due to geographical distribution, their dress, language and behavior also changed. Therefore, their race had many names. Rathore name is also among them. Colonel Tadd, states Rathore origin as Rathsoo. Rathsoo is that sect, whose Raja Naipal killed Jaipal, Gover Noor of Qanoj in 470 A.D, conquered Qanoj.

We earlier made mention of Siyaji or Shiv ji, who was great grandson of Raja Jai Chend, Gover Noor of Qanoj, who on seeing destruction of his dynasty, came to Marvad and regained authority afresh. From his 13th generation was Rao Jodha, founder of Jadhpur,(1459A.D)and from 17th generation was Rao Maldev, who during Akbar's period was a big Rais. Jodha Bai was his daughter, and sister of Mota Raja Udhay Singh and mother of Jehangir.Raja Udhay Singh passed away in 1596A.D. leaving 17sons and 17 daughters. Among them the third son Raya Suraj Singh succeeded his father.The seventh Dileep Singh was servings the king. Rattan Singh was his grandson, who received Jagir from the king and developed Rutlam on his name. The Ninth son kishen Singh received Jagir from Shahjehan and developed Kishengadh state, where his sons are still governing the state. The Tenth son as per

colonol Naad author of Taad Rajastan was Jaswant Singh. Maan Singh was his son, on whose name is "Maan Jodah" dynasty, and Maanpore was his Jagir. One son of Maan Singh was Surjan Singh. When he embraced Islam, at the hands of a Muslim Darvaish, he along with his family and some employees migrated from Rajputana to Lahore first and then to Kashmir. From Kashmir he went to Poonch and settled at Kohta. His Islamia name was Siraj-u-deen. The way his great grandfather Suja Jee or Shiv ji after destruction of Qanonj took control of Rajputana, the same way Siraj-u-deen, during Moughal rule, achieved Govt. of Poonch. Siraj-u-deen's, descendants are settled at Poonch. Since they are descendants of Maan Singh, therefore they are called Meena Rathore. In Rajputana this dynasty is called Maan Jodha. This dynasty was governing Poonch from Moughal rule to last days of Afghana period for about 200 years. The Muslim rule of Poonch Raja Rustum Khan on whose name, the name of Poonch has been Rustum Nagar, for long period of time, belonged to his dynasty. In Poonch, the population of this dynasty was several thousands. The description of this dynasty shall be explained in following five units

Unit-(1) Rathore dynasty and title of Chowdry.Rectification of some historical mistakes.

Unit(2) Rulers of Poonch from Rathore dynasty.

Unit(3) Rathore dynasty Rajgan Sidroon and Kohata.

Unit(4) Elites of Sidroom branch past and present Jagirdars.

Unit(5) Other branches of this dynasty.

Unit-I

Title of Chowdry and Dynasty of Rathore Rajput

Chowdry, as is evident by this word, is not name of any particular race but it is an Honory title, which without any discrimination of caste or creed is attached with the name of any respected man or member or any Rais, There are some traditions of Chowdry title in this dynasty. We overlook all these traditions and record only one of them, which is most acceptable.

In Kohata area of Poonch, there was a leading Rais Makdam Habib Chowhan Gojar by name.He received his Co-patriot but honorable guest Siraj-u-deen Khan,and after some time, influenced by Siraj-u-deen Khan's personal gentleness and dynastic conditions, he is order to maintain authority wanted to marry his daughter with-him. since Siraj-u-deen has his own temporary residence, therefore he daily-dallied. But later on the insistence of Habib Chowhan's representation and with-the idea that this Sardari which he receives without any difficulty, perhaps may prove fruitful in future. He married that girl, and after death of Makdam, he shall be the owner of his property and successor and shall be titled with the title of Chowdry

Amendment of Certain Historical Mis-conceptions

Kashmir's famous author, Khawja Mohammad Azmdeeda maree in his history "Waqat Kashmir" famous as "Tarikh Azmi" and afterwards the undersigned in "Tarikh Kashmir" volume, has recorded "Gujr" to Rathore Chowdry's second ruler Raja Fateh Mohammad Khan Alias Abdul Fateh Khan. But on one occasion when Raja Abdul Razak Khan's sons Mohammad Zaman Khan and Wali Mohammad Khan attacked Srinagar in 1155 Hijra and during this assault he was killed along with his 500 army in bloodshed. On this occasion "Tarikh Azmi"author records "Qatal Hama Gujran"

sentence. But Raja Siraj-u-deen Khan, who was founder of Chowdrain Rathore dynasty, was not Gujar in real sense. He was Rathore to be famous as Gujar, if there is any reason; it is that he was son-in law of one Gujr Rais of Poonch. Due to son –in –law he was his successor also, therefore, there is no surprise, if they might have been famous as Gujars and the author of "Tarikh Azmi" on the same basis has recorded them as Gujar. Siraj-u deen's descendants after full might, had attached Kashmir even its successor looted Srinagar several times. Therefore, author, of "Tarikh Azmi", alleged him to be the enemy of his country, record the sentence of "Qatal Hama Gujran" as a satire, otherwise, their army does not include all Gujars but races of Poonch.

Besides, the purpose of Mohammad Azm was not to research about races and castes through his history. But, as is evident from original name of this history "waqat Kashmir" ,the purpose was to analyse. Had his purpose been research about races, he definitely would write that which ancestor of Abdul Fateh Khan from which country migrated to Poonch. If he is Gujar to which branch of Gujars he belongs to because there are hundreds of branches and sub-castes of Gujars. In Kashmir, Bamba is powerful and famous race. There have been big Jagirdars and Guzara Khars of this race.District Muzzaffarabad is dotted with this race, and in district Baramulla two famous Jagirdars of this race are Alive. Had purpose of Khawja Azm been research about races and investigation about castes, then for such great race, which for centuries together were sovereign rulers of Kashmir mountains, could not record only these brief words, that "Mashoor ba Qoom Bamboo hastand" .

Priest Haychun, in Punjab Historical journal page 126,while making mention about this dynasty, records; while embracing Islam, Raja Maam Singh son Surjan Singh was named Siraj-u deen Khan. He belonged to great dynasty of Jodhpur."He further writes," when Jehanghir observed his management, and his lineage with great dynasty of Jodhpur, he awarded him Poonch region as gift."The history of hill state and Molvi Abdullah Shah's unpolished "Tarikh Rajgan Sidsoon also certifies above statement. In"Al-Fazal"

Newspaper dated; April 10th,1932 A.D. adetailed article was published about Poonch affairs. In this historical review, it was recorded, that during "Aap Rajee" period the Doolee, Maldeyal, Ferozeyal, Dhoond, Sangoo and Rathore races had established small kingdoms under theirleading Raise's .Among these races, Sangoo Gujars is a famous race but in Poonch and perhaps in Hindustan, there is no other race, who are Rarthore's and are called Gujar. Recently, the list of agricultural races published by Govt. of Poonch, on 26th Poh,1991 Bikrmi, in Poonch Gazette, the name of this race in recorded as Chowdry Rathore. under such irrefutable witnesses, "Tarikh Khawja Azmi" recording this dynasty as Gujar is not correct. In Tarikh Kashmir vol.II, which is publication of the undersigned, was neither written for investigation about races Noor for Tarikh Kashmir and Tarikh Nigaristan Kashmir. But as he been recorded earlier,the main purpose of these historical documents is to make mention about state affairs. Therefore, these histories cannot be the certificates for research about castes and sub-castes.

Now, only one history has left to be mentioned ,which has recorded about castes and sub-castes especially for Gujars and it is beyond doubt that its competent, Scholar, Researcher and author has compiled it systematically and through hard work, and had complied it after study of several English, Persian, Arabic, and Urdu and histories .But about such races, castes and sub-castes, which are settled in Kashmir and Poonch, and whose mention has been in one way or the other on the pages of "Shahan Gujar," the opinion of the competent writer does not sound correct. For example, on page 131 one sub-castes of Gujars "Bailo" has been expressed as one branch of Mir race, and recorded ,that in Kashmir these Mirs are settled in Abundance, even,the Mir's of Kashmir are Moughals. Then on page 141,about"Batar"Gujars,it-is recorded" in Kashmir this race is called Butl". Then on page 145,about Bhat race of Kashmir,it is recorded, Bhat word is abbreviated form of Bhatti, i,e; Batar, Bhat and Bhatti all belong to one race, although Batar are Gujars.Bhat are both Muslims as well pundits in Kashmir and Bhatti is a famous Rajput

race. It is wonder, that asimilar word, Bhata could be overlooked which is a common Alias of Gilgit people.

It is mention about castes, sub-castes of Kashmir. About famous saint of Lahore,Hazart Data Ganj Baksh, in "Shahan Gujar". Making mention about Selharia dynasty's ancestor, it is recorded, that" He embraced Islam, at the hands of Hazarat Ali Hijwaree who was Son-in –law of Hazarat Data Ganj Baksh". Although, all people know that he was resident of Ali Ghaznis Mohalla Hijwair. Therefore, he was called Ali Hijwaree, and in Lahore Data Ganj Baksh due to his spiritual power. In fact, it is only one name, Ali Hijwaree and his common Alias, Data Ganj Baksh treating as two names and then recording Ali Hijwaree as Data Ganj Baksh's son – in –law is a grave mistake. The same way these words of "Shahan Gujran", that the rich Gujars of Poonch are called Rathor's is not correct.

Rathor's claim, that they are Rathor's and Govt. of Poonch also recognizes them as "Chowdry Rathore.How are they Rathor's and how they are called Chowdrys, it been described in the previous pages.

The author of "Shahan Gujar"has recorded Chowdry Abdukl Fateh, Chowdry Abdul Razak, Raja Rustum Khan and other Rathore Rajgans as Amir Abdul Razak and Amir Abdul Fateh, though in histories and among public, their titles are Chowdry and Raja. But some writer in future if connects the words Amir with Amir's of Kabul and Ghazni there is no surprise. It is an ordinary thing but misconceptions and doubts create in the same manner.

It is evident from the above lines that the author of "Shahan Gujar" has not situdied in detail the races of Kashmir and Poonch, otherwise, he won't include Mir and Bhat races of Kashmir and Rathore race of Poonch with Gujars and to establish two personalities of lahore's Hazrat Ali Hijwaree Alias Data Ganj Baksh,one as son-in-law, while other as Father-in- law.

Unit-II

Rathore Dynasty's Sovereign Rulers of Poonch

Raja Siraj-ud-Deen Khan

1594-1645 A.D.(1012 Hijra-1062 Hijra) After embracing Islam, Raja Siraj-u-deen Khan arrived Poonch. and being son-in – law of Chowdry Kohata, successor and owner of his property and being titled as Chowdry has already been discussed. After That when prince Saleem came to Kashmir through Poonch ,the royal camp was proposed to be set up at Kohata.Chowdry Siraj-u-deen Khan, made such wonderful arrangements for royal camp and supplies which influenced prince and made mark being a dynastic Rais and an excellent manager, but the prince besides royal credentials awarded the title of Raja, for his efficient services and to maintain greatness of his dynasty.

Siraj-u-deen Khan's first Rani who had embraced Islam with him, was daughter of Raja Fateh Mohammad Khan, who has been recorded as Abdul Fateh by Historians. The second Rani, who belonged to Chohan dynasty, had two sons, Noor Mohammad Khan and Khan Mohammad Khan .the first son assumed Govt. of Poonch, and other two sons were awarded "Guzaray".

Raja Fateh Mohammad Khan
1646-1700 A.D. (1064-1118 Hijra)

The Major postion of Kashmir and Uri which is called Dhoke Hai Gazn,by Poonch people,was under control of Poonch during this Raja's period,which was partitioned fromPoonch during land settlement of1960 Bikrmi.This Raja fixed a high peak as boundry between Khan Rajgan Uri and Govt.of Poonch,with till date is named after him.the Major part of Raja's life was spent in silencing the state revolt and wars with Sobedars of Kashmir .This saintly Raja, was martyred during Janu Khan Maldeyal agitation in

1700 A.D..He had two sons , one Raja Abdul Razak Khan, who in his life and was himself living in solitude. The second was Raja Mohammad Mouzam Khan. He received the Jagir of Sidroon .and Kohata. The seal of this Raja had the words:

The Raja awarded Jagirs to some Fakirs and Sadaats.

Raja Abdul Razak Khan
1701-1747 A.D. (1119-1165 Hijra)

This Raja extended the area of Poonch. The present Fort of Poonch was constructed by this Raja, and was improved later on, by the successive sovereigns. He also controlled some areas towards Uri. During his era, some people from foreign countries settled at Poonch. This Raja had to fight with Sobedars of Kashmir several times and sometimes had to as sit them. His two efficient sons Mohammad Khan with his famous Advisor Daya Ram Pandit along with his 500 companions, were killed at Srinagar in 1155 Hijra, this Raja had two more sons, one Zabardast Khan, whose son Ahaya Khan being issueless ended this branch the second son was Ali Gowhar Khan. He was still a chill, that Raja Abdul Razak Khan passed away. The Raja's Wazir was Lateef ullah, who was carpenter by profession. He captured Poonch and became Raja. Ali Gowhar Khan's mother due to fear of this usuper went underground with her child. When Sobedar Kashmir came to know about Poonch agitation, Wazir's revolt and absconding of Raja. He sent Raja Islamyar Khan Kishtiwari to Poonch for wazir's punishment, who took Raja Baka Mohammed Khan Sidrooni who from Rathore dynasty was ruler of Sidroon and Kohata, alongwith, and murdered Lateefullah. Raja Islamyar Khan Ruled for ten years. These words were engraved on Raja Abdul Razak Khan's seal.

Raja Rustum Khan, Sovereign Ruler of Rustum Nagar
1760-1787A.D. (1176-1204 Hijri)28 years

If the period of Sultan Zain-ul-abdeen Alias Budshah Padshah, is zenith, there is no doubt, that the period of Raja Ali

Gowhar Khan Alias Raja Rustum Khan's rule of Poonch's era of govt was also at its zenith. The real name of thus Raja was Ali Gowhar Khan. Rustum Khan has been awarded to him by a Lahori Darvaish. He was more famous by this name. After thirteen years of misfortunes during Afghan Shahan era, Kashmir, this Raja assumes his ancestral right, the Govt. of Poonch. After assuming his Govt. he first of all provided relief to his people. He abolished illegal taxes and unwanted suppression. He provided all facilities to his people like a sympathetic and noble ruler. He invited industrialists, Scholars and skilled workers from far off countries and settled them in his country, and patronaged them. He provided concessions to merchants widened the fort and constructed a Mosque inside it, which still exists. He extended the city and named it "Rustum Nagar."

Many areas of this country were deserted and barren. But this Raja made every effort to make every part of Poonch rich and prosperous. Hindus, Muslims and Sikhs all people independently were captivated and under his control. His excellent behavior irrespective of caste or creed was equal with both rich and poor. He himself listened to the of his subjects. The gate keepers were ordered ,there shall be no restriction for any one to meet the Raja..The cases were decided as per law of the sect of plaintiff .Therefore, the religious men were every sect of appointed on special posts. People in large numbers from far off places migrated here to settle due to Raja's nobleness. People of all tribes were parts of one body and unit. During his rule, this country was free from communal riots. For this reason, at this time, every child of every race of Poonch, is his eulogist. if Poonch Govt. was under influence of Kashmir Govt. and were often involved in tussles, but during this ruler's era, there have been good relation between. Emperor of Kabul and Govt of Rustum Nagar. It is famous that Rajas of Mirpur, Kotlee, Tosas Maidan, Kehree, Bhimber and Uri were under influence of this Raja. In 1200 Hijra, when Azad Khan Sobedar Kashmir, raised revolt, an Addict from emperor Kabul was in the name of Raja Rustum Nagar, that the revolt be silenced. Raja after

fighting and seige arrested Azad Khan. During those days, Raja Sar Buland Khan Keehre, Raja Usman Khan Bhimber and Ali Haider Khan, has also raised revolt in the country creating riots. But it was the handiwork of this great brave and courageous Rustum, to arrest them and informed Emperor Kabul Timur Shah in 1207 Hijra. Timur Shah as per one edict dated;15th Ramdhan,1200 Hijra, acknowledging all those great achievements expressed pleasure. Besides, on 5th Shaban1201 Hijra, addressed to Raja Rustum Khan, informed him about appointment of Jumma Khan Alkozi as Sobadar Kashmir, and also desired to assit him and to follow his advice. In some edicts between 1199-1201 Hijra,Tosa Maidan Jagir, of Saif ullah Khan's confiscation and release are recorded. He was so magnificent, that 360 Mace bearers were remain standing inside the royal darbar.

Rustum Nagar was however a small country.Butdue to accession of its controlled areas, it was first an Empire. There is no doubt that due to these traditions which are famous about Raja Rustum Khan in Poonch, this Raja was like Hatam Zaman in generosity, Sikandar in world domination and Nowshervan in justice. The king of Kabul was sending one horse, royal robes and cash, annually to Raja Rustum Khan; His noble heart never allowed him to perform any illegal act. Once Mir Fakir ullah Kant, who was Naib of Kashmir Govt. was asked and came to seek his refuge and assistance. The Raja refused to help him due to destruction of human lives and after treating him guest for several days said goodbye to him.He ruled for 28 years. He had three sons, Tikka Shahbaz Khan, soba Jung Baz Khan and Raja Khan Bhadur Khan. During this era, father of warir Rouh-ullah, Messers Metha ,came from Muzzafarabad and settled at Poonch, and Roah-ullah, was employed by Raja Rustum Khan.

Raja Mohammad Shabaz Khan 1787-1792 A.D. (1204-1207 Hijra)

After his father's death, Tikka Shabaz Khan, succeeded his father as ruler of Rustum Nagar. He was Qari and Hafiz Quran. He

was fond of tour and travel. He was handsome and a courageous Raja. In 1205 Hijra, when Raja Karm ullah Khan Rajouri, attacked Poonch, he was defeated by this Raja. He was a religious man. His seal was inscribed with the words.

Raja Mohammad Shahbaz Khan
Raja Khan Bhadur Khan 1792-1798 A.D.
(1208-1216 Hijra)

Raja Khan Bhadur Khan, after death of this brother, became rule of Poonch. During his period, Rouh Ullah had progressed so much, that after Mohammad Khan Khanayter, Rouh Ullah was awarded, wazarat. During this wazir's period, differences between Raja and Sobedar Kashmir, Abdullah Khan, Alkozie were so crude, that Abdullah Khan called Raja to Kashmir and poisoned him in consultation with Wazir's conspiracy.

After his death, his dead body was brought from Srinagar and buried in Poonch. While seeming the ground open, Wazir Rouh ullah appointed his son, Amir Khan as Raja of Poonch, and began to rule himself.

Raja Sher Baz Khan
1804-1808 A.D. (1222-1226 Hijri)

This Raja who from Sidhroon branch was the ruler of Govt. of Sidhroon, deported Rouh Ullah from Poonch with the help of Sher Mohammad Khan, Mukhtar-ul-daula. Since this Raja was ill for long period of time, therefore he appointed his younger brother, Chohad Khan as his temporary successor. Mungi was his wazir. But due to pleasure seeking, Chohad Khan and inefficiency of Wazir, people were worried very much. Rouh Ullah's party was out of scene and Mukhtar-ul-doula had returned to Kabul. Rouh Ullah again conspired with Sobedar Kashmir, and motivated him for help, and Raja who was unaware about it was attached all of sudden. Raja left out of fort and settled at Kasali and the Govt. of Poonch was again in the hands of Rouh ullah.

Unit-III

Rathore dynasty's Rajgan Sidhroon and Kohata

Geography of Sidroon and Historical Evidences

The area of Sidroon and Kohata is situated in Noorth Poonch city towards Pir Panjal Pass and at the base of Gulmarg and in the Noorth of Tehsil Uri. In this area there are Sixty five villages, with its area of about 60 square kilometers. Its population is about twenty five persons and the revenue is seventy thousand rupees. When Raja Fateh Mohammad Khan ruler of Poonch, appointed his elder son Raja Abdul Razak during his life time to administer state affairs, he awarded the whole area of Sidroon and Kohata including Baagh and Tat area, above Gandee Kasee, to his second son, Mohammad Mouzam Khan. It was an event of 1677 A.D.. In 1798 A.D. (1216 Hijri) i.e. upto Raja Azmat Khan ruler of Sidroon, this area in the shape of state was under domination of Govt. of Poonch. During Raja Sher Baz Khan's period, this area liberated from Govt. of Poonch came under domination of Kashmir first and later on under Govt. of Punjab. In 1840 A.D.. Tat and Baagh areas were out of it. During Raja Sarandaz Khan's period, 1846 A.D. to Raja Afrasyab Khan's era, 1901 A.D., this area was associated with Darbar Jammu and Kashmir. In 1852 A.D.. Mahraja Gulab Singh and his nephews Raja Jawahar Singh and Raja Moti Singh dispute, the decision by Govt. Englishman's words, "Talaqa Sidroon Kharj az Jama Poonch der Wajah Raja Sarvandaz Khan" express its historical importance. But in 1958 Bikrimi, Raja Baldev Singh, Ruler of Poonch and Raja Ghulam Moho-u-din Khan, (Late) Ruler of Sidroon during an agreement, this area was declared as Jagir of Poonch area. As per this agreement, Jagir Sidroon shall pay an amount of two thousand rupees to Govt. of Poonch as present, besides, other traditions, the expenditure of land settlement stands included. By this agreement, this area faced the damage, that the area of Hardndogarar stands detached from it.

1. Raja Mohammad Mouzam Khan 1677-1716 A.D. (1095-1135 Hijra)

Mohammad Mouzam Khan was Raja Fateh Mohammad Khan's son and younger brother of Raja Abdul Razak Khan. When he received this area, the Major portion of it was barren. He called people from distant areas and settled them there. He had seven sons. The elder was Raja Baka Mohammad Khan, who succeeded him.

2. Raja Bakar Mohammad Khan 1717-1752 A.D (1136-1171 Hijra)

During this Raja's period, there was more increase in population. He had more than one dozen sons, but among them, five sons from elder wife were very famous. He distributed Jagir among all of them but these five were called Jgirdar Kalan. Their names were: Zabardast Khan, Rja Azmat Ullah Khan, Mohammad Nazir Khan, Wali Dad Khan and Mohammad Ali Khan. Since Azmat Ullah Khan among them was wise and intelligent, therefore, all brothers accepted him as Raja after death of their father.

3. Raja Azmat Ullah Khan 1753-1792 A.D. (1172-1210 Hijri)

After his father, his selection as successor, in a council session, was in his favor. He was very strong intelligent and wise. In 1202 Hijra, his elder brother and their sons and some people of community when agitated against the king, then Raja Rustum Khan Ruler of Poonch, on the basis of his royal decision silenced, all those riots. During this Raja's era, instead of Gandee Rasee, Choor bandi was fixed as boundary of Sidroon.

4. Raja Shah Baz Khan 1792-1841 A.D. (1211-1260 Hijra)

He was son of Raja Azmat Ullah Khan. He had to face many big revolutions during his brief period of Govt. Due to his

magnificent authority he was not only governing Sidroon but was Raja of Poonch as well. Sometimes only Sidroon was his dominion, and sometimes under control of Khalsa Govt. was paying five hundred rupees Nanak Shaie annually as present. After death of Mahraja Ranjit Singh, the last part of Raja Shah Baz Khan had to face pain and misfortunes. In order to defeat Shams Khan Maldeyal by way of being loyal to Dogra Govt. he proved his credentials. Its mention has been made in most historical accounts. By killing Wali Dad Khokar, he silenced agitation and disturbances in the area. In this area, the authority of Raja Shah Baz Khan, was excellent, and the same authority was responsible for MahRaja Gulab Singh's anger and the reason for imprisonment of Raja Shah Khan in 1841 A.D.. Raja Shah Baz Khan was lodged in Fort Bahu at Jammu. His tribal's and leA.D.ing persons of community were rounded up from Sidroon and sent to Kistawar Doda. His crown Prince Raja Sarndaz Khan and Ahmad Khan went upto Ludhiana and Ferozpore. Mohammad Qasim Khan, Jagirdar Palan distinguished as Fakir (Beggar) was in touch and supporting them. Raja passed away after three years imprisonment ansd his relatives had to face the brunt for two years after his death. Among twelve sons of this Raja three were very famous. Raja Sarandaz Khan succeeded him. Raja Sohbat Khan, by whose efforts due to interference of Sir Henry Montgomri Lawrence, Resident Lahore, was released in favor of Raja Sarandez Khan,. The third Raja Aza Khan, who during his father's imprisonment, passed away at Jammu. During Raja Ranjit Singhs invasion of Kashmir 1814 A.D., was one of his Army Officer.

5. Raja Sarandaz Khan
1846-1878 A.D. (1265-1295 Hijra)

In 1845 A.D., this Raja approached MahRaja Dileep Singh at Lahore, for redressal of his grievances. During those days, Dewan Karm Chend, Kardar Poonch due to disturbances, was beseiged in Poonch. The Raja received orders that for silencing Poonch agitation, help him. Therefore, Raja Sarandaz Khan arrived at

Poonch and succeeded in silencing revolution. After few days in Naad area of Baagh, Hashm Ali Khan, created trouble. The Deewan was again in doldrums. Raja deputed his brother Raja Sohbat Khan to set at rest the riots through thick or thin. In seeing the authority of Raja, Kardar Poonch thought the existence of Sidroon Govt. dangerous for his survival. At least he started intrusions. Raja approached the Govt. of Punjab. In this context, Mahraja Gulab Singh was also informed not to disturb the man. Therefore, the edict which he issued in this behalf reads as.

"Raja Sarandaz Khan carrying a letter from Resident Lahore, attended, today. Before it there has been an agreement between the parties. All area of Sidroon and Kohata upto Choor bandi, border has been awarded to Raja Sarandaz Khan". Sawan 1904 B.

It was enough for Kardaaz of Poonch. But for Lala Sant Ram Kardar and his successors, the Govt. of Sidroon was an eye sore for them and they off and on create disturbances for him. Raja Sarandaz Khan again complained and Mahraja Gulab Singh issued special edict which reads.

"Ahl Karan Wa Kardaran Poonch Hefiz Wazeh baad Keh Aalee Jah Raja Sarandaz Khan Jagirdar Wa maalick Sidroon Wa Kohata az Khandan Zohdatul-al-Quran Raja Rustum Khan may bashad, wa pesar azat nishan Raja Shah Baz Khan ast der ahud Kadeem Burzargan ae Shan bar allaqa Poonch Hakim bawnd. Danesta mey garded keh dar dehat der hadood Jagir Wagara mutabik Parrangee Hazoor mudakhalet na kunad Jagir ooshan ast. 9th Haad, 1910 Bikrmi.

Parvangee Hazoor az derah Srinagar

Raja died at the age of 105 years on 10th Baisakh 1934 Bikrmi. This Raja was a sofi saint. He is famous for his Justice i.e. on complaint of an ordinary man after investigation punished his maternal uncle without any hesitation. It is also famous, that after death of Raja Attah Mohammad Khan of Nambla Uri, when his orphan Nawab Begum came to Sidroon with her orphan child, Raja Sarandaz Khan helped her by huge amount of two thousand rupees.

Due to this assistance, she could took her child to Jammu for Raj Tilak and returned Nambla with her son as Raja Feroz-u-deen Khan. This Raja awarded Jagirs to scholars, Fakirs and Sadaats. During summer season one of his Army Division was deployed at Dahook Gazn for protection of people of Poonch.

Besides, revenue in kind, his income was twenty two thousand per year. Raja had four sons Raja Afsar Syab Khan, Raja Fakir Ullah Khan, Yousuf Khan and Mohammad Khan. Afsar Sayab Khan was crown Prince. The other three were awarded subsistence allowances. On his seal, the following words were inscribed, Sarandaaz aydad Sarandaz Khan.

6. Raja Afraseyab Khan
1878-1901 A.D. (1297-1320 Hijra)

After death of his father, Raja Sarandaz Khan, the title of Rajgee and award of Jagir Sidroon and Kohata was restored to him, as is evident from the following edict 315 of MahaRaja Ranbir Singh, ruler of Jammu and Kashmir.

"Sadt wa Iqbal Nishan Raja Afraseyab Khan Jagirdar Sidroon Shad Kam bashd, Chonkeh Khair Khaw baa Safa Raja Sarandaz Khan Walid Shuma faut gardeed, wa Sabik azeen badast bar khurdar Mian Partap Singh Jee toul Omurah Khalqt fakhra batour safarzee bar ayam zenar poshee banam shumar az huzoor wala ateh gardaid Jagir Allaka sidroon wa kohata banam shuma barai duwam attaie mee shawd wa khatab Rajgee marhamt shuda", 5th kartik, 1924 Bikrmi.

But brothers of Raja Afraseyab Khan due to some movement, claimed for division of jagir, which at last was rejected by the notification of the Darbar on 20th Sanoon 1937 Bikrimi. After some time, Raja Afraseyab Khan had to approach again for some villages of Jagir, for which a decision was taken by Darbar, Jammu and Kashmir, whose orders of Mahraja Ranbir Singh, vide No. 86 dated:- 10th Jaith, 1940 Bikrmi, in favor of Jagir Sidroon to do away with all disputes. Raja Afraseyab Khan died on 12th Cheet 1956

Bikrmi. He had two sons, Raja Ghulam Mohi-u-deen Khan and Mohammad Youqub Khan.

Raja Afraseyab Khan was very handsome, scholar, expert in music, medicine and tafseer. Besides, taxes on kind, his annual income is said to be thirty thousand rupees upto his era, the boundary of sidroon was upto choorbandee, and the representative of Poonch was stationed at Sidroon and Poonch. Among his wazirs and Advisors Nawab Khan is remarkable. on his seal, was inscribed,. Sarandaz add ast Afraseyab.

7. Raja Ghulam Mohi-u-deen Khan 1902-1934 A.D. (1358-1391 Hijra)

After death of his father, as per the traditions of dynasty, after, his succession ceremony was performed from Darbar Jammu and Kashmir, an edict was issued titled as: "Aaleejah Raja Ghulam Mohi-u-deen Khan Sidroon Hafiz" in which condolences were offered on the death of his father. During his era, an agreement was made between sidroon and Poonch on 15th Bhadoon 1958 Bikrmi, by which many villages detached from Sidroon. In land settlement of 1960 Bikrmi, the assistance provided by Raja Ghulam Mohi-u-deen Khan, about which captain Trenich Mohatamim settlement, Poonch records in certificate dated 27th March, 1905 A.D., that, "Raja Ghulam Mohi-u-deen Khan" is the richest Jagirdar of Poonch. During land settlement, he assisted me very much, though that help could not prove useful for me. I also want to express and I know it perfectly well, that Raja Ghulam Mohi-u-deen Khan never participated in those conspiracies which are part of Poonch" During world war Europe, 1914-1918 A.D., he provided help in recruits of recreants and also helped by way of money, which stands recognized by way of certificate and medals awarded to him. In 1988 Bikrmi during Poonch agitation and disturbances in Kashmir, he by framing peace committees in his area under such unparalleled efficient management. During those days, Mr. Jardeen special minister, Govt of Jammu and Kashmir, used to visit Poonch for

restoration of Peace. He in the certificate of 26th March, 1933 A.D., records Raja Ghulam Mohi-u-deen Khan every time (Mr. Jardeen visited Poonch four times) was sincere and hospitable, as behoves to a famous Sardar of the nation, whose dynasty from Moughal Emperors time has been an efficient ruler of Poonch."

Raja Ghulam Mohi-u-deen Khan passed away on 27th Maghr 1991 Bikrmi, at the age of 63 years at sidroon. On his death, some poets wrote eulogies. He had three sons, Raja Mohammad Inayat Ullah Khan who is successor, Mohammad Yaseen Khan and Ghulam Sarwar Khan who as per family traditions was awarded subsistence.

8. Raja Mohammad Inayat Ullah Khan, Superior Jagirdar successor 29th Poh 1991 Bikrmi

His coronation was organized in the shape of a great session on 10th Poh 1991 Bikrmi. The whole community and noble's offered presents. Some poets recorded eulogis. In this session from Sardar Poonch, Raja Jagat Dev Singh, one respected employee of this community Dohan Lal, Naib Tehsildar was also present. On 29th Poh, 1991 Bikrmi, Raja Mohammad Inayat Khan, arrived Poonch on the invitation of Govt. of Poonch, where at 4.00 PM, at Moti Mahal, Raja Shaib Poonch through his wazir, Feroz Chend B.A. performed the succession function and besides cash offered royal robes. From Raja Sidroon, as per trA.D.ition, one Horse and two hundred rupees in cash were offered as present. His date of birth is Cheet 1969 Bikrmi. With these calculations, his age at present is 24 years. Recently, he was gifted with a child, whose name is "Khan Ji" Mohammad Faraadoon Khan. Khan Ji, is title of this dynasty, as Tikka or Mian Shaib or Rajkumar is among Rajputs.

Unit-IV

Elites and Jagirdars of Sidroon Branch

Village Dahada Khas

Raja Sarandaz Khan's son Raja Fakir Ullah Khan received Hilan village as Jagir. He has two sons, Rahim ullah Khan and Munshi Mohammad Amir Ullah Khan. The foremost was commander of Raja Sidroon's A.D.ditional Army Platoon in European war of 1914 A.D.. Raja Sohbat Khan's son Dost Mohammad Khan, was Raja Shaib's Advisor and honorable Jagirdar of his community. Sultan Mohammad Khan and his son Shah DA.D. Khan and his brother Jabar Khan have been famous Jagirdars. Now among them Youqub Khan, Shah Mohammad Khan and Munshi Mohammad Amir Khan (Hawldar Platoon Kashmir) Jagirdars are remarkable. Mohammad Afzal Khan and Mohammad Youqub Khan are Numberdars.

Village Palan Chowdriyan

Mohammad Nazer Khan was very wise politician of village palan chowdriyan. His sons are now settled in villages Palan Chowdriyan, Padar Kasalee, and Dhada Khas etc. when the case of Raja Baka Mohammad Khan's succession was decided between their brothers, the Jagirdars and Guzaray were divided as per their opinion. Mohammad Qasim Khan, whose sympathizes were always and especially during misfortunes with Raja Shah Baz Khan, was his son and companion and Ambassador of this Raja. Among his eleven brothers, this village was awarded to him. Among his sons Zabardast Khan, Attah Mohammad Khan and Mohammad Ibraheem Khan has been very famous. All of them have been Thandar and Kardars of Kahood one after another from Rajgan Sidroon. Mohammad Ibrahim Khan has been Poet and Numberdar also.

Mohammad Ismail Khan, was youngest son of Mohammad Qasim Khan. He was a saint, and a Hafiz. Bavlee, RainkA.D.ee and

Chesma Panj Peer, situated at the base of Sidroon, are his memorials. He was an expert swordsman and ist class Hunter.

He was in the company of Rajgan Sidroon for 22 years. He died on 7th Ramzan, 1353 Hijra, at the age of 90 yaers. Sardar Mohammad Khan was first of all patwari. Then he was a contractor. After his father, he was Numberdar. He was a scholar. Habib-ullah Khan, son of Bala Khan and Ghulam Ahmad Khan son of Ismail Khan (Forest Guard) are remarkable.

Munshi Mohammad Abass Khan Qadri who is son of Mohammad Ismail Khab, not only in this village but throughout whole Jagir Sidroon and Poonch area is a distinguished person. He was secretary of Anjuman Matahate Jagirdaran and Advisor and Mir Munshi of Raja Shaib Sidroon. He has been in company of Raja Shaib since 1988 Bikrmi and till date besides his political and writing services is participating in national services. There is no doubt, that in Poonch, he is regarded as one of the great writers and high class munshi. In Poonch the few people who are gifted with heart and mind by Almighty, his name is topping the list.

Village Padr

Among sons of jagirdaran Nasir Ali son of Mohammad Nazar Khan's sons, Noor Ali was a famous person. During Raja Shah Baz Khan's days of misfortune, he was the man who was in power and controlled Sidroon. The late Maharaja was Addressing him by the title of "AAlijah". Among his sons, Syed Ali Khan and Jabar Khan have been famous elders. On Syed Ali Khan's name a village named Mohadi Syed Ali Khan still exists. Among his sons Rahim Dad Khan Numberdar was famous. His one brother Amir Khan was a Contractor, and elder son Najeeb Ullah Khan was Numberdar and Patwari, and was interested in the knowledge of Medicine. Now his son Hassan Nazir Khan is Numberdar. Besides, Ali Akbar Khan, Haseeb Ullah Khan, Khan Mohammad Khan and Molvi Mohammad Khan are outstanding people in this village.

Village Barnagbun

Ahmadyar Khan was a respected Jagirdar of this place, who during Raja Shah Baz Khan's decline went to Ludhiana and passed away. His descendants are settled at Chanjal, Banagbun and Sangreeni. Among his sons, Fazl Dad Khan, was Son-in law of Raja Sarandaz Khan. Among Fazl Dad Khan's sons Khuda Dad Khan was father of several sons. One son Haji Shr Ahmad Khan was also Numberdar. He lies buried at Jaddah. The son of deceased Mohammad shr Khan is Numberdar at present and is a leading figure in the community. From the same branch, Babu Karam dad Khan, whose father Allah dad Khan was born in Poonch fort, has passed Naib Tehsildar examination and at present in Mohrer judicial.

Village chanjal

The jagirdar of this place Syed Mohammad Khan has been wazir of Rajgan Sidroon. Among his sons; Wali Mohammad Khan is Numberdar and Assessor. In the same family Hussain Khan Numberdar was a strong and stout man. Now, his grandson Mohammad din Khan is Numberdar. Peer Mohammad Khan a famous hunter, belonged to this dynasty. It is famous about him that he was killing tiger with only one blow of sward. His son Haseeb ullah Khan is distinguished in his community.

Village Jukan

Fakir Khan was jagirdar here.He has been Advisor of Raja Sidroon.

Village Halan

Mohammad Shahbaz Khan was jagirdar of this place and was Advisor and wazir of Raja Sarandaz Khan and his successor. His grave is at Jammu. He was son of Raja Khan.His discendents are settled in the village, in which Qutub-u-deen Khan Meeragadh constable police, Qutub-u-deen Khan son of Gulam Murtaza Khan

and Sher Bhadur Khan son of Lal din Khan Jamadar customs are famous.

Village Sheikh Solee

Here Mohammad Akbar Khan, from Sidrooni branch is famous and wise jagirdar.

Village Bangreeni

Sulaiman Khan was famous jagirdar here. He was in company of Rajgan Sidroon for years together.His son is Habib-ullah Khan who is Numberdar.

Malikr Solee

Allah Mohammad Khan was jagirdar here.His son Abdullah Khan was famous Numberdar and historian.Now his son fakir ullah Khan is Numberdar.In this branch, Rahim ullah Khan is also famous.

Village Kalalee

Akbar Ali Khan and his son sydu Khan were gifted with many children,among which Bala Khan Numberdar and feroz-u-deen Khan were remarkable.Now lal Mohammad Khan Numberdar and Mohammad Khan are the respected men of this village.

Village Dahda payeen

Gowhar Ali Khan was a famous elderly man here. Now, Rehmat ullah Khan Numberdar and Fateh ullah Khan Numberdar and Fateh Mohammad Khan son of Syed Mohammad Khan are outstanding persons.

Chhoie and Kar Sanadhada

Wali Dad Khan was a famous man here. Several villages were under his influence. After him, Mastoor Ali Khan and Nawab Khan have been outstanding men whole descendents Meer Khan, Jahya Khan and Ali Akbar Khan Numberdar are famous.

Village Saladah

Here Mutwali Khan son of Zabardast Khan was a famous personAlity.His son sher dil Khan, was respected by Govt. of Poonch. Today his son rahim ullah Khan is Numberdar of two villages and an award winner. His jagir is also at rainkadee.

Village sangal

From shamo Khan's descendents, Mir Mohammad Khan was Numberdar here. His son Majnoon Khan was famous, now Ali Haider Khan is Numberdar.Hamid ullah Khan, Amir ullah Khan and Syed Ahmad Khan son of Hamidullah Khan, police constable are distinguished persons.

Village Kohoori

Here Chohad Khan brother of Raja Sarbaz Khan was Jagirdar . His son Safdarnali Khan was very influential. His son. Now Abudullah Khan son Haseeb ullah Khan Numberdar and contractor is leading man of his community.

Village Kamgaran

Here Himmat Khan is a famous elderly man who is at hand in Persian. He is also a Persian poet. Raja Khan Numberdar has been an outstanding man. Now his son, Qadeer Khan is Numberdar.

Village Charoon

Faju Khan Fakir Dost, Tabib was aware about his dynastic conditions. Jabar Khan was beem a good man Mohammad Kabir Khan Jamadar custom and Wali Mohammad Khanare remarkable at present

Bhahatakote

Gowhar Khan, Fazal Khan, Madad Khan, Mastoor Ali Khan, Akbar Khan and Phalwan Khan have been famous persons of this village, At present Meera Khan and Abdullaha Khan Numberdar are outstanding persons.

Village Batee Dahda

Baaz Khan and Hashim Khan had been two famous persons here. From their descendants, Sultan Mohammad Khan Numberdar and Najeeb Khan are remarkable.

Village Chambar

From Hashmat Khan's descendants, Phalwan Khan Numberdar is famous.

Village Jehanaywala

From Habib Khan's descendants Phalwan Khan II is Numberdar

Village Budhal

After Ghulam Ali Khan, Syda Khan and Mohbat Khan Numberdar, now Fakir Mohammad KKhan and Habib ullah Khan Numberdar and Shir Dad Khan and Iqbal Khan are remarkable.

Village Lohiyan

Here Buddha Khan and Gama Khan have been famous Karm Sher Khan is remarkable. Mohammad Akbar Khan son of Dost Mohammad Khan of Dadha, khas Physician, resides here

Gugdar

Ali Khan is Jagirdar of this village and during Raja sher Baz Khan's era was one of his Army officers. Muzzafar Khan has been an efficient man here. At present Gaman Khan poet is a distinguished person.

Village Bastee Phulbun

Here Ghulam Mohammad Khan who was Army officer of Rajgan Sidroon has been famous. Now Mohammad Shr Khan Numberdar and Mohhamad Khan son of Raja Sardaraz Khan police constable are outstanding persons.

Nikr SeenAbun

Here Omar Khan followed by Gull Khan and Mohammad Shr Khan have been famous persons. At present peer Mohammad Khan and Karm ullah Khan are Numberdar and Munshi Ayub Khan police sergeant and Munshi Ayub Khan Numberdar son of Mohammad Akbar Khan are remarkable.

Village Bandee

Here Karn Dad Khan and his son Jehan DA.D. Khan have been very famous persons . Attah Mohammad Khan has also been a famous personAlity here.At present,Khan Bhader Khan and Hussain Khan Numberdar are remarkable.

Village Chakyaas

Yaar Ali Khan, Bala Khan and Karm Khan were famous people of this village, Karm Shr Khan's son Hamid Ullah Khan Numberdar passed away in his young age. At present,Ali Bhadur Khan and Younis Khan are remarkable persons in the community.

Dara Dooleyan

Some famous persons of Dara Dooleyan stand recorded on page 244. Other names which were left are recorded here i,e; Wali Dad Khan ,Ghulam Hassan Khan, Dewan Ali Khan, Sayeen Mohammad Khan, Abdullah Khan , Shab-u-deen Khan ,Aka Khan and Sofi Khan Mohammad Khan.

Unit-V

Branches of Chowdry Dynastie and other related races
Branch Shahpore Mandi Area

It is said Raja Siray-u-Jaan Khan, founder dynasty of chowdary Rathores son Noor Mohammad Khan recived Jagir of Mandi Area, Which at present is situated in Tehsil Havelli, at Shahpore Mundhar and its Ad.joining villages. Noor Mohammad sons controlled this Jgir for long period of time . As per traditions of Chrowdrys of Shahpore and Member his elder son's decedents are settled at Shahpore and younger sons at Mundhar. In Shahpore Mohammad Kamil Khan who was elder son of Noor Mohammad Khan, was founder of his branch.He was very famous leading man. Among his sons the following are remarkable I,e;Fakir ullah Khan Jagirdar, Molvi Abudullah Khan son of Nawab Khan , Habibullah Khan son of Nawab Khan , J agirdar peeru Khan Jagirdar, Syerd Khan and Qadar Khan sons of Fazal Dad Khan,saiy ullah Khan contracter, Attah ullah Khan son of Beeru Khamn jagirdar, Employee Platoon Jammu.

Branch village Mundhar

Here a family is in great number which is stated to be the descendants of Noor Mohammad Khan's youngest son Mohammad Fazil Khan. His three grandsons sultan Ali Khan, Habib Khan and Nasir Khan were very famous. Habib Khan was realizing taxes from Mandi area. Dewan Karam Chend Kardar Poonch got killed Habib Khan and his brother Naser Khan through Syed Ali Khan of Padhar. Sultan Ali Khan's son Agar Khan was a rich jagirdar of this place. His younger daughter was married to late Raja Gulam Mohd- ud- deen Khan jagirdar Sidroon and was called Begam Shaiba Sidroon. She is yet alive. Agar Khan's son Haji Amir Khan and late Amir Khan's son Sultan Mohammad Khan ,Numberdar and Youqub Khan are holding high position here. Sher Ahmad Khan is a respectable man here. From the same branch, Mouzam Ali fakir Khan and Saif-ud deen are employees in Punjab railway.

The Sidroon people do not marry their daughters with-Chowdry Rathor's of Shahpore and Mandhar, but marry their sons there. The reasons is that the great grandfather of Sidroon branch, Raja Fateh

Mohammad Khan was from Rathore Rani and Noor Mohammad Khan was from Chohan Raisz daughter.

Chowdary Rathore branch in Kashmir

In Kashmir only at two are three places the people of this race are settled.one branch is settled in village Indroon of paragana lar, which migrated there from Shahpora Mundhar. One or two families from Sidroon branch have shifted there. Bala Khan was a leading personality. At present in Shahpore Mandhar branch Attah Mohammad Khan, Numberdar ,Mohammad Sher Khan, Habibullah Khan,basher Ahmad Khan, Ali Ahmad Khan are Remarkable. the total member of houses is about twenty five. Besides in village Nowshera of Tehsil Uri and village Monkota Chajila of Tehsil Mendhr and sheikh Solee Sidroon there are some famous families of Chowdry Malhani who relates them with-Chowdry Rathore dynasty. But Chowdry Rathore of Sidroon do not except them to belong to their dynasty. Commonly they are farmers and cultivators. Sidrooni branch is called jagirdars. They all intermarry and except Sadaat Geelania don't offer daughters to other races .this race which once been educated are devoid of education now.

Magray

About this race, much discussion has been made in "Tarikh Aqwam Kashmir" ,on pages 274-250.whoses summary in few words is that races like Tantry, Dar .and Naiks ,have been Militant races sir Walter Lawrence author of valley of Kashmir, English and Peer Hassain Shah author of Tarikh Hassain Persian have recognized Margray race as Kistri breed .After Hindu Rajgan Kashmir ,the Muslim Salateen awarded important posts and positions to this race. Therefore, during Muslim Salten Kashmir, their rise starts from 600 years before sultan shams-u-deen era. In this race the first man who embraced Islam was a Kashmiri Rais Luday Margay by name. Hazrat Syed Ali Hamdani [RA] influenced him towards Islam and since he belonged to royal dynasty therefore, was called Luday margay. His son Malik Ahmad Magray was Prime Minister of Sultan Hassan Shah king of Kashmir. In this dynasty Ibrahim Magray Syed Mohammad Magray Nowrosa Magray, Lohar Magray Abdal Magray and Alim Sher Khan Magray have been rich men and were influenced politically. Due to family background all of them were called Magrays.

Among them Abdal Magray's Mother belonged to a famous Sadaat tribe and Abdal's son Syed Mohammad Magray was brother-in-law of sultan Nazuk Shah king of Kashmir. Such a great race which from centuries together created storm due to its political authority by the magnificence and graduer the king of famous Sadaat dynasty's has relations with them and whose ancestor's names are still inscribed on the epilaph of Kashmir famous Masjid Jamia Sikandari. The son of this race while entering Poonch from Kashmir and forgetting their traditions due to their illiteracy are satisfied to be named as Magry's.

This race has spread in several villages of Tehsil Baagh, Tehsil Havelli and Tehsil Sidhanti in Tehsil Sidhati, there is a village Motarain where there are eighteen houses of this race. The population is upto one hundred persons. In land settlement record,. this race is recorded as Magray. The land revenue of this village to be deposited in Treasury is about two hundred. In this village this race has its own Numberdars, whose name is Fakir Khan and in whose dynasty, they have been Numberdars since 4 generations. In this village the following persons of Magray race are remarkable. Fakir Khan Numberdar Sabz Ali Khan emoployees Zaman Ali Khan, Yusuf Ali Khan. Marsa Khan, Feroz deen soldier pensioner. Contrary to other villages Motarains Margay community do not acknowledge their community as Magray or Makhree but Magray as Makhree race as is recorded in "Tarikh Khawja Azmi" "Tarik Kabir Kashmir", Tariq Hassan Shah, Tariq valley of Kashmir, Tariq Nagiristan Mukamal Tariq Kashmir volume 2nd and Tariq Guldasta Kashmir and Tariq Aquam Kashmir. It is a militant race of Kashmir whose origin in Kashmir dates back to ancient Hindu Rajgans and six hundred years have passed since they embraced Islam and this race was settled in Kashmir before entry of Mughals of Kashmir.

The relations of this race besides, their own community are with Minhas Khak, Ghakad and Sohan races. Literacy is lees in this race. The Number of primary pass students is not more that four to five which is very painful.

Sudhan

In Sidhati Tehsil of Poonch sidhan race is so much in population that the name of this Tehisl is famous as Sidhanti on the name of this race. But there are controversies about origin and its geneology and though very old Shajrey and geneology orders are not credible and no sound mind can believe upon thousand years old Sajras and Kursinimas. However,

whatever historically and traditionally sources provide any credible assistance the writers and historians can produce results by consulting them. Except "Tarikh Rajgan Jammu" and Kashmir and "Tarikh Rajputan Punjab" there is no mention of Sidhant race in any historical account. In these books Sidhaan race has been mentioned as Neophyte Rajputs as is recorded on page 13 of Tarikh Rajgan Jammu and Kashmir. Sidhanti dynasty at Sidhant was capital of Chendar bansi. Most people of this dynasty have embraced Islam, on page 410 of Tarikh Rajputen Punjab Sudersain has been referred as son of Raja Goadsain and recorded as founder of sidhan race. In this book at one or two places mention has been made of Sudhan race as Neophyte Rajputs.Both these books are publications of the same author and so long as we study these books the author except Sadaats has referred all famous races of Muslims as Neophyte Rajputs even Chogta and Mugals have been recorded Neophyte Rajputs and famous race of Kashmir Bamba and Khaka have been referd as step brothers and expressed them as sons of Raja Khistaree Paal. The author of these books Thakur Kahn Singh when met undersigned at Srinagar Kashmir in 1934A.D.he accepted his mistake, when the undersigned pointed out after he studied Tarikh Aqwaam Kashmir. But he said that there is no chance of publishing second edition of his book so that he can rectify his mistake.

On page 13 of Tariq Rajgan Jammu and Kashmir the words that most people of this dynasty had Amraised Islam. It is clear that in Sudhan race there are Hindus as well as Muslims. But the fact is that among Sindoons no one is Hindu. The name by which the author misunderstood it that he is Sudan and Sudahan is a Brahman race, whose mention has been made in chapter 10 of this book. On page 420 of Tariq Raj Pulana Punjab that Raja Roop sain's great grandson Soorat Singh's elder son was Behman sain and younger was recorded as Sudh sain to say that he settled the area of sidhan.But on page 421 the gncollogical map of this dynasty recorded in which place of Behamn sain Sajan sain has been refered as brother of sid sain. Again on page 520 it is written that the name of sudhan;s ancestor was Raja sudh paal. His son have embraced Islam and shifted to Tehsil Sidhanti and settling there are called sudhan. In the same book, the author has recorded different statements after genealogical order and ancestor of one race, at one place the name of great grandfather has been refered as Sudh sain and at second place Sidda Paal. At one place he has recorded that Sid sain had developed Sidhanti and at other place has recorded that Sidhanti was already developed. Its descendants due to their

residence at Sidhanti are famous as Sudhan. At one place it is recorded that Majority of his descendents have am braised Islam and at second place he has recorded that all descendents of the founder of dynasty embraced Islam. These differences refute themselves. Now, we have to see that what is the opinion of sidhan race about themselves. The genealogical map which at present is before the undersigned originates from Hazarat Yauqub(AS). As has been recorded earlier that it is very difficult to bank upon old geneological maps and when historical mistakes appear in them it is impossible to change. The author Hayat Afghani have rejected such incomplete old genealogical maps. In this genealogical maps, from Hazarat Yuqub in 29th generation one name Lodhi Shah and in 38th generation one name Mali Behram is recorded and his father's name has been recorded as Khalid Shah and grandfather as Waleed Shah. But in Hayat Afghani which is treated as credible and authentic history of Afghan race, records Behram's father's name as Ahmad Khail and Ahmad Khail's father's name as Shahu Khail and the geneological order before it has not been taken into account.

But this geneological map with regard to history is totally wrong as is evident from the following lines. From Hazarat Yaqub in 29th generation, recording a name of Lodhi Shah refered it as Lodhi dynasty and from Hazarat Yaqub 45th generation recording Nawab Siddu refered this dynasty as Siddan and expressed Siddan as branch of Sidozoic tribe. Hazarat Yaqub's period has been started to be about 2 ½ year before, which at present that is 1936A.D. has been about 4500 years ago. But with reference to this genealogical map Hazarat Yaqub has been before 1800 years, in 1936 which means that Hazarat Yaqub has been after Hazarat Masee(as)which is totally wrong. Besides the origin of Lodhi, who as Lodhi Shah has been expressed in 29th generation of Hazarat Yaqub shall be evident from fallowing lines. One person Shah Hussain by name from Amirzadgan Kohi Gour, fed up due to subsistence came to Sheikh Buttan bin Qais Abdul Rashid, who due to his family status looked him after like his son. When he attained Adulthood he married his daughter Matu with him. After wards, Shah Hussain remarried with a women namely Mahi. From Matu Khalzaic and from Mahi Shrwani and Ibrahim where born. One day sheikh Batu tested his grand children for their luck. He became happy by the activities of Ibrahim who was the youngest and said ,Ibrahim Lodee i.e, Ibrahim is above all. Yes from that time, Ibrahim was named Lodee and from Loidee he became famous as Lodee. His descendents till date are called Lodee his. Lodhi is an Alias not original name. Malik

Bahram who in geneological order has been refered in 38th generation was descendent of Ibrahim Lodhi bin Shah Hussain Hori. The same Malik Bahram Lodhi was grandfather of king of India. In Sidhan race geneological map from 8th generation of Mailk Bahram states the name of Nawab Siddu Khan Alias Sdozic. But the origin of Siddu Khan alias Siddozaic is different from the genealogical map which is evident from the fallowing lines. From Sarjanoon (Sharf-u-deen) son of Sadah bin ibn Qais Abdul Rashid's third generation has been Abdal and Sulaiman Alias Zeerak from 5th generation. Sulaiman had following 4th sons, Popal Zaie Bark Zaie, Alkozaic and Mousazaic. From 8th generation of Popal Zaie MalikSalah and Malik Assad ullah two brothers where son of Umer Abdali, Saleh was born in 93 Hijree, while Asadullah in the month of Zilhaj 965 hijree, during Akbar's era, Assadullah became famous as Siddu since child hood and his descendents were called Siddozie on his name. Umer at the age of 90 years when his saintly elder son of 60 years and Siddu was 25 years of age tied sword in the waist of his younger son to appoint him as a successor.

From 6th generation of this Siddu was born Ahmad Shah Abdali, who attacked Punjab upto Sarhind and Dehli several times and whose grandson Shah Zaman by drafting a royal certificate had allowed Ranjit Singh to capture Lahore. Ahmad Shah abdAli and his son ruled Kashmir for more than half century. Though there was separate Govt. in Poonch at that time, but to large extent it was under control of the same dynasty. When Ahmad Shah Abdali ascended the throne after death of Nadir Shah in October 1747A.D. he was only 23 years old. He changed both Abdali and Siddozoic names and named himself Durrani on the basis of nomenclature of Doorani is that his Patron Shabir Shah Majzoob fakir called him Durdoran on becoming king, that is the pearl of the time. Ahmad Shah changed Durdaran to Durdooran that is pearl of pearls. By this he meant that the whole race Siddozaie is like a pearl and he is a selected pearl among them, but Durduran gradually assumed the shape of word Durani. Since before Ahmad Shah, the decedents of his race are called Abdali and Sidzaie and Ahmad Shah's descendents are famous as Durani's.

Sidzoie race has spread in Kandhar, Kahkraiz, Argandab, Zarast area and different hilly areas of Afghanistan. Some families of this race are settled in Peshwar, Lahore Multan Dera Ismail Khan and Ludyana besides Kashmir. In Poonch a substantial member of this race is famous as Siddan. The real name of the founder is Sidohie, Zaie stands for offspring's or

breed. Therefore, it is no surprise when Siddu changes to Sidan, when there are thousands of examples of changing words which can be seen by studying the same book. Some traditions and habits of Siddan race are attached with Afghan race till date. For example the area of Afridi race is surrounded by mountains. There is less agriculture land, therefore Afridi is go to Pishawar and adjoining cities as Labourers and are recruited in army is great members. One more race Jazran are Zooram, which lives in Khost area. There is plenty of water and green pasture as well. There are Chir tree's and green dense forests also. But land is so less for cultivation that people join rocks and drop clay on it is for farming and goining outside feed their mouths by hard Labourers. Besides there are other races in frontier province, who due to less production go to Punjab as Labourers and are seeking employment in army. The same condition are from Sidan race. production is very less in Tehsil Sidan. Population is more, therefore, people move to Kohi Muree Rawalpandi and Lahore as Labourers. They are recruited in army in such great numbers, that in British army the members of Siddan employs is in thousands. It is a special millitant race. During days of world war Europe when people of other races where recruited forcibly. The young boys of their race were leaving their homes happily joining army in great numbers.

In Afghanistan, there are some races which marry their daughters for cash as well as kind. The author of Hayat AAfghani on page 149 writes among Afghanis only Sherani is the only race, who think it bad to receive cash or kind from boys or girls family. The other races of Afghanistan, receive cash or kind at the time of matrimony and the balance amount is realized at the time of Nikkah. Therefore those races who receive cash or kind for the daughters on the occasion of marriage as per Hayat Afghani are recorded as under. Chamkani Batenee, Galzaic Khatak,waziree, Kafir race of Kafristan Poogondi,Spain Gondee, Marwat race Siddozoic and Durrani race .The traditions of marriages are same as in other Afghanis. In Siddan race of Poonch the traditions of cash and kind in marriage was so high that these such defects where created that the leader of this race and respected members were engaged in eradication of such traditions. Therefore due to sincere efforts of Sobadar Khan Mohammad Khan and other sympathizers there is decrease in such traditions and in order to eradicate this tradition rout and branch Sobedar Khan Mohammad Khan who is member of J&K Assembly is tabling a bill named rim act in the Assembly.

In the same way snuff is in much use in Afghanistan, in Poonch it is also common. A wave of opposition against Rim and snuff is common throughout the country. In Afghanistan there is no dearth of terro,r courage, illiteracy, hatred, civil war, revenge and hooliganism. All these things are present in Siddhan's of Poonch and the proof for same is day to day riots and court cases. Whoso ever is rich is rich and but on who is poor treats himself as no less than Ahmad Shah Durani due to special habits. This race of Poonch is entirely different from other Poonch races. It is famous for bravery courage and hard work but when during Sikh Govt. Raja Gulab Singh himself visits Poonch to silence disturbances and when he peeled of skins of ring leaders of Sidhan's that is Milly and Sabz Ali in famous Mung fort of several Sidhan's race in Tehsil Sidhanti and punished other Sidhan's, it is said that those peoples digested punishments with courage and patience, and hardly cared for their sacrifices for sake of independence of their mother land likewise when sham's Khan and Rajab Ali Khan residents of Ram Pattan were pushed to death, they similarly faced the onslaught and kissed death. Raja Gulab Singh carried a substantial number of prisoners including men and women to Jammu. Here skins of many Sidhan's were peeled of, but for the last moment they were hell bent for the desire of independence of their country. The same spirit is observed among Afghans for their country's independence and honour of their race. Even the Siddu tribals of Afghanistan are in possession of an edict from Shah Iram Safri, in which the leadership of this race has been acknowledged besides, that no other race can punish Sidozaice except themselves.

In Afghanistan all Sidozoie race who are called Durani and Abdaliz is are ahl Sunnat Waljammat Iin Punjab where every this race is settled is related to ahl sunnat wal jammat and in Poonch.whatever Sidhan's they are Hanfiya and are ahl sunnat wal jamat.

Poor education excitement mutual differences, anger tradition of Rim, besides, hospitality, they resemble Afghans besides their shape and stature, economic and culture etc. and settlement in far off areas from Afghanistan prove themselves as Afghani breed. Khan Bhaurd Sardar Mohammad Asharif Khan belong to a respected tribe of Poyalzaie branch of Afghans and has been Governor in Poonch. On enquiry by the undersigned he says.

"sidan race are Afghans, and belong to Sidozaie tribe. I found them close to Afghans in every field of life. I have seen many people in Sidhanti, whose color, face, eyes, behaviour and attitude resemble

Afghans. Their behaviour and character resemble Sidozaves. Sidozae is one branch of Popal Zaie tribe .it is the same branch, which gave birth to great kings. Therefore, I love Sidoon's because I belong to their race, and it pains me to see them under deplorable conditions due to Begar, poverty and superfluous traditions. In those days (1914-1919A.D.) the great war of Europe has started ,therefore , I encouraged then to recruit in army. This movement was so popular that thousands of Sdans participated in war, even one Sidan widow had only one son and when he came from requirement. I refused to recruit him due to his poor and old destitute mother but that boy went to some other place and was recruited in army. It is evident that Almighty Allah has gifted this race with courage and heroism which was under to shade of poverty and Begar. They were always involved in mutual wars but the European war exposed their brave and courageous virtues and for this reason the Siddan race at present in considered as the best strong and militant race.

From Sidozace branch, the leading Rais namely Hasbee Khan, of this dynasty is at Charsada. Sail Khan Kisree Khan and Peechum Khan were his three sons. Due to civil Warc Hasbee Khan leaving his home along with his son from Charsada first of all came to one village Salath Tehsil Kolkota Rawalpandi but after some time he shifted to village Pradala of Tehsil Kotlee. In the main time Hasbee Khan's third brother fighting with his brother left towards swat Bonair. Where his descends are confined to Pakhlee, Dhamture Hazara, Swat and Bonir, sides. Hassbi Khan and his two sons and their descendants settled here and began to influence people. They controlled small tribal's and later on conquered some villages of Tehsil Kotlee. Then they moved towards Bulandaree. Wherever, they move, they were welcomed. At present sail Khan descendents are spread. towards part of Tehsil Sidharti and Kisree Khan's descendents left towards banks of river Jhelum. Besides, the population of this race is also in Harellie Mendhr and Baagh Tehsils and also in J&K Tehsil of Kotlee Muzaffarabad and adjacent English Tehsil Kohata.

In Poonch language, Sidozoie seemed a lengthy name, since two names Siddo and Sidan where for them, but Siddan name became more famous. From Hasbi Khan's two sons Seelal and Kisral named two branch separated that is sail Khan's descendents whee called Saylal and Kisree Khan's Kisral and their two branches further subdivided that is Nekyal, Rehmyal, Jeetyal, Janiyal Makowal, Suswal, Dhahadyal, Seekhwal, and Bhojooal etc. Every branch is famous on the name of some of their elders for example from Moko Khan is Makwal and from Dahat Khan is

Dhahadyal. But the main center of these tribes and their branches has been Sidan and if become famous by this name. In the same way in Afghanistan there are Barkzaie, Achkazaie,Alkozaie,N orzace Ishaqzaie, Topalzaie and Sidozaie but despite of their names all these tribal's by the name of their ancestor Abdal are expected as Abdali's.

Sidan race is Sidhanti which on their name is a famous Tehsil. Their form of Govt. was similar to Afghan tribal's. Every tribe had one Khan i.e, Sardar, every big Sardar had constructed fort in his area. During that period a fort was called Duplee. Since Poona Hadu, Kahala, Kanachar, Mung, Phoon Aath (Gawara),Palangi, Barhote, Pothee Mukwalan, Dhamnee, Jaboyha, Barl, Neeryan and Chokiyan Duplees were thought to be safe and strong. Among all of them, Dhamnees (Parl area) Sardar shams Khan was a distinguished man. In other Dupleez, the following Sardars were present during Raja Gulab Singh attack of Poonch Hadu Khan in Poona Hadu, Milli Khan and Sabz Ali Khan in Gahala Jammu Khan in Mung, Roy Shr Ali Khan in Gorapawn Aath, Buland Khan in Palangee, Sikander Khan in Barhota, Bosa Khan in dara Nathn Khan in Pothee Nakwal Aamir Khan in jabtha. Raja Gulab Singh's son mean Udham Singh Mian loab Singh and general zoorwal Singh along with all army where suppressing Sardar's of Palandree and other respected peoples. Therefore on this occasion, those twelve Sidan Saradar's whose skins were peeled off Alive and Hauged on thoroughfare are as follows:

Mansar Ali Khan Chhota Galla Baaz Khan and Buland Khan Haadi, Meer Baz Khan bin Josnsa Kallu Khan and Fateh Sher Khan Rakd Humrota, Mehdi Khan Dhmnce, Muzamil Khan and Sarandaz Khan Palangee Hayat Khan Jandli Jomedar Khan Rehda Aamir Ali Khan Sojal, with these Sardar's some Sidan Sardar's were encouraged. Important posts in army were awarded to Rajoli Khan of Jammu Khan's and Palandri Sardar's Kaala Khan and Mulla Khan Benjara and other Sardar's were ordered to recruit their brother's and son's in army so that they shall be held responsible for silencing disturbances in future.

The Sidan as an Honorable and strong race sacrificed many lives for shake of independence and protection of their self esteem but when they failed in their mission they accepted control of Dogra Govt. like a faithful and brave race. Even when Mahaaja Gulab Singh attached Gilgit Sidan young men also participated in this war like other races and they also took part in conquest of Gilgit. Therefore, after defeated Rajgans of Gilgit presented golden bangles to two famous Sarsdar's Rajoli Khan and Sardar Bahadur Ali Khan residents of Ram Patla and one valuable

necklace to Sardar Bhadur Ali Khan. When land settlement started in Poonch during 1956 Bikrmi the interference in the ownership rights of Zamindars complied Sardar Bahadur Ali Khan Sidan resident of Khadak to Lodge a suit with Govt. of India and after taking an oath left Poonch that till the ownership rights are not restored he shall not return. For this heoic activity, other sidan Sardars assisted him through cash but still his efforts were, on that he passed away. Whatever was achieved is that inhabitants of Poonch instead of ownership rights received Hakook Asamee through Sardar Bhadur Ali Khan died as a poor man and his mission was incomplete still his name is still remembered in Poonch due to sincere and Vlaiant services. The heroic deeds of Sardar Bhadur Ali Khan and his race were heard by English army officer through their sources. Therefore, for encouragement of this race, they appointed Sardar Bhadur Ali Khan's brother Sardar Kala Khan and Sardar Mohammad Hussain Khan Sidhan resident of Rehada as Jamadar's directly.

In world war Europe the young men of Sidhan race were recruited in army in Majority and after short training course, Sidhan scions fought so bravely that in Iraq Basra Hootalamara, Darah, Daniyal Bagadad Quetta frontier province etc. areas were their loyal blood drops changed it into a bed of Tulips, a scholar not only recognized them as a born militant race but the fame of Poonch like unknown hilly area crossed through different countries of the world and Raja Poonch that is Baldev Singh was not only appointed as Major but was presented Guard of honour with seven canons. In Sidhan race honorary captains lieutenant Sobdar Major Sabdor and Jamadars are in Majority. Among them honorary title and award winning army officers names are as follows:

Award Winner Soldiers of Sidhan race of Poonch area

Nameof Army officer	Residence	Type of Award	Awards
1.Honarary capt.Sardar Jaffar Ali Khan Bhadur Ex.Hony Magistrate Palandari	Bathya	I.O.M	3 ½ square from Govt. of India.200 Kanals from Govt.of Poonch
2.honarary Lt. Sardar Bruhan Ali Khan Bhadur	palandari	Order of British India	Rs=600/= annual jagir from Govt. of India
3.sobedar Major Khan Bhadur Fazil Khan	Rehada	Khan Bhadur	_____
4.Sobedar Major syed	Rehada	I.D.C.M.	Four square land from

Mohammad Khan Bhadur Hony Magistrate Rawlakote		Dispatch	Govt. of India five villages land, ancestral jogir from Govt. of Poonch
5.sobedar syed Mohammad Khan Bhadur	palandri	I.D.C.M.	One square land from Govt. of India-16 kanals from Govt. of Poonch
6.Sobedar Khan Mohammad Khan M.L.A J&K Secretary soldiers Board Palandri	Chhay chhun	I.D.S.M	Two square land from Govt. of India and six villages from Govt. of Poonch
7.Sobedar Sardar shan Khan Bhadur	Chhay chhun	I.D.S.M	Two square land Govt. of India
8.Jamadar Jaffar Ali Khan Bhadur	Daar Dahr	I.O.M	_____
9.Jamadar fateh Ali Khan Bhadur	____do___	I.O.M	_____
10.Sardar Bhadur Lt. Mohammad Khan Bhadur	Sumbal Maghr Tehsil Kohata	Sardar Bhadur	Rs 660/= Annual jagir from Govt. of India
11.Sardar Taj Khan	Dahroo harch		Golden rings
12.Sardar Mutwali Khan	Barl		Anmal jagir of Rs 241=/ from Govt. of India

Army commissioned officers of Poonch Area (Sidhan Race)

S.No	Name /Designation	Residence
1.	Sobedar feroz Khan	Talawadee
2.	Sobedar Ali Khan	Hortah Meera
3.	Sobedar Mohammad Khan	Pothee Mukolan
4.	Sobedar Hussain Khan	Hortah meera
5.	Sobedar Feroz Khan	Hadlee
6.	Sobedar Hussain Khan	Talanadee
7.	Sobedar Nadir Ali Khan	Sowan
8.	Sobedar Fateh Mohammad Khan	Kanjharee
9.	Sobedar Samandar Khan	Ganjran
10.	Sobedar Attah Mohammad Khan	Kanjharee

11.	Sobedar Rehmat ullah Khan	Ganjran
12.	Lt.Taleh M.Khan	Kanjhare
13.	Sobedar Sher Khan	Mung
14.	Sobedar Feroz Khan	Do
15.	Sobedar Major Bhadur Ali Khan	Chokiyan
16.	Sobedar Dost Mohammad Khan	Mung
17.	Sobedar Fakroo Khan	Bathya
18.	Sobedar Hussain Khan	Kalkate
19.	Sobedar Ali Akbar Khan	Dhaar Dhum Chum
20.	Jamadar Kala Khan	KA.D.ak
21.	Sobedar Dost Mohammad Khan	Mung
22.	Jamadar M.Hussain Khan	Rehada
23.	Sobedar Akram Khan	Mung
24.	Sobedar Fateh Mohammad Khan	Dhaar Dharm
25.	Jamadar Burhan Ali Khan	Tarad
26.	Sobedar Burhan Ali Khan	Dhaar Dharm
27.	Jamadar Khan. Mohammad Khan	Kharak
28.	Sobedar Feroz Khan	Dhaar Dharam
29.	Jamarar M.Zaman Khan	Tayalmera
30.	Sobedar Soba Khan	Baral
31.	Jamadar Muzaffar Khan	Rahada
32.	Sobedar Feroz Khan	Kalla
33.	Jamadar Muzaffar Khan	Rahada
34.	Sobedar Akbar Ali Khan	Gahala
35.	Jamadar Mushaib Khan	Rahada
36.	Sobedar Bhadur Khan	Nuth Gala
37.	Jamadar Ismail Khan	Rahada
38.	Sobedar Jalal Khan	Dahar Dahruch
39.	Jamadar Moteha Khan	Jachhayote
40.	Sobedar Ghulam Mohammad Khan	Haadee
41.	Jamadar M.Ashraf Khan	Tayeen
42.	Sobedar Bagga Khan	Gorah
43.	Jamadar Afsar Khan	Iman Patan
44.	Jamadar M.Noor Khan	Mung
45.	Jamadar Sher Mohammad Khan	Gahar
46.	Jamadar Abdullah Khan	Mung
47.	Jamadar Dewan Ali Khan	Gahar
48.	Jamadar Sardar Ali Khan	Mung
49.	Jamadar Najam Khan	Chokiyan

50.	Jamadar Doorbaz Khan	Mung
51.	Jamadar Feroz Khan	Talawadee
52.	Jamadar Mushaib Khan	Mung
53.	Jamadar Mohammad Khan	Kalaan
54.	Jamadar G. Mohammad Khan	BNathyia
55.	Jamadar M.Aalm Khan	Basadee
56.	Jamdar Farman Ali Khan	Bathyia
57.	Jamdar Roodeh Khan	Sehr Kaotya
58.	Jamadar Cheno Khan	Dahroo Harchh
59.	Jamadar Rodah Khan	Sehr Hokota
60.	Jamadar Sher Mohammad Khan	Dahroo Harchh
61.	Jamadar G.M Khan	Phulbadee
62.	Jamadar Sher Ali Khan	Dahroo Harchh
63.	Jamdar Mohammad Khan	Nuth Galla
64.	Jamadar Khan Mohammad Khan	Dahroo Harchh
65.	Jamadar Abdullah Khan	Nuth Galla
66.	Jamadar Shafat Ali Khan	Dahroo Harchh
67.	Jamadar Bostan Khan	Mungchhay Chhun
68.	Jamadar Pahree Khan	Dahroo Harchh
69.	JkamA.D.ar villayat Khan	Hooruzmerah-
70.	Jamadar Ayoub Khan	Dahroo Harchh
71.	Jhamadar Sher Mohammad Khan	Palandree
72.	Jamadar Saif Ali Khan	Baral
73.	Jamadar Abdul Qadir Khan	Palandree
74.	Jamadar Jalal Khan	Dahroo Harchh
75.	Jamadar Lal Khan	Do
76.	Jamadar Fakir Khan	Sehr
77.	Sobedar Burhan Ali Khan	Chhay Chhun
78.	Jamadar Misri Khan	

Army commission officers Residents of Tehsil Kotlee, Jammu of Sidhan Race

S.no	Name /Designation	Residence
1.	Sobedar Bosten Khan	TA.D.ala
2.	Jamadar Hakim Dad Khan	Do
3.	Sobedar Hayat Ali Khan	Do
4.	Jamadar Bosten Khan	Do

5.	Jamadar Dewan Ali Khan	Do

Army commission officers, Residents of Tehsil Kohata, Rawalpandi, of Sidhan Race.

S. No.	Name /Designation	Residence
1.	Sobedar Gulab Khan	Nala dobran
2.	Jamadar Hayat Bakshi Khan	Matoor
3.	Sobedar Deen Mohammad Khan	Nala Dobran
4.	Jamadar Rajoli Khan	Sumbal Dughar
5.	Sobedar Jamsheed Khan	Nala Dobran
6.	Jamadar Mohala Khan	Beyoor
7.	Jamadar Jehendad Khan	Soha
8.	Jamadar Mohammad Khan	Bughaar
9.	Jamadar Syda Khan	Soha
10.	Jamadar Karam Dad Khan	Soha
11.	Jamadar Jehan Dad Khan	Oasal
12.	Jamadar Nawab Khan	Matoor
13.	Jamadar Gulzar Khan	Oasal
14.	Jamadar Aamir Ali Khan	Nalhad Wubran
15.	Jamadar Nadir Khan	Lehdee
16.	Sobedar Sawar Khan	Lehdee,Gadaree,Poth, Distt.Jehlum
17.	Sobedar Medal Khan	Meyana, Boorgiyan, Karm Chend Tehsil Gojar Khan

Due to army services and other business engagements Sidan people have to go to Punjab, and India, even outside India, therefore, those Sidan young men who have an eye on world affair's and are far sighted compared Punjab's educational, economic and cultural status with their own hilly country .they not only cried and shed tears for poverty and backwardness of their country, but due to patriotic spirit, they were determined to atleast develop a model Tehsil in their country, and laid stress on Govt. for extension of their religious and modern education as well as trade and business. They themselves stood upon their legs and sought assistance from Govt. of Britian. Therefore, the same Tehsil Sidantee, which before 30-40 years was home of poor and destitute, where schools were for sake of name and not more than one or two post offices were existing. today, despite of less production, there is progress and prosperity. The schools are in plenty even one high school has opened, and

the number of post offices is much more. Roads have been constructed and in Palandree Khas, Anjamam-ul Quran is on for religious education of Muslims, and people are crazy for education. During past, only Molvi Rustum Ali Khan Rehadwi of Sidan race but at present, are present among which some stand certified by the Govt. while others have received religious education, from private institutions and still it is increasing.

1. Zabadata-al-Hukma,Molvi Gul Ahmad Khan, Molvi Fazil Munshi Fazil and Adeeb Fazil, Punjab university presently Lahore resident of Maloot Tehsil Baagh.
2. Molvi Sarfaraz Khan, Molvi Fazil, Punjab university, presently Persian Teacher, Middle school, Rawalkote, resident of Maloot.
3. Molvi Ghulam Haider Khan, Traderand waiz, Rawalkote resident of Jandali.
4. Molvi Mohammad Qasim Khan Chowdary Bazaar Rawalkote.
5. Molvi Meer Aalm Khan Author, Dafah-al-Rasoom, Zamana kee chal,shaan wahdat etc.Teacher Rawalkote school, resident of Jandali.

The English knowing people were less in number earlier even three was none. Now there are many matriculates, and F.A;B.A pass and students studying are increasing in member, whose number is as:

Sardar Syed Hassan Khan B.A(Alig) Tehsildar Mendlr resident of Bathya, Babu Mohammad Ibrahm Khan B.A inspector customs, resident of Rahada, Sardar Ali Mohammad Khan son of Sobedar Khan Mohammad resident of cheycun, chowdary gull Mohammad Khan(B.A) Naib Tehsildar Sidhanti resident of Bungoo; Mr. Mohammad Habib Khan resident of Khadak, student of B.A class, Islamia college, Lahore. Sidan race created name not only in military and religious education, but they understood trade as honourable means of livelihood. the sensitive people start business at small scale and due to their determination and resolution are becoming capitalists, within short period of time. The Muslims first of all do not like shop keeping and if someone starts this work he leaves it after ten days. But Sidan people, who are engaged in their trade, followed rules of shop keeping strictly and among them Molvi Mohammad Qasim Khan Sidan of Rawalkote due to his success is not only owner of moveable and immovable property worth thousands, but his behaviour attitude, honestly, less profit and more sales is an example for others. Besides, the following persons are successful by starting their business with meagre capital.

Sardar Mohammad Afzal Khan, Rawalkote, Molvi Gulam Haider Khan Jandali, Sardar Mungoo Khan Palandari Sardar dost Mohammad

Khan Palandari, Sardar Mohammad Yaar Khan Rehada, and Sardar Mansoor Khan, Hoornameera.

Such a race, who are proud of sword and gun, are hardly attracted towards civil services naturally. But despite of that, after receiving education, in the members of this race are employed in department of revenue ,education, judiciary and other departments. Among them are the following names:

Captain Jaffar Ali Khan(late) Honorary magistrate Palandari Sobedar Feroz Khan, incharge Honorany magistrate Resident of Haadi, retired Sobedar Major Syed Mohammad Khan honorary Magistrate Rawalkote Resident of Rahada Sardar Syed Hassan Khan (B.A) (Alig) the Hsildar Babu Gul Mohammad Khan, Naib Tehsildar Sidhanti, Resident of Bungoo, Babu Niaz Ahmad Khan inspector police Burhanpore, Malik Mutwast, Resident of Rahada Babu Sultan Mohammad Khan Resident of Mung, Range officer, Tehsil Baagh, Babu Mohammad Sher Khan inspector Bankhavelli and Mendhar, Babu Ghulam Rasool Deputy inspector police Thamna Dhurkote Resident of Rehada, Sobedar Bugga Khan, Resident Khadak inspector customs, Babu Mohammad Ibraham Khan(late)resident Customs, Resident of Rehada, Jamadar Jalal Khanretired inspector customs, Resident of Chary Chum, Sobedar Soba Khan Resident of Barl, Daroga Safaie Poonch, Munish Ghulam Haider Khan retired Girdiwar Qanooga Resident of Pothee Makowalan, Munshi Hakim Dad Khan Forester, Rawalkote area, Resident of Sehr, Babu Mohkem din, Sub-postmaster resident Janda Bugla, Munshi Akram Khan Sargcant police Choki Thorahad Resident of Pothee Makulan, Babu Gull Mohammad Khan Resident of Sakoot, Deputy inspector, Tehsil Kohota, Zaman Ali Khan Lorry conductor Bombay Sultan Mohammad Khan, Aadthee, Rawalpandi; Mohammad Ismail Khan railway Conductor, Rawalpandi

When Raja Gulab Singh and his Army destroyed Tehsil Sidhanti and Sidans, some prisoners of this race were bought to Jammu, among which many were Peshed to the wall. Among Prisoners, Shams Khan Sidans wisdom Mst. Phulam and her three Minor Children, besides, following woman, Fazal Bee Bee , Bee Bee , Fazal Bee Bee ll, Peesoo Chrag Bee Bee, Roshnace, Shamsha, and Botee Makhnoo. Shams Khan's three minor Children were proposed to be killed, but their widow mother Cries saved their innocent lives. Therefore, they and their mother were provided with -100 Gahmaron land at village Kharee (Situated in Tehsil

Ramban Singhpore) besides one hundred rupees in cash. The names of them are as follower :

- Murad Khan, whose grandfather, Hakim Khan and Nawab Khan are Alive at present.
- Kala Khan, whose grandsons Dulha Khan,Ghulam Mohammad and Janat Ali are Alive.
- Beer Wali Khan. His descendants were issueless.

The young girls of Sudan race, who were brought to Jammu as prisoners, among them, Fazal Bee Bee married with Jeevan Khan Jaral Jamader farash Khana. From his sons, Shahnawaz and Nawad Khan are residing in Mohalla Peer Metha.Bee Boo married with Sardar Abdullah Khan, Durrani, and Ambassador Jarkand. Khan Bhadur Sardar Mohammad. Akbar Khan wazir Wazarat Gilgit and Colonol Yaar Mohammad Khan are born from the same woman. Sardar Mohammad Akram Khan who is wazir wazarat of Riasi at present, is son of Khan Bhadur Sardar Mohammad Akbar Khan. Colonol Sardar Yaar, Mohammad Khan has following seven sons, Sardar Noor Mohammad Khan, Sardar Faiz Mohammad Khan, Retired Tehsildar, Colonol Sardar Abdul Rehman Khan Pensionr, Sardar Abdul Karim Khan Jamaddar Department of plague; Captain Abdul Hameed Khan, Captain Abdul Majeed Khan, Sardar Abdul Hakeem Khan, Barrists at law author (Kashmir).Among these brothers Colonol Sardar Abdul Rehmans wife is Subya of Sardar Mohammad Sher Khan Sidan Resident of Mung Tehsil Sidantee.Fazil Bee Bee ll, married Mirza Afzal Beigh Jamader'Fael Khanna Raja Moti Singh (Jammu).Mirza Haider Beigh and Khushal Beigh were born from here. Mirza Haider Beigh two grandsons, Mirza Nadir Beigh and Mirza Wazir Beigh are Alive. Mirza Khushal Beigh son Mirza Abdullah is an employee in police. About four woman, there are no detained information's with three, Roshane, Shamsan and Botee. Nobody was willing to marry. Their graves are at Mohalla Peer Sayeem Alif Shah (Adjacent to Kank Mandi). Their four walls were constructed by Govt.

Sardar Khan Mohammad Khan Member Assembly, Jammu and Kashmir

He recruited in Army on 23rd September,1902 A.D..He was promoted as Sobedar in 1915 A.D. Still his services were only 15 years and four months, that he was wounded during war and retired on pension.

In recognition of army services, he was provided two Square land besides I.D.F.M. title. He was interested in improvement of religion and modern education of his race, since early. He was supporter of education. In Tehsil Sidhanti, Middle, High or other primary schools, were opened due to his efforts. He related uses of trade & business to his Co-patriots several times. He was leading movements against snuff and Rim customs. He is taking active part in Rural development. First, flour and National Baygar,i,e without wages, movement is the child of his brains, by which at present a Splended Jamia Masjid is standing at Palandree.

He was working as Assistant Recruiting officer in his Tehsil. After defence works,he was appointed as Duty Inspector. As he Stood first in the examination Raja Poonch appointment him as his A.D.C.still he was an employee, that after acquiring six kanals of land, he constructed Sidan Saraic. For demands of Poonch, he was in forefront, and was member of the deputation, who submitted demands before Raja Shaib. The following persons of Sidan race also participated by his influence. Molvi Mohammad Qasin Khan, Rawalkota Bugia, Jamadar Mushaib Khan, Rehada, Sardar Abdul Khan,Rehada, Sardar Aalm Sher Khan, Mung, Sardar Mohammad Hussain Khan, Pothee Mukowalam, Jamadar Mohammad Noor Khan Mung. He constructed Soldiers Board at Palandre on Govt. grant and was appointed as secretary of this Board, and have paid almost four thousand rupees to orphans and widows of soldiers. The deserved were awarded medals. One educational scholarship fund was established, by which Sidan students are provided monetary help for higher studies.

He got constructed peer Shekhoo Dada's shrine without wages from people. When he was candidate for J&K Assembly as member he won with margin of 3219 votes. In the Assembly, which is named now as Praja Sabha, the efforts he is making for upliftment of educational and economic welfare of muslims of Poonch,he has been titled as "Fannah Fee al Quyum,Qaid-e-azm" by sidan race.

Sudan Saylaie Dynasty

As has been recorded,there are two famous dynasties of sudan race,saylaie and Kisraie. In Saylaie dynasty many families are settled in Maloot Tehsil Baagh. Sail Khan, on whose name this dynasty is famous, has four sons, Tumbar Khan, Neel Sesa Khan, Janj Khan and Kapoori Khan. Among them, Tumbar Khan's descendants are settled in villages

Beela Chanair and Janj Khan's descendants are settled in village Palamdree, Lasaraie, Janda Bugla, Pothee, Chapadyam and Chay chum etc. Sobedar Khan Mohammad Khan, who is member of J & K Govt. belongs to this dynasty. Neel Sesa Khan had four sons, Hemboo Khan, Beego Khan, Maku Khan and datu Khan. Among them the descendants of last one are settled in village Kotahda Phulchadee. Maku Khan's sons are Alive at villages of Rehada Khadak, Padat,Tehsil Sidantee and villages . Hoonameer and Pahchoot of Tehsil Baagh.Molvi Meer Aalm Khan's sons are settled in villages Pudkota, Namnota and Jabr etc. Hemboo Khan's had three sons Beekhow Khan, Sekho Khan and Nikha Khan.Beekhow Khan descendants are settled in village. Beekh in Dhamnee and Nikka Khan's descendants are settled in village Mung. Saaykho Khan had three sons, Binkara Khan,Jabr Khan and Hywa Khan. Bainkara Khan's sons are Alive in villages Gorah and Malivanigadh, and Hywa Khan's sons are Alive at villages Barman, Bin Jhnsa,and Jandalee etc. Molvi Ghulam Haider Khan, Chowdry Khan Bhadur Khan's and Chowdry Gull Mohammad Khan Naib-Tehsildar Sidantee, belongs to this dynasty.

Meer Khan had two sons, Shah Wali Khan and Akbar Ali Khan. The sons of Akbar Ali Khan are Alive at Papanad and Shah Wali Khan's sons are Singar Khan and Inkar Khan. The sons of last one, are Alive at Poth Meeran Gawara.Singar Khan had only one son, Mehtab Khan, and he had two sons, Lal Khan, and Deedar Khan.

Dahidyal Dynasty Sudn

Lal Khan's sons thala Khan Alies Dahida Khan who was very famous, even due to his courage and Harash temperament his name was famous as Dahada Khan. On his name his descendants are famous as Dahadyan. Dahada Khan had following seven sons; Daryan Khan, Nawab Ali Khan, Shaholi Khan Malikr Sher Khan, Bunga Khan, Imtab Khan and Meera Baksh Khan. Among them Malikr Sher Khan, Imtab Khan. and Meer Baksha's descendants are settled at villages Palangi and Nadool, Tehsil Sidhanti and Darya Khan's descendants are settled at village Makoot Tehsil Baagh. Zabdata-al-Hukma, Molvi Gull Ahmad Khan, Rafiq and Molvi Sarfaraz Khan whose mention may be made onwards,are outstanding persons of Daryan Khan's progeny.

Daryan Khan's son was Dhamo Khan and his son was Maksood Khan. The same Maksood Khan,first of all came to Maloot and settled here. He had two sons Sharib Khan and Kodak Khan,Sharab Khan's son

was Abdullah Khan and Abdullah Khan had two sons, Jameel Khan and Jammu Khan. Jameel Khan was father of four sons. Whose names are as : Jamadar Khan, Boda Khan, Satara Khan, Deen Mohammad Khan. Among them Buda Khan's lonely son was Noor Wali Khan, Who was Numdardar,and who during Gilgit war participated in Maharaja Gulab Singh army and received robes. He had three sons. Mohammad Ali Khan, Sardar Rung, Baz Khan and Masdru Khan. Mohammad Ali Khan had three sons. Two passed away issueless. One son, Fateh Noor Khan is Alive. Sardar Rung Baz Khan, was Numberdar before land Settlement, in place of his father. Late on, he become Panjutarakhar Majidar. He was a leading figure of his time. He has following Six sons , Abdullah Khan, Noor Bakshi Khan, Ghulam Mohammad Khan, Wali Mohammad Khan, Molvi Gull Ahmad Khan, Rafiq and Feroz Khan. Among them Abdullah Khan, Participated in world war Europe at Barosa (Turkey) for three years. He has been awarded several medals. His brother Noor Bakshi ,who is rich and intelligent man has two sons, Mohammad Ibraheem Khan and Mohammad Anwar Khan. Both are studying, and From Wali Mohammad Khan two Sons, Mohammad Ashraf Khan is Studying.

Zabdatul-al-hikma, Molvi, Gull Ahmad Khan Rafiq

Among sons of Sardar Rung Baz Khan, Molvi Gull Ahmad Khan, has special distinctive features. He was born at Maloot in 1905 A.D. After his basic education, he got Admission in Madrassa Nomania Lahore alongwith Molvi Sarfaraz Khan, where after ten years he completed his education. Late on, he qualified Adeeb Fazil, Munshi Fazil and Molvi Fazil examination with distinction. At present, he is working as Headmaster in Islamic High School, Sheranwala Darwaza Lahore, al Sanna Sherkeya. Rafiq is his pemname. He is interested in poetry. He passed the last degree in medicine i,e, Zabdatul-al-Hikma examination from Islamic college Punjab university receiving prize as well. If we are not wrong, He is the first Zabdatul-al-Hikma.not only of Poonch, but of thirty Lakh Muslims of Jammu and Kashmir. In his village, Maloot, He constructed as Masjid, by spending about 1500 rupees out of his pocket. The country needs such youngmen, who follow rule of self help. and serve as torch bearers for others. The expenditure was paid by his father and his brother Noor Bakshi Khan's sons Ali Bhadur Khan Sher Ahmad Khan, Fateh Mohammad Khan and Noor Ahmad Khan. Among them, Ali Bhadur Khan's son is Abdul Rahim and Feteh Mohammad Khan's, son is Anees

Ahmad Khan. Buda Khan's brother Satara Khan had two sons Juma Khan and Syed Baaz Khan. Juma Khan's son was Shagholi Khan. He has six sons, Aalm Sher Khan, who is a Sofi, Mohammad Aalim Kha, Sydal Khan, Syed Mohammad Khan, Molvi Sarfaraz Khan and Fakir Mohammad Khan. Mohammad Aalm Khan was a distinguished Qari. In this dynasty, the families of Sardar Rung Baz Khan and Sardar Wali Khan, are famous due to their educational environment. Among them Aalm Sher Khan has two sons Fazil Din Khan and Maksood Khan, and Mohammad Aalm Khan's son are Abdul Lateef Khan and Abdul Hameed Khan and Syed Mohammad Khan has two sons.

Molvi Sarfaraz Khan

The way among sons Zubdatul-al-Hikma Molvi Fazil Molvi Gull Ahmad Khan has the Special destination, the same way among six sons of Shah Wali Khan, Molvi Sarfaraz Khan is Quitere Markable. He was born in 1906 A.D. at Maloot. After his basic education, he alongwith Molvi Gull Ahmad Khan, Rafiq. went to Madrassa Nomania for Dass wa Tajweed. He passed Molvi Fazil examination in Lahore. After ten years of studies he left for his homeland where he laid foundation of a Madrassa for dissemination of knowledge and social welfare. Then he in association with his brothers constructed a concrete Masjid. At present he is Mudaris of Al-Sanna Sharkeye in middle school, Ranlakota. He has one son named Mohammad Zahoor-ul-Haq.

Jama Khan's brother, Syed Baaz Khan's three sons, Soba Khan, Sher Mohammad Khan and Ghulam Mohammad Khan are Alive. Among them, Sher Mohammad Khan a rich and respected man has three sons Ali Sher Khan,Ali Mohammad Khan and Abdul Aziz. Among them the foremost is literate and Ghulam Mohammad Khan's son is Wali Mohammad Khan. Jamadar Khan brother of Satara Khan, descendants has his grandson Dost Mohammad Khan and Dost Mohammad Khan's son Suliman Khan is Alive. Koda Khan brother of Sharab Khan, the founder of dynasty, Sidan Maloot's grandson Jaman Khan had four sons Jabroo Khan, Taju Khan, Karoo Khan and Syeda Khan. Among them the foremost had two sons Doda Khan and Mast Khan. Doda Khan's has following five sons, Mohammad Haleem Khan (Whose son is Abdul Karim Khan) Mohammad Amir Khan (whose son is Hayat-al-Marjan) Ghulam Mustafa Khan (Son's name is Ghulam Mohi-u-deen, Abdul Rehman Khan and

Mohammad Gous Khan. Doda Khan's brother Mast Khan has only one son, named Jamat Ali Khan.

Jabro Khan's second brother Taju Khan had two sons Mehdi Khan and Tumru Khan. The last one had following four sons, Shah Nawaz Khan Zabardast Khan, Aafee Khan and Taleh Khan. Among them Aafee Khan's son is Aalm Din Khan and his son is Sultan Mohammad. The foremost i,e; Mehdi has also four sons, Shams Khan, Rangee Khan, Sangee Khan and Mohammad Afzal Khan.

Jabru Khan's third brother, Qamru Khan has his only grandson, Bagoli Khan, who is Alive and fourth brother Syeda Khan's only son Baju Khan had following two sons, Dost Mohammad Khan and Nawab Khan. Among them Dost Mohammad Khan's two sons Mir Zaman Khan and Mohammad Zaman Khan are Alive. Jameel Khan son of Abdullah Khan, son of Jamu Khan's descendants are mentioned. Jamu Khan had two sons, Nikka Khan and Jamu Khan. Among them Nikkah Khan's has two sons. Mir Wali Khan and Mir Baz Khan. Mir Wali Khan's three sons are Alive, Soba Khan, Nazer Ali Khan (His two sons are Fateh Noor Khan and Kadku Khan) and Sher Ali Khan. Among them one son of Sher Ali Khan is Shahnawaz Khan and second is Bala Khan. Shahnawaz Khan was employee in Army. He also took part in world war and was also working as an employee in China. Mir Baz Khan has following four, sons, Bhadur Khan, Bagoli, Khan Badal Khan, Ghulam Ali Khan, who is settled in village Katkair district Muzzafarabad.

Nikkah Khan's brother Jamloo Khan, had three sons, Noor Mohammad Khan, Imraj Khan and Noor Baksh Khan. Among them Noor Mohammad Khan's two sons Mungi Khan and Jung Khan are Alive. The status of education status of Dhadyal of Sidoons is good as compared to other Sidoons of Poonch. In knowledge of Qirat, this dynasty is outstanding. Even it is stated that their women also read Quran Majeed with Tajweed. Like other branches of Sidan race, these dynasties are farmers and own several hundred Beegas of land. Molvi Gull Ahmad Khan Rafiq and Molvi Sarfaraz Khan are respected persons of this dynasty. In Maloot, the population of this dynasty is said to be 125 persons. The marriages of this dynasty are within their own community.

About the Author

A.R. Khan with M.Sc. (Geography) from Aligarh Muslim University; M. A. (Political Science) and B. Ed. From Kashmir University, served Department of Education, J&K. Besides he coordinated National Level Educational Training Programmes (S. D. P.T and S. S. A.). His publications include :

- Kashmir Land & People (First Edition 2003, Revised Edition 2014)
- Geography of India & Kashmir (2003)
- Geography of Kashmir(2013)
- Kashmir Tourist's Paradise (2012)

Besides he translated many Books i.e;

- Tariekh-i-Hassan (4 vol. Set)in English
- Tareikh-i-Jammu (English)
- Tareikh-i-Aqwaam-i-Kashmir (Complete 2 Vol. Set) (English)
- Tareikh-i-Aqwaam-i-Poonch (English)
- Tareikh-i-Budshahi (English)
- Kashmir 1931 A. D. to 1977 A. D. (English)
- History of Jammu State (English)
- History of Kishtwar (English)
- History of Baltistan (Tibet Minor) (English)
- History of Tibet (Lhasa & Ladakh) (English)
- History of Gilgit (Dardistan) (English)
- History of Kargil (Poreeg & Zanskar) (English)
- History of Muzaffarabad (Bamba & Khakha) (English)
- An Encyclopedia of Tribes, Castes & Communities of Kashmir (2 Vol. Set) (English)
- A Brief History of Jammu (2 Vol. Set) (English)

HISTORY OF
PEOPLE OF POONCH
(Tarikh-i-Aqwam Poonch)

A. R. Khan

- History of Kashmiri People
  (Tareikh-i-Aqwam-i-Kashmir) (complete 2 Volumes)
  By: A. R. Khan

- Kashmir 1931 A.D to 1977 A.D
  By: A. R. Khan

- History of Budshah (Tarikh-i-Budshahi)
  By: A. R. Khan

- From Shah-i-Hamdan(R.A) to Sheikh-ul-Alam(R.A)
  By: Prof. (Dr.) Hamid Naseem Rafiabadi

- Prominent Sufis of India & Kashmir
  By: Prof. (Dr.) Hamid Naseem Rafiabadi

CITY BOOK CENTRE
BOOKSELLERS, PUBLISHERS & DISTRIBUTERS
BUDSHAH CHOWK, SRINAGAR, KASHMIR -190001
E-MAIL: citybookcentre11@gmail.com
E-MAIL: citybookcentre38@rediffmail.com
Contact: 0194-2470158 Fax: 0194-2410978

ISBN: 978-93-84220-03-7

₹ 3595/-